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

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Items of Interest.

National.

At the recent session of the National Negro Business Men's League at Nashville, Booker T. Washington said: "We shall succeed in winning our way into the confidence and esteem of the American people just in proportion as we show ourselves valuable to the community in which we live, in all the common industries, in commerce, in the welfare of the State, and in the manifestation of the highest character. The community does not fear, as a rule, the vote of the man, no matter what his color, who is a large tax-payer."

The expenditures of the Government on account of pensions during the fiscal year ended June 30 last, amounted to $139,092,125. The figures include not only the actual pensions paid, but the expenditures for salaries, clerk hire, rents, medical examination, and contingent expenses at the several pension agencies. The expenditures in the fiscal year 1900 were about $138,485,000. The actual payments of pensions to army and navy pensioners during the last fiscal year amounted to $127,646,141.

The resignation of Elihu Root, Secretary of War, to take effect upon the appointment and qualification of his successor, has been placed in the hands of the President. Secretary Root is now in England attending the sessions of the Alaskan boundary tribunal. It is understood that Governor-General William H. Taft of the Philippines will succeed Secretary Root on January 1. Luke Wright, a Democrat and ex-Confederate, will succeed Mr. Taft.

After more than three years of preparation and effort, and the expenditure of more than six thousand dollars, the plan for the excavation of Ur of the Chaldees and other places in Babylonia by American explorers has been abandoned because the Turkish Government will not grant permission to American citizens to do this work.

The business agent of the Housesmiths' and Bridgemen's Unions, New York, has been sentenced to prison on a charge of extortion for not less than two years and six months nor more than three years.

A granite monument marking the site of the birthplace of the late President Chester A. Arthur has been dedicated at Fairfield, Vermont.

The total registration in the National Educational Association, which held its annual meeting in Boston this year, was 32,757.

The first meeting of the Alaskan Boundary Commission was set for September 3 at London.

Foreign.

The revolt of the Christians of Macedonia, which is a journalistic rather than a geographical name for the vilayets of Monastir, Salonica, and Ushkub, against the Mohammedan misrule of the Turkish Government, seems to be making considerable headway. The Powers months ago demanded that Turkey make reforms in her government of the country and suppress revolution. The reforms are promised, but are carried out in a weak manner, and the country is at the mercy of a brutal soldiery which at heart religiously believes that the killing of Christians is a meritorious act, insuring them a blissful heaven. United States Minister Leishman cables that the Sultan's own immediate possessions show great unrest and the whole situation is critical.

The Czar of Russia has appointed M. Mouriavieff, the Russian Minister of Justice; Dr. Lardy, the Swiss minister at Paris, and Professor Matzen of the University of Copenhagen, all members of the International Court of Arbitration, to be arbitrators in the case between Venezuela and Great Britain, Germany, and Italy in their claims for preferential treatment growing out of the Venezuela imbroglio. The last two, on the ground that their states are interested parties, have declined the appointment.

M. Combes, Premier of France, has sent a circular to the prefects throughout France instructing them to disregard the mayoral regulations limiting the speed of automobiles unless they also enforce them in regard to every other form of vehicle.

General Joubert, the Boer warrior, will experiment on the raising of ostriches in Mexico on the lands recently purchased for the colonization of his countrymen.

The shareholders of the Cunard Steamship Company have ratified the agreement arrived at between the company and the British Government.

It is stated that the visit of the Czar of Russia to Rome has been definitely fixed for four days between October 16 and 25.

The sale by auction of the birthplace of Charles Dickens on Commercial Road, Portsmouth, is announced.

Industrial and Commercial.

The Department of Commerce and Labor, through its Bureau of Statistics, in a table just completed, shows that the total value of manufacturers' materials imported in the fiscal year 1903 was $489,471,667, and that this formed 47.73 per cent of the total imports. In the preceding year the total value of the manufacturers' materials imported was $415,000,000, and formed 46.14 per cent of the total. In 1898 the total importation of manufacturers' materials was $247,000,000, and formed 42.07 per cent of the total.

The United States sends abroad more merchandise than any other nation, and yet it has, exclusive of coastwise vessels, a deep-sea fleet of only 873,000 tons against 1,600,000 tons for Norway, 2,960,000 tons for Germany and 14,800,000 tons for Great Britain. The New York Board of Trade and Transportation has undertaken to find out why this is so, and why the deep-sea tonnage is not as great as in 1810, when the population of the United States was only seven millions.

The success of the attempt to grow cotton in the German African colonies seems almost assured. Cotton plantations are already flourishing in Togo, Kamerun, German Southwest Africa, and German East Africa. A German syndicate also contemplates the culture of the plant in Asia Minor. The Togo cotton is pronounced by German cotton cloth manufacturers to be of excellent quality.

The Board of Arbitration appointed to adjust matters in controversy between coal operators and miners in the Birmingham district has made its award through its chairman, Judge Gray of Delaware. The award increases miners' wages 2½ cents, grants semi-monthly payments, compromises the eight-hour day question, and forbids boys under fourteen years entering the mines.

The Texas wheat crop is estimated between twenty and twenty-five million bushels. Of this amount Texas mills will consume about ten million bushels and the balance will be exported. Over one hundred and fifty cars are arriving at Galveston daily with export grain, and the indications are that this will be the banner year in grain exporting business.

Dr. Heinrich Reis, professor of economic geology in Cornell University, who is in Texas to examine the kaolin and clay deposits of the State for the World's Fair Commission, says that his investigations have already shown that Texas is probably richer in these deposits than any State in the Union.

In 1900 the State of Minnesota used 102,921,426 bushels of wheat and produced 22,705,165 barrels of flour; Ohio, standing second in the list, used 35,033,213 and produced 7,366,474 barrels of flour; Illinois, standing third, used 27,566,674 and produced 6,078,423 barrels of flour.

The bulletin on "Street and Electric Railways" just issued by the Census Office shows that during the twelve years between 1890 and 1902 the number of passengers carried by street railways more than doubled, the mileage nearly trebled, and capitalization increased fivefold.

One in every thirty-six of the males over fifteen years of age in the United Kingdom is said to be a seaman in the mercantile marine or a fisherman. Including the 127,000 men and officers who form the royal navy, the rating is about one in twenty.

The steamer Korea, just arrived at San Francisco from the Orient, had in her cargo of less than three thousand tons, thirteen hundred bales of raw silk valued at over one million dollars, and 18,998 chests of tea.

The Krupps of Germany have sent experts to the United States to compete with the American Steel Trust on bridge building contracts.

Rubber to the amount of 28,110 tons was shipped from the Amazon valley from July 1, 1902, to May 31, 1903, and 3,953 tons of nuts.

Germany imports yearly for tanning purposes more than 110,000 tons of bark.

General.

Four pouches of important mail matter belonging to residents of Havana, Cuba; and Progresso, Mexico, have just been forwarded by Postmaster General Payne. This mail was seized during the Spanish-American War, five years ago, by an American patrol, off the coast of Mexico, bound to its destination. These pouches have since been in the possession of the judicial authorities of the United States. It was only recently that the mail was forwarded to the officials of the post office.

At the Readville, Mass., racing track Lou Dillon trotted a mile in two minutes flat, thus beating her own previous record of 2.02¾ and the world's record of 2.02¾ held by Cresceus. Two running horses, however, were used to pace.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

New Sight in Science.

LOUISE DELILSE RADZINSKI.

DURING my childhood my sight offered such phenomena that one of the leading oculists of Europe was consulted on the subject. He studied the case with great interest. He found that the houses across the street were to me mountains as real as those that bounded the horizon, of which people told me, since I could not see them clearly, yet I could see and separate the fine rosy down on the under side of begonia leaves, or separate and count the pearly cells between the ribs of a liquorice leaf, and point out parts of insects that usually require a magnifying glass. So the famous oculist said, "The child will do well if let alone; nature will take care of the case if she is not pressed to look beyond the range of her sight; as she grows older the eye-ball will flatten and her sight lengthen in proportion; so never make her wear glasses!"

The wise man's words proved true; not only did my range of vision increase with the years, but the sight itself proved exceptionally good till there came a season of stress from claims of sickness in my family, during which books were set aside and the duties of nurse devolved upon me. This continued for several months. When harmony and order once more ruled the home it was decided that I deserved a holiday, and I sped to the mountains where I usually spent my vacations, and where every feature was dear and familiar.

There a strange experience awaited me, for every object was changed; not so much in size as in distance and value; and I found I must reorganize the whole scheme of visible creation before I could find myself at home again in my former haunts. In the city objects always crowded upon me, and I had been too busy to notice any change; but upon the unbroken hillsides, looking off over wide spaces of country, I learned the delight of seeing, clearly, villages with their tall steeples and groups of white dwellings, where formerly I could only distinguish a break in the woodland. The white bridges spanning the streams in the plain below, gave a sense of human companionship and interest the land had never had before; and to be able to look into the far distance, and tell where sky and sea met, was joy unspeakable!

When I came to Christian Science years later, the same experience of expansion and of readjustment was mine again. Limitations that had made life poor and hard melted away, showing wide spaces of life filled with divine Love, and made beautiful by habitations of worship and affection; apparently impassable torrents of prejudice and opposition were found to be bridged, whenever needed, by divine wisdom, whose paths ever led in the right direction. And where, in former years, human sense had groped in the mists of human science for the bond between God and man, between heaven and earth, and had found nothing but misshapen images of human conception that repelled and discouraged, the new mental vision brought plainly into view the spiritual life and Principle hitherto vainly sought, but now leading one into the "Kingdom of God," truly found to be "at hand."

In gratitude for renewed and strengthened mortal sight I had thanked my heavenly Father, who had given me increase from His treasury when human love had feared loss for me from devotion to human duty; and the determination had been formed to use that renewed power in His service, to see naught but the true and the good as real, to discern evil and error only to remove and destroy them, so that my life might be the nobler and the world the purer for this great gift.

With the advent of Christian Science into my understanding, came the same gratitude, but how much greater and more intelligent! The same determination and devotion, but with how much more wisdom granted for their application! How much greater the expected result,—sin destroyed, sickness and sorrow dispelled. A new light was cast upon all the manifestations of God as Principle, as He is understood in Christian Science. The most abiding joy in all this new and higher phase of understanding springs from the fact that all who turn for light to God, the "Great Physician," "receive it in abundant measure, as they feel their need to be."

In material life the suppliant is usually fearful of making his need known in its fulness, lest those helping him be discouraged by the magnitude of the demand; but in Science we are taught that we receive according to our need, and to our realization of the supply for our needs, in accord with the truth that "divine Love always has met, and always will meet, every human need" (Science and Health, p. 494); and in the measure of our expectation, our loving dependence upon Love, are we fed with the bread of life and refreshed with the living waters. We cannot ask for too much of this divine refreshment, since as we feed upon it we are enabled to strengthen others who have not yet learned where to turn for their help and strength.

Some time since I had an illustration of the power of one ray of light, when crossing Chesapeake Bay on a very dark, foggy night. As we neared the western shore, which we could not distinguish through the velvety fog, a long ray of dazzling light swung out of dense darkness to our decks, bringing out with startling distinctness human faces, some revealing fear, others eagerly looking out for whatever the search-light from the revenue cutter might reveal. We were in the midst of other steamers whose lights, ineffectual as ours in the black fog, gleamed like pale stars as we drew near them, casting no light upon decks nor neighboring craft, but as the search-light was turned from side to side huge craft slowly moving, glimpses of wooded shores, the long, low walls of the fort, came startlingly to our view as the electric ray touched them, and as we slowly drew near to port the kindly ray showed us our dock and berth.

This lesson has remained with me; no matter how faint and feeble the human reflection of Life may be, if this concept be used as a channel of help and love to others, Love will use it and make it a blessing to all who strive to see their way to the mansions of the Father, which He has prepared for those who seek Him in spirit and in truth.

In Science and Health, page 586, Mrs. Eddy has given

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us the spiritual meaning of eyes: "Spiritual discernment,—not material but mental." In other passages of the same valued book, sight is defined as "Spiritual perception:" also, that the spiritual senses are proven perfect, never injured, never lost. Do we realize what this means to us as Scientists? It means that not only the source, the cause of all light is perfect, inexhaustible, but that the senses, the true spiritual senses, are perfect, eternal channels through which Truth is pouring its life-giving rays to renew and heal mankind, and guide them into all truth.

In Christian Science we know that all forms of darkness, error, are to be dispelled by the pure unflickering light of Truth. Fogs of indifference may be less penetrable than are the fogs of ignorance, but none can impede the piercing rays of the Sun of Righteousness.

How to Read Understandingly.

E. ROSE COCHRANE.

Read not to contradict nor confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.—BACON.

WHEN about fifteen years of age I was astonished when one of my teachers told me that I had not the least idea how to study or read. I had been attending school for six or seven years and had passed my examinations in a fairly creditable manner, so I confess I doubted this statement at the time, but I could not forget the remark. It was, however, not very long before I found it to be only too true. I had for years thought I was gaining knowledge, when in reality I had not yet learned how to look for it; I was being satisfied with chaff, not knowing how to find the wheat. How thankful I was for this awakening when, a few years later, I took up Christian Science, for I had acquired at least a slight idea how to study and read.

Every man and woman wants to be happy and healthy, and many are rushing from place to place trying to find the secret of real happiness. All this searching would be unnecessary if they first learned where and how to search. Rev. James Stalker referring to these vain and weary searchings, says, "They are driven forth by turbulent passions in search of excitement and novelty; they fight with one another, because every one, dissatisfied himself, believes that his brother is making away with his share. But all the time they are stumbling over their happiness, which lies among their feet; they fly to the ends of the earth in search of it, and lo! it is at home."

But how are we to find this happiness in the home where we have lived all our lives without any knowledge of it, even though it is "among our feet"? For thousands of years Christians have been believing the statement that the kingdom of God was within them, but how to make this accepted fact practical has been the problem.

In order to tell of this "happiness" and of the understanding of God revealed to her, so that others might find it, Mary Baker G. Eddy, gave to the world a little book called "Science and Health with Key to the Scriptures."

This book has already helped thousands of men and women to find that happiness and health which is "at home," since God is ever present.

Through understanding and putting into practice the teachings contained in Science and Health, we may gain a fuller knowledge of God and of His written word, the Bible. The teachings of Jesus the Christ become more practical to us, with signs following. It is not what we read that helps us, it is what we understand and prove for ourselves that makes life beautiful. Many have read the words written in Science and Health and have turned aside, feeling and saying, "There is nothing in it," for they have not yet learned to read understandingly.

How clearly and with what beautiful language does Ruskin tell us in "Sesame and Lilies" how to get into the heart of books which are but the best part of their authors. He says, "The author has something to say which he perceives to be true and useful or helpfully beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it clearly and melodiously if he may; clearly, at all events."

We should study books:—

"First, with a true desire to be taught by them, and to enter into their thoughts. To enter into theirs, observe; not to find your own expressed by them. If the person who wrote the book is not wiser than you, you need not read it; if he be, he will think differently from you in many respects.

"Very ready we are to say of a book, 'How good this is!' 'That's exactly what I think!' But the right feeling is, 'How strange that is! I never thought of that before, and yet I see it is true; or if I do not now, I hope I shall, some day.' But whether thus submissively or not, at least be sure that you go to the author to get at his meaning, not to find yours. Judge it afterwards, if you think yourself qualified to do so; but ascertain it first. And be sure also, if the author is worth anything, that you will not get at his meaning all at once; nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words too; but he cannot say it all; and what is more strange, will not, but in a hidden way and in parables, in order that he may be sure you want it. I cannot quite see the reason of this, nor analyze that cruel reticence in the breasts of wise men which makes them always hide their deeper thought. They do not give it to you by way of help, but of reward; and will make themselves sure that you deserve it before they allow you to reach it. . . . The metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get at it. And your pickaxes are your own care, wit, and learning; your smelting-furnace is your own thoughtful soul. Do not hope to get at any good author's meaning without those tools and that fire; often you will need sharpest, finest chiselling, and patientest fusing, before you can gather one grain of the metal."

This, then, is how to study, how to get at the wheat instead of being blinded by the chaff which the winds drive whither they will. Does it seem too hard and require too much effort, even though the rewards are all they are claimed to be? Look at the energy that has been wasted in our search for the happy land; and where are the rewards that the world gives? Do they give us one moment's true peace and rob the grave of its victory? The preacher had all the riches and wisdom of this world, but he proved them "vanity of vanities." The wise man said, "Wisdom is better than rubies; and all the things that may be desired are not to be compared to it," also, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Which shall we strive for, vanity or wisdom? I feel sure there would be many more students of Christian Science if all started to read in keeping with Ruskin's and Bacon's advice; and if those who at present feel it necessary to criticise the writings of Mrs. Eddy first qualified themselves as Ruskin suggests (and what wise man would speak of that which he does not understand, and how can he understand unless he reads correctly?), there would be no critics who could honestly write or speak adversely of Christian Science.

Let us become truly wise, learning how to study and live the truth, so that the happiness that we find each day may radiate and bless all mankind.—this not of ourselves, it is the gift of God to all His children.

Legislation in So. Dakota.

THE following is taken from a correspondent's report of the endeavor to pass a bill at the last session of the legislature. The bill had been read once and was the second

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order of business on the reassembling of the legislature after a few days' recess.—ED.

The part of Section 21, to which we took exceptions, read as follows:—

"When a person shall . . . recommend, prescribe, or direct for the use of any person, any drug, medicine, apparatus, or other agency for the cure, relief, or palliation of any ailment or disease of the mind or body, or for the cure or relief of any wound, fracture, or bodily injury or deformity, after having received, or with intent of receiving therefor, either directly or indirectly, any bonus, gift, or compensation, he shall be regarded as practising within the meaning of this act."

Section 23 provided for the exemptions to the bill, and for our benefit the following paragraph was added:—

"This act shall not apply . . . to Christian Scientists as such, who do not practise medicine, surgery, or obstetrics by the use of any material agency."

The effort put forth was so small compared with our return that it seems almost incredible. But we are trying to prove our worthiness by more Christlike daily living and by using this wonderful gift of Christian Science.

The following is an excerpt from an article on the subject from the *Sioux Falls* (S. D.) *Leader*.

"The Christian Scientists wanted recognition in the medical examiners' bill along with Osteopaths and others, and while the bill was not formed with a view to discrimination against the Christian Scientists, there was no disposition on the part of the formulators of the bill to deny to the latter any measure of satisfaction which would accrue from inclusion in the list of professionals embraced by the protecting arm of the measure. The advocates and formulators of the bill have consented to the addition of the name, and there is now supposed to be absolute harmony among all professional people in the state who would be in any way affected by the provisions or restrictions of the bill."

Formulas.

ALICE THRALL.

PROGRESSION is the law of being, and its action, constant, undefined, sometimes imperceptible in its stages, is reflected in human experience. Nature presents to us her grand panorama with diversity in unity. The eternal hills may "change not," but no two mornings break over them with exactly the same balance of light and shadow, tone and color. The landscape varies not only from spring to summer, and summer to winter; but day by day and hour by hour a subtle influence modifies the external expression of its beauty, the phrasing of nature's thought.

In the human consciousness, to-day is not yesterday, nor like it. No two days ever found and left us exactly the same. This fact needs no elaboration save in the reader's thought. Mrs. Eddy says, "That to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues" (Miscellaneous Writings, p. 339). This tersely, but perfectly, expresses the whole matter.

On the other hand, as in nature, so in man, we find, underlying development, a basis of unity. "The child is father of the man;" the crimson glow of autumn links itself to spring's first maple hue; the sea resting in perfect peace or tossed by the storm's fury is still the sea. The unity is in substance, the variety in expression.

In our text-book, Science and Health, the eternal, unvarying Principle of the Christ-healing is recognized, the order of its manifestations disclosed. The possible applications of the healing and saving Truth are there seen to anticipate and cover every human need.

If human needs could be tabulated, if to-day could be yesterday, or my need thine, then formulated combinations of thought or statement deduced from Principle might be applied beneficially. But who has found the needs of two identical? Just so far, then, as individuals differ, must the application of Truth, the remedy drawn from the divine pharmacopœia of mind, be varied.

The true Christian Scientist has ever in consciousness the great truths of being, knows the all-presence and all-power of good, and calculates the impress of this consciousness upon the thought of the world. He will, therefore, utilize the forms of thought that meet the need of the individual to-day. These forms may not be suited to his need of to-morrow, or to the need of any other. The Christian Science worker will not suffer his thought to stagnate in any formula or stereotyped statement, but will be ever ready with a cup of sparkling freshness from that well of water which has sprung up into everlasting life. He will analyze human conditions and needs, and, understanding their complexity, will scientifically apply the one perfect remedy which through Christ is made available in every case of human need.

Our Literature in Foreign Countries.

C.

THE captain of the three-masted schooner, Carrie A. Norton, reported to the owners the following distribution of Christian Science literature:—

In the town of Horta, on the island of Fayal, one of the Azores, Science and Health was presented to the public library. It was received gladly and expressions of gratitude and thanks were returned to the vessel in whose name it was presented.

Science and Health with other literature was presented to the American Consula Agent at Fayal, who also seemed pleased to receive the books. A well-known business man of influence on the island returned an expression of love and thanks to the vessel for the gift of Science and Health.

The next stop for the vessel was at Barbadoes, West Indies. Here a prominent business man was interested in the subject, and Science and Health given to him. During the stay of the vessel in port, he read it almost continually, seeming hungry for it. He told the captain that there was nothing but God's power in the book. His wife asked him why he was reading the book so continually. He replied that it was because it was the book to read, as there was nothing but the Bible in it.

At Buenos Ayres, the next stop, the American consul was found to be interested in the subject and greatly pleased to be presented with Science and Health.

During our stay at Brunswick, Georgia, many people came on board and literature was freely given. Science and Health was offered to the pastor of St. Paul's A. M. E. Church, which he seemed most ready to accept. The *Journals* and *Sentinels*, of which we had a large number, were distributed freely at the different ports among the visitors, townspeople, and the sailors on board the whaling and other vessels.

Christian Science services are now being held on board the vessel, and it is hoped that wherever she has touched, the seed of Truth which she has sown may be productive of an abundant harvest.

An Omission.

Through error the name of First Church of Christ, Scientist, Kewanee, Ill., was omitted from the published list of churches which sent reports to the Annual Meeting.

Contributors to our publications are requested to write legibly, with ink, and on one side of the paper only, leaving a margin on the left side of the page, and not crowding lines too closely together.

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Selected Articles.

"God's Arm is not Shortened."

If, from the limitations of a creed, or from any other cause, a persuasive pulpit orator expressly limits the power and lovingkindness of God in His dealings with man, every thinking person is at once confronted with the very vital question, Is the preacher's limitation sanctioned by logic and Scripture? If it be not so sanctioned a great harm has been done to the cause of religion, and the sooner the error is pointed out the better.

Let us see if a certain critic's own thought is consistent with the limitations he preaches. In a most beautiful passage he illustrates the truth that God is a sure refuge for the sorrowing, and that faith in God is the only wisdom in sorrow, as follows:—

"The healer of the torn plant or drooping flower is not the cellar, but the open sunshine. You may carry the plant down into the cellar and treat it very elaborately and use long names while you prop the poor branch, but all the while in its torture every wilting leaf cries out, 'Let us out where the sun shines. The sun is our medical healer; the warm air is our natural nurse, let us rest out there, and feel once more the strange thrill of health.' In a similar manner the natural restorer of all moral health is the God of life. Faith is normal; unfaith is abnormal. Our elementary life is dependence on God."

This critic fails to show—does not even follow with any attempt to show—any reason why we should not apply all that he says to the sick as well as to the sorrowing and sinning. He was engaged in inculcating a great truth as to the sorrowing and sinning, and in opening a shining road to their vision. He was not then thinking of the limitation he had put upon God's dealings with the sick in the first part of his sermon. Now, let us take what he says as to the sorrowing, and see if there be any reason why it does not apply to the sick in body. Is God less kind to His own children than to "the torn plant or drooping flower"? Is man, who is in the spiritual image and likeness of God, who is God's child, so inferior to the plant, or so less under God's care, that he, in his sickness, unlike the sick plant, shall be told that he must depend upon the "medical healer," who is human and makes mistakes, and not put his dependence upon the all-wise, ever-present, omnipotent, and loving God, who makes no mistakes? Is the love of God towards us to be limited so that it reaches us only when our "moral life" is affected; that is to say, when we sin; but does not reach us when we are suffering with sickness? No; for then we are in worse plight when we get sick than we are when we sin, and are farther off from God if we have a pulmonary trouble than if we steal or murder.

"Faith is normal; unfaith is abnormal." True; but where does the preacher get his authority for admonishing us to have faith in God if we sin or sorrow, and for condemning us if we have faith in God when we suffer from physical ills? Does he get it from his Bible? "Thy faith hath made thee whole!" said Jesus to the sick woman. Whole of what? Of sin? Of sorrow? Or of physical sickness? The Scripture tells us it was physical sickness. "Have faith in God," was the command of Jesus. Did he limit his command, as the preacher would limit it? No. On the contrary, he told us, "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 he told us, "Ye shall know the truth, and the truth shall make you free." Does Jesus limit that which truth shall free us from, as the preacher seeks to do? No. Truth makes us free from everything that error brings upon us. And Jesus commanded his followers, not limiting the command to any country or generation, to "Heal the sick," as well as "Preach the Gospel." Heal the sick of what? Of moral sickness merely? His own practice in healing the physically sick as "He went about doing good" shows what he meant. Healing them with drugs? No. He healed them through spiritual means.

It is weak to say that he depended on clay-and-spittle because he used it on a blind man. He said, "He that believeth on me, the works that I do shall he do also." What works? He made use of the works of healing the physically sick to prove the truth of his teachings, and he expected his followers to do the same when he enjoined upon them in the same command to heal the sick as well as preach the gospel (good news). James tells us, "The prayer of faith shall save the sick," but the critic says that it cannot do it, derides those who believe James's statements, which were based on what he had repeatedly seen.

This critic becomes eloquent in behalf of the right of the "torn plant or drooping flower" to have faith in God's beneficent care rather than the "medical healer," but when it comes to opposing the materialistic profession of drug medication he finds it needful to advise us from his pulpit to limit our faith in God's love to those cases where we sorrow or are morally sick. History is against any limitation upon God's loving care of His children, and modern experience is against it. The Bible promises physical health as the result of trust in God, and it gives us many instances which prove the truth of its promises. In Exodus the Lord promises to take sickness from His people. He healed Hezekiah of sickness in direct answer to prayer. The Psalmist praised God, "who forgiveth all thine iniquities; who healeth all thy diseases." And he says rejoicingly, "O Lord, my God, I cried unto thee, and thou hast healed me." The Bible tells us that it is in God that "we live, and move, and have our being." From Genesis to Revelation the Bible abounds with similar passages.

Throughout the United States, in the Canadas, in Europe, in Asia, in Africa, in many of the islands, multitudes are turning to God to deliver them, after medical aid has proved ineffectual; turning from "tortures" greater than those from which the "wilted leaf" cried out, and God is answering their prayers, and history is repeating itself in this, as in many other things, and showing that James was right about the prayer of faith. Men turn to God just as naturally when they are sick as when they are sinning or sorrowing, and in this their "faith is normal."

Clarence A. Buskirk.

In *Indianapolis* (Ind.) *Journal.*

Bodily Healing through Spiritual Regeneration.

Some seem to have the impression that Christian Science is simply a metaphysical method of healing the sick in contradistinction to the use of material remedies, when, in fact, it is a religion, and heals the sick by changing their spiritual condition. It is the teaching of this Science that all bodily disorders are the result of sin. We use the word sin in its broad sense, covering not only the wilful wrongs, but all the errors of mortals, even their smallest mistakes.

It is the teaching of this Science that in proportion as one approaches the highest standard of manhood, he becomes less liable to disease, and that the uplifting of the human race will eventually make sickness a thing of the past, although such an exalted state may not be reached for centuries to come. Each successive generation will improve, and perfection will finally be attained.

Christian Scientists are thankful indeed to be relieved of bodily suffering, but they are well aware that such relief cannot come except through the regenerating influence of

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Spirit. Failures to heal in Christian Science are sometimes due to an inability to improve the patient morally. The Scriptures contain the following statement: "Ephraim is joined to idols: let him alone." Sometimes the evil-doer is unwilling to part with his sins, and for this reason fails to obtain the good there is for him in Christian Science.

It is quite generally believed and readily understood that right living is conducive to good health, while dissipation, intemperance, and the various forms of evil are followed sooner or later by disease and suffering.

Christian Science leads mortals into correct living by presenting to them a perfect model and inspiring them with the determination to imitate it. It pictures to its students the ideal man, the image and likeness of God, and impresses them with the importance of making their lives conform thereto if they would have health and happiness.

ALFRED FARLOW.
In *Boston Times.*

A Reply to Professional Criticism.

PROFESSOR HALLBERG'S strictures upon Christian Science are no doubt justified by his lack of information on this subject, and his misconception as to its principle and practice. "The *materia medica* of Christian Science" is a self-contradictory heading, since Christian Science relates in no way to *materia medica,* does not believe in it, teach it, or practise it in any form, but heals entirely through spiritual means. His interpretation of the lifting up of the serpent in the wilderness, and the attempt to justify the use of material remedies by this interpretation, is not supported either by the Mosaic decalogue nor by any of the teachings of Moses, who constantly urged the Israelites to rely utterly upon God and lamented and suffered discouragement at their repeated failures to do so.

The statement that Jesus and his disciples taught the use of drugs cannot be verified by anything in the New Testament. On the contrary, the greater part of the four gospels is taken up with the accounts of the healing by Jesus and his apostles without any material remedies whatever, and the words of Jesus himself, as given in one of these narratives, are: "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Paul healed through faith in God and the understanding of the gospel of Jesus Christ. The one instance when he recommended a material remedy to Timothy is set off against the many accounts of his healing of disease without any material remedies whatever. As for his being accompanied by Luke, whom he called the beloved physician, there is no evidence in any of the writings of the New Testament that Paul ever required Luke's assistance as a physician, or that Luke ever practised as a physician after he became a disciple of Jesus. And further, has the professor lost sight of the fact that the experimental science known under the name of *materia medica* has changed, even in one hundred years, so much that many of the remedies and methods employed a hundred years ago would be considered little less than murderous by members of the medical profession to-day?

What, then, does he think of the method that probably was in vogue in the time of Paul and Luke? Would he like to trust his life or that of his friends to such a method, or even to a method that was used a century ago? What is this assumption of superiority on the part of these learned gentlemen? Is the term *materia medica* so sacred in their opinion that mistakes may be going on under its name for four thousand years, and its changing, shifting theories always held up to view as infallible? Have its votaries been granted some sacred privilege and eternal right that they may assume to criticise all other forms of healing, and even to misquote Scripture in support of their criticisms? Not only this, but must every one be called weak-minded and unscientific who refuses to accept the experiments of *materia medica* as science, and prefers to trust his life and health and welfare to God rather than to such uncertain hypotheses and conclusions?

Professor Hallberg does not give evidence of knowing anything of Christian Science. Since he has never healed a case in Christian Science, he is incapable of saying what it is or is not. Among other things, he asks what Christian Science could accomplish toward preventing the ravages of certain diseases. Christian Scientists answer with evidence. The history of Christian Science shows that it has healed a greater proportion of its cases than any other healing agency known, and that it constantly prevents the development and spread of disease. BICKNELL YOUNG.
In *Chicago Inter-Ocean.*

No one who has sat beside those whose cases have been abandoned as hopeless by material means, and has seen the fever fade from the face, the breathing become regular, and the suffering vanish under the benign influence of the Christian Science prayer; no one who has witnessed the frequently instantaneous resuscitations of such patients by their deliverance from the curse of fear, and has been privileged to receive their deep-felt gratitude, could ever again be induced to speak slightingly of the "denial of evil." Nor could any one who has heard the story of moral regeneration by means of Christian Science from the very lips of those who were formerly debauched and depraved, ever express anything but respect for the teachings which produce such results. W. D. MCCRACKAN.
In *New York Sun.*

After all is said, are not results the best proof of any system? Christian Science owes its existence, its marvelous growth, its present prosperity, to results, the constant and ever-increasing demonstrations of its healing efficacy. Its adherents are people very many of whom had been given up as incurable by "regular" physicians. That they are alive and well to-day speaks volumes for Christian Science.

This is a practical age, consequently a practical, health-giving, and health-preserving religion meets with ready acceptance. And neither misunderstanding, prejudice, nor intolerance can stay its progress. It has to-day encircled the globe and is fulfilling the Scriptural injunction, "Go ye into all the world" and preach the gospel, "Heal the sick." JOHN L. RENDALL.
In *Fairfield* (Ia.) *Ledger.*

In life—not death—
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks, to cheer each passing day.
Then hoard them not until they useless be.
In life—not death—
Speak kindly. Living hearts need sympathy.

Anon.

THE NEW CONCORDANCE.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES is now ready for delivery. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5.00. Twelve or more to one address, $4.50 each.

Address all orders to Joseph Armstrong, 95 Falmouth 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.

Card.

THE Executive Members of the Mother Church will please accept my heartfelt acknowledgment of their beautiful gift to me,—a LOVING CUP,—presented July 16, 1903. The exquisite design of boughs encircling this cup, illustrated by Keats' touching couplet, would almost suggest that Nature had reproduced her primal presence, bough, bird, and song to salute me. The twelve beautiful pearls that crown this cup, call to mind the number of our great Master's first disciples, and the parable of the priceless pearl which purchases our field of labor in exchange for all else.

While I treasure my LOVING CUP, with all its sweet associations, who shall say that Mrs. Eddy is fond of her cups!

MARY BAKER G. EDDY.

Preserving our Integrity.

ANXIETY to win the approval of the world may tempt us, perhaps unconsciously, to color our statements to suit our auditors and to make concessions from the absolute line of Science. Our Leader vanquished this temptation in the early days of her work, and her declaration, "The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth" (Science and Health, Pref. x.), is an encouragement to her followers to be equally steadfast in this regard.

We must withstand the temptation to make our presentation of Christian Science so much in line with our friends' preconceived views of God, man, and the universe as not to antagonize them, and we shall be encouraged in this endeavor if we reflect that the views we hesitate to disturb have prevailed for ages, and that the solution of the problems to which they apply has engaged the thought of mankind for centuries, without any appreciable diminution of the horrors of sin, sickness, and death.

To be immune to this temptation we must realize that Christian Science is an exact Science, and that it cannot be stated except in terms of exactness; also that every compromise is a departure from Principle. We may become more popular by such methods, but popularity gained in this manner is at the expense of a true sense of Christian Science and must inevitably lead to uncertainty as to its teachings.

If humanity's concept of God and man's relation to him, during the ages preceding the advent of Jesus, had been correct, and his teachings had been in accord therewith, he would not have met with opposition, nor would he have been persecuted. The criticism of Jesus' doctrine and the opposition which culminated in the crucifixion would not have been manifested had he trimmed his sails to meet the theological breezes of the day. He would have been saved the hardship of persecution, but the world would have been without Christianity.

Without doubt there are many who would call themselves Christian Scientists if permitted to alter the platform of Christian Science to conform to their opinion; but to give way to their desires would not make Christian Scientists of them, nor would it bring the world nearer to salvation. If the world's opinion is that Christian Scientists are narrow because they conform strictly to the rules of what they have proved to be an exact Science, they will bear this opinion rather than adulterate Christian Science. M.

Spiritual Discernment.

WHEN the great Teacher prepared the students whom he first called, for their work of healing, he gave them certain definite instructions which would be of great value to Christian Scientists, if understood and obeyed.

Among other things he said, "Behold I send you forth as sheep in the midst of wolves;" and later he warned them against wolves in sheep's clothing. Jesus recognized the danger awaiting his disciples in their early efforts to heal the sick, and cast out evils, but he also knew the protection available for them, else had it been useless to send them on a mission of such deep import to the world.

It is hardly necessary to say that the sheep are wholly unable to protect themselves from the wolves, but if we take the definition of sheep as given in our text-book (p. 594), a new light is thrown upon the subject. It is the following of the Leader's thought or direction which insures the safety of the sheep and also of the lambs. The Christ says, "My sheep hear my voice," they learn to distinguish between the call of Truth and the demand of error, and therein lies their safety.

It has seemed necessary on one or two occasions to warn the Field against dishonest attempts to secure help and sympathy from Christian Scientists. The plea sometimes offered was that the applicant for charity had been reduced to dire necessity through persecution on account of Christian Science, and this seldom has failed to elicit a ready and generous response. In view of further reports received, it is evident that there is need of constant alertness in this respect as in every other.

John says, "Believe not every spirit, but try the spirits whether they are of God," and Paul speaks of the "discerning of spirits" as a Christian attainment. This will be better understood if we refer to Jesus' words to his apostles, "Ye know not what manner of spirit ye are of," and it will be still clearer when we learn that "Spiritual sight is the discerment of spiritual good" (Science and Health, p. 505). When we are keenly alive to the demands of Principle, there is little danger of our ever becoming the victims of dishonest men. On attending a Christian Science service for the first time a gentleman said that the teaching recalled an experience of earlier years when he was a young employe in a bank. As many counterfeit bills were being passed at the time, he was greatly harassed by the fear lest he might mistake some of them for genuine, and thereby lose his position. On seeking advice from one of his superiors he was told that he would never learn to detect counterfeits by looking for them, but that if he became thoroughly acquainted with genuine bills, and the process of their production, he would be able to detect at a glance the most skilfully executed counterfeit.

It is well known that the dealer in gems pursues this course, and the finer the stones examined by him, the keener the judgment acquired, and this is also obviously true of the mathematician and the musician; but when we come, however, to the study of the vast problem of human existence, the necessity for always keeping the attention fixed on the best and highest is seldom recognized.

The teachings of Christian Science are, however, bringing great changes in this respect, and as they are better understood and applied we shall discern the more surely and quickly the quality of every thought which seeks admission to our consciousness, and we shall allow nothing to enter

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which would rob us of our sense of any manifestation of good.

The following wise admonition from our Leader will enlighten us all: "We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers. We should love our enemies and help them to receive its fruits on the basis of the Golden Rule; but we should avoid giving them help if they pervert its uses with abuses" (Science and Health, p. 234).

K.

The True Ground of Faith.

"Our faith can never stand in a fact of history alone. The believer has access to the living Christ to-day. . . . The Gospels do not so much verify his experience as his experience verifies the Gospels."

These recently published words by a prominent Baptist clergyman are indicative of one of the most manifest and important trends of modern religious thought. The cry "back to Christ" cannot become more significant than when it expresses dissatisfaction with historic statement as a basis of faith, and a desire to return to Jesus' simple and scientific method of demonstrating truth. To those who demanded convincing evidence of the divine authority of his teaching, he pointed to the numerous and unquestioned healings of the day, and in giving his disciples directions for determining spiritual values, he said, "by their fruits ye shall know them." Authority, traditions, doctrines, time-honored rubrics,—all were quietly ignored by this greatest and wisest of teachers in his verification of Truth, and they are certainly quite as inadequate in the twentieth century as they were in the first. The children of this world have been wiser, and the eventful progress of applied Science in the so-called physical realm evidences the advantage of that present and continuous demonstration of Truth which worldly wisdom has exacted.

In declaring that spiritual truth is competent to establish its goings, by giving immediate and unequivocal proofs of its healing power, Christian Science has taken a position which gives practical value to religious faith, which honors the teaching of Jesus, which is endorsed by both logic and common sense, and the necessity of which is being more and more generally seen.

W.

The Folly of Unjust Judgment.

The advance of the cause of Christian Science has disclosed a human capacity for hasty judgment and unintelligent criticism upon the part of many men of place and distinction, which is equally surprising and unfortunate, and a collection of the distorted and untrue statements which have been made respecting this Cause and its Leader in religious periodicals and other publications of conventional good standing, would surely bring a sense of humiliation to every noble-minded man.

A fair sample of this unworthy criticism, appears in the columns of an evangelical paper before us, in which a gentleman whose "Ph.D." ought to stand for scholarship and fair-mindedness, asserts that,—

"Christian Science declares that the whole objective world is a subjective product and nothing more, and that the mind can change its feelings and its sensations, and consequently the whole objective world, by changing its thoughts about them."

The article in which this appears contains numerous other statements which are quite the opposite of the teachings of Christian Science, and they indicate that no careful effort was made by the writer to acquaint himself with the facts, either by inquiry of well-informed representative Scientists, or by a careful reading of that authorized exposition of the teaching of Christian Science which is contained in Science and Health and the other writings of our Leader.

The fact is, that, in direct opposition to this critic's statement, Christian Science teaches very definitely and specifically the reality of the objective universe, but that as the manifestation of Spirit it is spiritual and not material.

The truth about the teaching of Christian Science will surely be learned, in the course of time, by all inquiring people, and it can but result to the disadvantage of the reputation and consequent good influence of all those who, through inexcusable ignorance or prejudice, have indulged in such misrepresentations. Not least among the reasons which ought to lead all Christian teachers to be carefully considerate for facts, is this, of the inevitable loss in public confidence which attaches to the discovery that their statements regarding the faiths of others must be taken with a great deal of allowance.

W.

Letter to our Leader.

1465 Michigan Avenue, Chicago.

Rev. Mary Baker G. Eddy.

Dear Madam:—I take the liberty of writing you. It was my desire to do so while I was yet in Jerusalem, my native city, when I heard about you and your great work in establishing the kingdom of God here on earth.

The writer is a converted Hebrew, who came to this country a few months ago on business, selling flowers and bulbs from the land of our Saviour, which I am glad to see are so much appreciated by Christian people everywhere, and samples of which it gives me great pleasure to send you, asking you to be so kind as to accept them. I feel sure that you will like the flowers that grew in the earthly home of our Lord.

May the God of love crown your efforts with success, and may He open the eyes of my nation that they may see him whom their fathers have pierced.

Yours in His service.

S. P. Forest.

The Concordance.

I can find no words adequate to express my gratitude for the new Concordance, which seems like a personal gift to each of us from our dear Leader in Israel. How can we thank her? By using it faithfully as we would grasp a strong, firm hand, by which to climb higher.

In looking up a reference one may receive a distinct blessing, through the helpful suggestions which enrich almost every line.

When the Index was omitted from Science and Health, there was a momentary sense of loss, eliminated the next instant by the thought "our Leader knows," and a reminder that "nothing good can be lost." Now it has come back so enhanced in value that we are made to realize "the affluence of Love which is continually giving, beyond what we can ask or think."

I am strengthened with a sense of gratitude and gladness for our glorious birthright and for the wise and tender nurture which is given us through the years of minority.

Gertrude M. Singleton, Evanston, Ill.

If the world's good men and women are ever to get together for the advancement of the highest ends both human and spiritual, it must be through the growth of tolerance and the mutual recognition of that which is really divine in purpose and character. That can never be accomplished by a persistent perversion of the motives of those who differ from us.—*The Boston Transcript.*

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The Mother Church Building Fund.

Impersonal Testimonies from the Churches.

A special business meeting was called to take action on a further contribution to the Mother Church Building Fund. The message "Now and Then" from our Leader came in the *Sentinel* on the day of the meeting, and it was an inspiration, awakening all to see that this "now" was their opportunity. "No risk is so stupendous as to neglect opportunities which God giveth" (Miscellaneous Writings, p. 213).

The object of our coming together having been stated, a member immediately proposed that this church now pledge to the Building Fund such an amount as will make the total subscription $10,000 or more, and that it be paid in on or before June 1, 1904. This motion was quickly seconded. Then came the reading of the article "Now and Then," followed by a lively testimonial meeting. Member after member spoke of the grand and good benefits received from Christian Science, and that the giving of this amount was a small thing compared with the prosperity of our church which would surely follow the prosperity of the Cause, due to the divine impulse given it by the building of such a proposed addition to the Mother Church. More than half of the forty members present spoke. Many asked for the privilege of speaking a second, a third, and a fourth time. This meeting was a regular Pentecostal feast, it was such an expression of praise and gratitude to God for His message of peace and health to the world which has come through Christian Science.

The class of oldest girls in our Sunday School send the amount of thirty dollars for the Mother Church Building Fund.

The experiences incident to the demonstration have been helpful, and it is with joy and gratitude that we offer this gift.

This Church, which has 93 members, 52 of whom are members of the Mother Church, held a meeting in July of last year, as soon as practicable after the Annual Meeting of the Mother Church, and unanimously endorsed the action of the Annual Meeting in voting "any portion of $2,000,000" needed to build a suitable Auditorium in Boston for the present requirements of the Cause, and pledged its hearty support thereof.

The first step in witness of this support was a check for $688 sent to the Treasurer of the Building Fund, November, 1902.

The second step was another check for $700 sent as an Easter Offering, April, 1903. The Sunday School sent on this occasion their Easter Offering of $27.70, having previously sent $12.65.

The need for more definite action becoming apparent, as shown in articles appearing in the May *Sentinels,* in order that those having this matter in charge in Boston could know more intelligently what sums could be counted on, our Church deemed it advisable to issue subscription cards; this was done, and within two weeks the sum of $3,315 was subscribed.

This result was obtained by our whole Church knowing that subtle suggestions of evil must not be listened to if the cause of Christian Science is to be a demonstrably prosperous one to the world. That selfishness can find no place in our Cause, has been the watchword of our members.

When first the subject of contributing to the Building Fund came up, the question was voiced, How much ought our local Church to contribute? It was mathematically figured in a moment that a certain sum for every member of the Mother Church would realize the necessary $2,000,000 pledged, then it was not a difficult matter to find out that our local Church should give not less than a certain amount.

We all feel that without the vine flourishing the branches cannot. This is so palpably true that all who run may both read and understand. We know our own local Church Building Fund will now go ahead with renewed vigor and success.

Testimonies of Healing.

I was afflicted with an inherited disease,—cancer,—my grandmother and an aunt had passed away with it. I took care of my aunt during the last two months of her illness. She was sent away from the hospital as a hopeless case, and we were unable to get a nurse to take care of her at any price. I was a great sufferer for years, and several of the best physicians who treated me said they could do very little more for me, as I had tuberculosis of the stomach and lungs, as well as cancer of the throat and head. The cancer came to the surface through my cheek under the right eye.

My suffering was very great when I began Christian Science treatment. The pain was almost immediately stopped, and while it returned at times, the treatment would always bring relief. As nearly as I can remember that was a little over two years ago.

During this time I was not confined to the house but attended to all my duties, going to and from the city when necessary and attending church regularly, though obliged to wear a heavy veil most of the time.

My eye was threatened, but all is perfect now, and my sight is better than before, even the scar is disappearing. Both diseases are perfectly healed, and I have this summer lost the great fear I had of taking cold and am able to enjoy the light summer clothing which I had not worn for nearly ten years. Instead of ninety pounds I now weigh one hundred and fifteen.

I can but express loving gratitude to God, the Giver of all good, and to our dear Leader, Mrs. Eddy, and her faithful students. Through the ministry of Christian Science I have been brought out of the valley of the shadow of death to give this testimony, and I send it, hoping it may reach some one who is in the same need which I once felt.—N. G. H., River Forest, Ill.

I have often thought that I ought to make some return for the many helpful testimonies I have read in the *Journal* and *Sentinel.*

Two and a half years ago I am sure there was not a more miserable person on this globe,—it seemed that I was without hope and without God in the world, having suffered from early childhood with almost every disease that flesh is heir to. I cannot remember the time when I was not taking medicine and suffering pain. I was never free from neuralgia, and for more than forty years prior to 1901 I was a constant sufferer from a complication of diseases. Liver, stomach, and kidney trouble made life such a burden that I would gladly have escaped through death. I was always a delicate child; I never could run and play like other children. I was subject to fainting spells, and the thought was that any unusual exertion brought them on. This error seemed to grow with my years. Rheumatism with its companion, sleeplessness, kept me in bondage for years, scarcely allowing the closing of my eyes in sleep for weeks at a time.

In the summer of 1900 I was stricken with paralysis; then all former troubles seemed to me as nothing in the face of this almost helplessness. I had not been under a physician's care for more than thirty years. I feared doctors, as some of the best had said that I could never be well without at least two operations, as there was a growth on my liver, and my kidneys were badly deranged, and something must be done for my stomach. There were also many other chronic troubles, so I gave up doctors and

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took my own case. I certainly took medicine by the pound and quart.

With this new trouble, however, I employed the best medical aid that I could obtain, and followed my doctor's directions to the letter, took all medicines prescribed, used many applications, and had many kinds of treatment for months. Then one morning I learned that there was no earthly help for me. I am sure my kind doctor and my faithful nurse did all in their power to cure me, for which I truly thank them.

Up to this time I had asked God to bless the means used for my recovery. Now I threw away all medicine and remedies, and prayed and read my Bible as never before. I felt that there was help if I could only find it. I believed God was able to heal me, but could not understand why He did not. I thought I was humble and obedient; had always from early youth been a member of an orthodox church and thought I was a Christian; but my prayers seemed unanswered, and I earnestly asked God to guide me and show me the right way if I was not in it. Christian Science came to my mind. I was prejudiced and I said, "Oh, not that! anything but that!" but still the same answer would come, until I almost thought I was losing my mind. At last the stubborn will was broken and I was ready to try Christian Science. I had been struggling with my stubborn will for two weeks. I now sought and obtained the address of a practitioner and made my way to his office as soon as possible. Error tried to keep me from going, telling me it would only be one more failure, but I closed my ears. My mind was made up and I promised that if I received help I would look into this and would follow the leading of Truth.

I had been so helpless that I had not dared to go alone on the streets for months, but I went alone to the Christian Scientist (no, ever-present good was with me). It took me an hour to get to the street car, but I persisted. I had started towards peace and perfect harmony. I had to wait some little time when I got to the practitioner's office, as I had no appointment and others had. While I waited I read the first Christian Science literature I had ever read, and began to *think*. I told the practitioner that I had no faith in Christian Science, that I had only come through desperation as a last resort. He said, "You don't need much faith now; just follow the rules of Christian Science; read prayerfully the Bible and the Christian Science text-book, and the faith will come with your healing." I remember thinking, "You seem very sure of my healing, but I'm not."

However, during that first silent treatment I was healed of every ailment except paralysis, and that was so much better that I no longer felt helpless. I could walk perfectly. But while the physical healing was great and wonderful, the spiritual uplifting so far outweighed the physical that I seemed to forget self and to be walking on air, and for the first time I understood the meaning of the peace of God which passeth all (human) understanding, and, like Thomas, I exclaimed, "My Lord and my God." I had found the living Christ, Truth, and my heart was too full to express my thankfulness to my practitioner for so kindly leading me into the light.

My belief in the paralysis soon dropped away like a worn-out garment. The understanding that God is all leaves no room for paralysis. Some ills have come to me since my first healing, but they have been quickly met through Christian Science.

Through my small understanding of Christian Science I have been enabled to prove the statement of our Leader, when she says, "Whatever it is your duty to do, can be done without harm to yourself" (Science and Health, p. 385). Early this summer it seemed necessary for me to move. I did all the packing and cleaned the entire house myself, and proved that I could "run, and not be weary; . . . walk, and not faint," for I never felt better in my life than during and since this usually fatiguing work.

I love our dear text-book; it makes the Bible a new book. If any disharmony seems to come, Truth straightens it all out. I have the greater part of Mrs. Eddy's works, have the *Journal, Sentinel,* and *Quarterly,* and enjoy them. I improved the first opportunity of identifying myself with the church here, and with the Mother Church last year. I love the church and everything pertaining to Christian Science, for I owe everything to it. I am striving to let my daily life evidence my faith by forsaking all that is unlike God. By so doing I think I can best show my love to our dear Leader.—Mrs. C. A. H., Omaha, Neb.

I want to be among those who return to give God praise. I took up the study of "Science and Health with Key to the Scriptures" about three months ago, at the urgent solicitation of an old acquaintance, having lost, as the result of experience, all faith in any material power to reach my case.

My case was diagnosed fifteen years ago by a very reputable physician as hay fever, asthma. He said, "If you have an inherited tendency toward consumption your asthmatic condition will eventually carry you into a consumptive's grave," and when I talked to theologians upon the subject of present and future existence, they would in turn suggest that it was God's will for me to have these bodily infirmities. All the time I was fighting the idea of its being God's law, and I began with a willingness to try to find a better way. While realizing the many beautiful assurances given by our dear Leader, I kept my Bible near at hand to prove their correctness, and then my sad heart took courage.

I wrote to a dear friend of mine, having seen his name among the Christian Science practitioners in the *Journal.* He at once responded in a manly and noble way, and gave me the facts of his wonderful healing through the agency of Christian Science. His letter came as a revelation to me, conveying as it did the information that his daughter, seeing his improvement, had given up the study of medicine and entered upon the higher study of Mind. I was assured by him that my hay fever would be a thing of the past, providing I continued my earnest study of Divine Science. I want to testify in all earnestness that I found Science and Health to be indeed the Key to the Scriptures.

After this I threw away all the material remedies which at one time were considered so necessary, not reserving even the camphor bottle, which reminded me of my childhood's home with its dear associations.

After this I gained rapidly in understanding, and was healed. Joy took the place of sorrow as the new birth dawned on me, and the resurrection came as a present experience.

The kingdom is established within us when we are healed and can heal others. There is great and grand work before us, of showing to the world that through our efforts the Fatherhood of God and the brotherhood of man can be established by Love.

I admit I was once a "Saul of Tarsus" and persecuted Christian Scientists, but I am happy when I read how Paul became the great apostle after being so bitter in his persecution. I can truly say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

My love and gratitude go out to our dear Leader for her untiring efforts in our behalf.

MRS. MARY M. CHAPMAN, Argos, Ind.

Two and a half years ago, Christian Science found me in a discordant condition of mind and body. I commenced reading Science and Health, and it slowly dawned upon me that nobody, and no circumstance was to blame for

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those conditions which seemed so painful to me. I realized that there was some stiff work before me, that there must be a great overcoming in order to gain my true inheritance, the heavenly kingdom; also I heeded the warning of our Leader not to murmur at the demands of Truth.

At times the way seemed rugged, clouds would seem to obscure the light, and my feet would well-nigh slip, but every temptation to discouragement would be dispelled by some message from our text-book or other Christian Science literature. Also I remembered how great a cloud of witnesses we have, and so with renewed courage the battle against self was and will be continued until that day when "there will be no more going out."

I cannot attempt to tell what Christian Science has done for me, I can only say it has healed me mentally, morally, and physically, and my gratitude to Mrs. Eddy can best be expressed by a life of obedience to Him whom to know is life eternal. "We shall obey and adore, in proportion as we apprehend the divine nature, and love Him understandingly" (Science and Health, p. 140).

For class instruction and subsequent help from my dear teacher, I feel very grateful; also to those dear ones, who, seeing a sister's need, came to her aid. With Paul, I can truly say, "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love Him."

The seed of Truth is germinating in this part of Germany (my adopted home), and many proofs of the healing and saving power of Truth and Love have been given.

M. V., Wiesbaden, Ger.

In Christian Science I have found the truth. For two years previous to investigating this subject, I had become cold in the church of which I was a member, but felt that the fault was with myself. I went to the meeting hungering for more spirituality, but came away unfed. I prayed fervently that I might receive the truth, for I knew it was somewhere, and I should seek and find it. Just at this time another religion was presented to me, the followers of which seemed very happy and harmonious, but I could not quite accept it. I was hungering and thirsting after righteousness.

All this time I kept up my work as teacher in the Sunday School, seldom missed morning service or young people's meeting, also met once a week with a society of the King's Daughters, and quarterly with teachers at Social Union. Besides this, other meetings and socials kept me with the church people all my spare moments after business hours. My prayer was surely answered in Christian Science, but it seems that I was forced to accept it.

I had been doctoring and taking medicine continually. Finally I was taken suddenly ill and could not leave my room for about two months, then I went away for three months, thinking that I should come back and be able to continue my work. I improved very much, but the fear of quick consumption was with my doctor and my family and friends, and I was warned about the coming winter. Only too soon the fear manifested itself. I had worked just three weeks when all the pains and aches returned, and I had to go to bed as soon as I got home, so there was no pleasure in living. My employer advised me to see my physician, and said perhaps I should not work that winter. I then and there turned to Christian Science. I could not afford to give up work and live away from home, neither did I want to depend on doctors and medicine any longer. I was in despair.

With all my desire for the truth, my eyes filled and I was nearly choking at the thought of giving up my old faith. I had a pride in what I had been working for in my church, and it was hard to give up the old for the new-old thought which had been adopted by some of my family, but I finally asked for Science and Health.

I took the book and read it on my way to work, and at noon I lay down on a couch instead of going out for luncheon and fell asleep. When I awoke I was a different person, all pains and aches had gone, and I was free. I was so happy I could hardly contain myself; to material sense it was wonderful. As I walked I kept saying, "Wonderful, wonderful," and tried to understand "the scientific statement of being" by repeating portions at a time, then pondering over them. I read the book four times in succession, and every time I found more and more to aid me in the understanding.

This healing was in October, 1901, with no other help than Science and Health, and soon I was relieved of other chronic ailments. In February I was able to put away eyeglasses, which I had worn ten years and a half for astigmatism. Oculists told me I would always have to wear them.

A month later my father asked me to help him, as he was suffering so much from constipation, dyspepsia, and neuralgia. He had been subsisting on bran, nearly starving himself until he was most miserable, and his limbs seemed so cold that they were kept wrapped in blankets. I felt very humble as he asked me, and told him I would have a practitioner help him, as I had never treated any one; but he would not consent to have any one but myself, and I finally told him I would try, but that he must not hold Science responsible if he were not benefited, for my lack of understanding, and not Science, would be at fault. At my request he read Science and Health, ate whatever he wanted, and used no medicine in any form. After two treatments I received word from him that he was healed of that bondage of thirty years' standing.

In view of all these signs which followed my acceptance of Christian Science, I knew it must be true, and I finally decided to sever my connection with my former church, and was glad to be called a Christian Scientist, and I now seek daily to become worthy of the name.

I can only show my appreciation by my daily work rebuking and destroying error, and affirming all the truth, praising God,—omnipresent, omniscient power.

I thank Mrs. Eddy for her unceasing work for mankind. Lovingly and modestly she has given us the pure thought of Christian Science. Passages of Scripture which I have known for years, come to me with a broader, fuller meaning, therefore I love the Bible as never before.

I have been blessed with class instruction which has greatly benefited me. The thoughts given me have helped me to grow step by step, and are appreciated more and more as time goes on.—RETA L. AYERS, Chicago, Ill.

The following testimonial was sent by Mr. H. to an old friend, now living in Hoopeston, Ill., and with his consent it was originally published in the *Hoopeston Herald*.

ED.

I first heard of Christian Science about eleven years ago. At that time our little girl, six months old then, was healed of a trouble of the nature of asthma in two treatments, after two physicians had failed, but notwithstanding the benefit so quickly received, we paid no further attention to the Science, and several years later we lost a boy eleven years of age. After his loss my wife took treatment for nervous prostration and heart trouble, and was quickly healed. For some time after Mrs. H. took treatment I paid no particular attention to the Science, but finally began to read Science and Health. After reading about thirty-five pages I put the book down, as I did not seem to understand it. After a while I started again to read; this was after I had attended some of the meetings, and then I seemed to grasp a little understanding of it. I was unconsciously healed of dyspepsia, and of course gained in every other way.

I am very grateful for my better understanding of what God is. The longer I study, and try to live the life of a Christian Scientist, the more I seem to realize the fact that in truth there is no other consciousness but that of God.

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and there cannot "enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

I have had many beautiful demonstrations both for myself and the children. I feel grateful for having been able to overcome sin as well as sickness. I overcame the habit of smoking six years ago. I also find the Science of great benefit in business. If I were to attempt telling of all the blessings received it would require a long letter; but suffice it to say that since getting the understanding of Christian Science, I devote about all my spare time to its study, and am still expecting greater blessings.

We are helped in many ways other than the physical healing. The peace of mind which comes to one when he learns only in a small degree what God is, is inexpressible. Nevertheless we cannot remain on the mountain-top, and we have many hard battles in overcoming error. Yet if we trust truth it is always the victor. It is difficult to put into words our experiences in Christian Science. We joined First Church of Christ, Scientist, here in Milwaukee a little over a year ago.—F. E. H., Milwaukee, Wis.

In looking back over some of my past experiences in Christian Science, one demonstration in particular stands out with extreme vividness.

Through Christian Science treatment I had been wonderfully healed, and through this restoration of health I was enabled to enter again the arena of life, not as of old, with the carnal weapons of warfare, but with the sword of the Spirit. Through the study of Science and Health I discerned that dishonesty, injustice, and limitation were just as unreal as sickness, sin, and death; and that divine Principle heals all. I wished to save others from the agony and suffering which I had endured in the days in which I thought them real, and in order to do this I must be right myself.

I began with the determination first, to owe no man anything; second, never to hold back the laborers' wages over night; third, to give full compensation, pressed down and running over. I had just started out in the Field as a practitioner, and my efforts in this direction were indeed crowned with success. The work increased to such an extent that I thought it necessary to come out from my occupation. To this my mother objected. She said it was giving up a certainty for an uncertainty; but I took the step and have never regretted it.

I had much to learn, having often more zeal than wisdom. I thought if a patient was healed of some dread disease, or had some lost sense restored, that it was not necessary to speak of remuneration, that his gratitude would know no bounds, but from this dream I was rudely awakened. I found that it was the nature of mortal mind to take rather than give, to want something for nothing. I ran at everybody's call, and gave my time, devotion, and car fare. The work was done, but there was little return. Could they have lifted the veil of my home life they would have had a juster idea of the suffering that was caused me by this withholding of the laborer's wage. It must have been to such as these that Jesus referred when he said, "Having eyes, see ye not? and having ears, hear ye not?"

But "progress is born of experience." We rise by the things that we put under our feet, and through this very suffering I learned to look to God alone "with whom is no variableness, neither shadow of turning." It came about in this way. It was the first of the month, and the amount needed seemed to be large. I had been declaring steadily that Mind was the infinite supply, and I proved it to a certainty. Every dollar was met and there was just fifty cents over. I gave my niece thirty-five cents for the dinner and with the remaining fifteen cents went down to my office. Mortal mind kept suggesting to me, "Is it not hard, after all your work, to have only fifteen cents?" nevertheless it was surplus and I was not in debt. "But suppose you were called out to-night?" "Well, ten cents will take me to any point in Brooklyn." "But what are you going to do for to-morrow?" "I haven't a thing to do with to-morrow, the same Love that provided to-day will provide for to-morrow." I took up Science and Health and read for some time, and as I looked up from the book my eye wandered to the piano. Like an inspiration the thought came to me, Why not praise God? Give voice to your gratitude in song. I went to the instrument and sang hymns 135 and 155 from our Hymnal. While I was singing the door-bell rang. On opening the door, there stood a lady whom I had treated a long time ago. I had forgotten all about her, as she had left the city shortly after taking treatment. I invited her into the parlor, and, when she was seated, she said, "I suppose you think I treated you very shabbily." "Well," I replied, "it would have made it much easier for me if you had been more considerate." Then opening her purse she laid fifteen dollars in my lap. The tears came to my eyes (from fifteen cents to fifteen dollars!). Only one who had passed through just such an ordeal could understand how I felt. In order that she might better understand I gave her my experience. Oh! how plainly I could see that all the trouble came about through lack of love, and that, until the Golden Rule is fulfilled, the sad refrain of Bobbie Burns, "Man's inhumanity to man makes countless thousands mourn," will re-echo in many a heart.

While we were talking, the door-bell rang violently. Thinking it a telegram, I went to the door. A young girl stood there crying. "Oh, come quickly!" she said, "mother is dying. There is not a minute to lose." I told her to go home and I would follow her at once. Excusing myself to my friend, I left the house. The girl had referred to the symptoms of the case lest I might delay in coming, but no sense of fear disturbed me. The experience I had passed through that day and the work done in myself in overcoming, enabled me to meet this higher call.

As I entered the sick-room one glance at the pallid face and rigid form showed me that the young girl had not exaggerated the condition. Error whispered, "Too late!" I mentally declared, "No evidence before the material senses can close my eyes to the Scientific proof that God, good is supreme" (Miscellaneous Writings, p. 277). I knew that "the living, palpitating presence of Christ" (Science and Health, p. 351) was there. Jesus said, "I am the resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live." Beyond this I cannot remember anything but singing over and over again to myself the words of the hymn I had sung that morning in praising God for my deliverance out of Egypt.

At eleven o'clock that night it was quite evident to the whole family that the wife and mother was fully restored to their hearts and home. Could there be any joy on earth greater than this!

When I returned in the morning I found her well and happy. She took my hand in hers and said so earnestly, "Will you tell me how the demonstration was made so quickly last night? I knew they were sending for you, but I felt it was too late and I would be gone before you could reach me." I answered, "Jesus said, 'the works that I do shall he do also;' that this statement is true I believe with all my soul." I could have added that when we go to a patient with the joy that filled my heart that morning, then is the Christ-truth visibly manifested to us.

Take then the charmed rod;
Thou art not error's thrall!
Thou hast the gift from God,—
Dominion over all.

MISS JESSIE WOOD, Brooklyn, N. Y.

FOR myself, I trust in the mercy of the All-Merciful. What is best for us we shall have, and Life and Love are best.—*Whittier.*

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From our Exchanges.

The conviction has spread widely, through all the Churches, that it was an error to describe heaven and hell as localities, especially as compensative rewards for deeds done in the present life. The reply to this logic is a good deal older than our modern liberalism. . . . Heaven is the state of the soul, hell is the same. They may exist side by side in two persons who are thrown together in life's economy. Heaven is not a fixed state. It may become a thousand times more heavenly by noble purposing. The only locality of Paradise is a man's own soul and its surroundings. The power of the mind to widen out its heaven and enlarge its compass of joy is inestimable. Another person in the same environment may see neither the beautiful, the good, nor the true. The true soul, loving truth, sees the charm of virtue, grows more honorable, more just, and so is heaven-widened, taking in his social and his political environment as well as his religious. The completed heaven is to do the will of the divine Father. This does not construct a golden city, neither does it point to a life of ease and peace, except that peace which springs from right doing.—*The Christian Register.*

"Man never believed he made himself, nor took himself as the product of blind and unintelligent force," declared the Rev. D. P. Denman of the First Baptist Church of Milwaukee to the members of the Hemenway Methodist Episcopal Church at Evanston. "Science has not disturbed the relationship between man and his Creator. It has dealt with the process and not with the origin. By creation man is God's debtor, and love alone can repay that obligation. This love is the supreme obligation. Man should not stand apart, but should be bound to his Creator by the most vital of all unions. Love is the highest thing of which man is capable, and therefore it is the essence of supreme commandment. The moral nature of God would not suffer Him to ask less of His creatures."

Chicago Inter-Ocean.

There is a power in the soul quite separate from the intellect, which sweeps away or reorganizes the marvelous, by which God is felt. Faith stands securely far above the reach of the atheism of science. It does not rest on the wonderful, but on the eternal wisdom and goodness of God. The revelation of the Son was to proclaim a Father, not a mystery. No science can sweep away the everlasting love which the heart feels and which the intellect does not even pretend to judge or recognize.—F. W. ROBERTSON.

Rev. Reginald J. Campbell says: "The pulpit of the future, if it is to gain a hold over classes and masses alike, can never afford to be unintellectual, but even less will it be able to afford to be unspiritual. Spirituality, deep and fervent, will be the note of this century's religion and it will be all the more lasting. On the whole, I am often cheered when I regard the attitude of the world generally toward religion. I consider it is full of hope."

The more we look at the world with intelligent and loving eyes, the more the world means to us. The more we look at each others' faces with intelligence and love, the more human beings mean to us. The more we think of the fathomless depths and the lofty heights of being, and of the Being that fills being and is the source of it, the more it will mean to us.—CHARLES G. AMES.

There is a great deal too much in the world of heavenly-mindedness which expends itself in the contemplation of the joys of Paradise, which performs no duty which it can shirk, and whose constant prayer is to be lifted in some overwhelming flood of Divine grace and be carried, amidst the adoration of men and the jubilance of angels, to the very throne of God.—H. CLAY TRUMBULL.

"I read God by the best that humanity produces," says Rev. Reginald J. Campbell, "not by the worst; and the Divine Compassion is of such a kind we can safely trust it for eternity."

If it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.

REV. J. HUDSON TAYLOR.

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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 Alaskan Boundary Commission began its sessions at London last week. Lord Chief Justice Alverstone was chosen chairman. The tribunal will sit five days a week from 11 A.M. to 4 P.M. Three of the counsel for each Government will make arguments, the British opening, and being followed alternately by Americans and British. This will give the advantage of the closing argument to the British. October 9 was decided upon as the date for finishing the oral arguments.

The cup defender Reliance outsailed the challenger, Shamrock III., in three successive races, and the "America's Cup" is still safe. Not a single race has been won by any one of the three challengers, Shamrock I., II., III. The expense in connection with the three challengers of Sir Thomas Lipton has been estimated at $2,100,000. The cost to the two countries since 1886 is estimated at $6,000,000.

The Peruvian Government has granted to Alfred MacCune, an American, a concession to build a railroad from a port in the Province of Chancay to points on the line between Orroyo and Cerropasco, and to Herbert Selleck, another American, for a concession for a railway from Port Huacho to Picuncha, where there is coal.

Miss Annie S. Peck of Boston, the well-known mountain climber, accompanied by Dr. W. G. Tight, president of the University of New Mexico, and two Swiss guides, has successfully ascended Mt. Sorata in Bolivia, the highest peak in the Andes. This is the first time the summit has been scaled.

Foreign.

The old British receiving ship Urgent, which has been used at Port Royal, Jamaica, for a number of years by the English navy as a guard ship, and which recently arrived at Boston, was at one time one of the best ships of the British navy and was one of those used by King George against the United States in the War of 1812. The old vessel has been purchased by a shipping firm in Boston and will be converted into a barge. Her timbers, made of wood raised in England, are almost as good to-day as they were the day she was launched.

The Chinese Imperial University at Peking has been closed from the lack of students. In the reconstruction of the university work more Chinese classics were substituted for foreign learning, and the qualifications for office were based on the old style of scholarship.

The Government at Sydney, N. S. W., according to reports, has decided to call for tenders from manufacturers at home and abroad for the manufacture of sixty to one hundred railroad locomotives, estimated to cost $41,250,000. Four or five years will be allowed for the completion of the work.

Commissioner General Alexandrovsky has applied for five thousand square feet of space in the World's Fair Agricultural Building for the Russian Government, which desires to make exhibits in Russian-grown cotton and tea, several varieties of the forage grasses, and Russia's staple cereals.

Aguinaldo, now a pronounced supporter of the American policy, has addressed a letter of advice to his countrymen, urging them to forsake their besetting sin,—gambling, to improve their methods of agriculture, and to attend the public schools.

Professor Lammasch of Austria has been appointed by the Czar as one of the arbitrators in the claims of the allied Powers for preferential treatment in their settlement with Venezuela.

Recent returns show that out of the eighteen and one-half million inhabitants of Spain, nearly twelve millions cannot read.

Industrial and Commercial.

The American syndicate which has just closed negotiations for the purchase of Mount Popocatapetl, is planning the construction of a cogwheel railroad from the base to the mouth of the crater of the volcano, a hotel at its summit at an altitude of 18,000 feet, and for the establishment of an electric power plant on Mount Ixtaccihuatl. The syndicate has acquired valuable water rights on the latter and the power will be transmitted to Mount Popocatapetl and used to operate the cogwheel road and the hoisting machinery to get the sulphur out of the crater. It is also proposed to run electric elevators into the crater.

The power houses for the New York Rapid Transit Subway will cover a space 200x700. When the station is working to its fullest capacity the combined power of the generators will be 130,000 horse-power. The coal bunkers, with a capacity of 25,000 tons of coal—a month's supply—will be constructed immediately beneath the roof and run the whole length of the boiler room. Chutes will convey this by gravity to the hoppers at the furnace doors and mechanical stokers will feed it to the fires. There will be five iron smoke-stacks 265 feet in height. The building is to be of iron and masonry of pleasing and appropriate design.

No little interest attaches to the entrance into the freight carrying fleet of the Great Lakes of a new gasolene freight steamer.

Careful estimates place the number of shoes made at Lynn, Mass., last year at twenty million pairs.

General.

There has recently been exploited a new substance designated by the name of "kapok" which is much lighter than cork, is not subject to decay, and is capable of sustaining thirty times its own weight, while cork is only capable of sustaining five times its weight. Recently Captain Truffert mentioned a tree which he observed in the Tchad region called Marea by the natives, the properties of which are very similar to those of "kapok." The tree only grows in damp places and has a density much less than that of cork. Every native soldier carries a piece about six feet in length with him when on the march. The weight of the wood is insignificant, and it is only necessary to cast the piece of board into the water in order to have a safe means of crossing in the form of a raft.

A most important discovery was made recently during excavations in the Roman Forum. It consisted of the base of the celebrated equestrian statue of the Roman Emperor Domitian, which is of the greatest interest in determining the topography of the Forum in the first century of the empire. The base stands five feet below the present level of the Forum. It is forty feet long, twenty feet wide, and over ten feet high. On the top are three blocks of travertine stone, showing where the feet of the horse stood. The fourth block is lacking, indicating that the right forefoot of the horse was raised. The distance between the blocks is so great that it is calculated that the statue was six times life size.

Prairie farm machinery has reached such development, and diversification of crops, tending to distribute the farm work evenly through the seasons has arrived at just such a stage, says a writer in the *Boston Transcript*, that two men can successfully operate a standard farm from the close of one harvest season to the opening of the next. The gang plow and disk harrow, the four-horse grain drill and wide-reaching drag, together with weeks of time in which to do the work, enable one man to seed seasonably from one to several hundred acres of grain.

The *Daily London News* is demonstrating that a clean, moral, daily newspaper can be made to pay. Some time ago all racing and betting news was excluded from its columns; now all advertisments of alcoholic liquors are likewise banished. The high moral purpose which dictated this policy has had its reward. Instead of suffering financial loss the *Daily News* has reaped unexpectedly rapid benefit. The circulation of the paper is increasing at the rate of 1,000 a day, and a heavy loss has been converted into an actual profit.

The protection of birds has become a settled custom in most civilized countries. Australia is now making great efforts to save its native birds and for the prevention of the trade in so-called osprey plumes. The colonies of egrets in Victoria are being rigorously protected, and the government of Queensland will soon have certain islands reserved for the Torres Strait or nutmeg pigeons peculiar to that region. Action has also been taken to reserve chains of lakes in Victoria as breeding places for wild fowl.

Recent phenomena hitherto unobserved in Mars and Saturn indicate that these planets have an appreciable atmosphere. The phenomenon on Mars was apparently a dust cloud that rose and floated many miles, and on Saturn two white spots that "shone with a bright, pearl-like aspect" which appeared to have a motion much swifter than the axial rotation of the planet.

A little Japanese village, some thirty miles from the town of Kumamoto, is situated in the crater of a volcano. The village, lying nine hundred feet below the top of the volcano, the walls of which are very steep, is quite hidden from sight. Its two thousand inhabitants seldom leave this place.

The State of Yucatan produces annually 500,000 bales (100,000 tons) of henequen, or sisal, hemp, valued at $12,500,000. And this is possible in a district with labor almost unobtainable. In twenty years Yucatan has exported over 1,000,000 tons of this fibre worth approximately $100,000,000.

The greatest depth thus far found in the Atlantic Ocean, 4,662 fathoms, is at a point sixty miles north of the western end of Porto Rico; and the greatest depth in the Pacific, 5,269 fathoms, lies a little to the south and east of Guam.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Mother Church Manual.

EDWARD A. KIMBALL.

THE influence of Christian Science on the world, and particularly on Christian Scientists, is in the highest sense educational. It induces them to think, act, and live according to higher moral standards. It guides them in the establishment and maintenance of simpler and better forms of ministry, of religious services and methods, and of individual and denominational progress and procedure.

Revealing, as it does, the science of spiritual law, it emphasizes the paramount need of obedience to that law and discloses the unfailing blessings which are the sequence and reward of such obedience. This miracle of obedience has always seemed hard of attainment by the people of God. Of old, the Children of Israel murmured constantly because of divinely imparted ordinances for their welfare, and were impatient with the prophets and messengers of God whose spiritual vision was in advance of their own. Christian Scientists who are learning that God's ways are higher than our ways, look forward with calm and assured expectancy to the appearing of every mandate, knowing that it means an advance on the broad scene of eternal prosperity.

We are a people who in time past were in allegiance to the unnumbered beliefs of men concerning religion, philosophy, and conflicting worldly wisdom. Coming together as we do, to range ourselves under the common denominator which designates us, it is perhaps little wonder that we need the salutary rules which define for us a safe course of action calculated to unify and glorify the present, and by sure means to safeguard the future.

Compared with the ornate and ponderous character of denominational laws and canons in general, we have an unusually simple manual of rules, and especially when we consider the fact that they must needs be adequate to the guidance of the Mother Church, the branch churches and their members, the lecture and missionary work, the educational system, publishing and editorial departments, finance and publication committees, etc.

Christian Scientists for years have gratefully acknowledged the wise leadership of Mrs. Eddy as manifested in the By-laws, which have been adequate to every demand and need, constructive or administrative, in the way of routine or emergency.

Now that these laws have been revised and amplified, we instantly discover that they are specially calculated to conserve the welfare of our Cause throughout future generations, to facilitate the spiritual growth of our people, to develop the moral and spiritual integrity of the individual, and to encourage a continual warfare against sin and disease until these works of evil shall have perished, and the peoples of the earth shall have been redeemed through Christ.

Obey the Statutes.

SEPTIMUS J. HANNA.

IF the Bible makes anything within its lids emphatic it is obedience to the statutes and the commandments of God. Out from amidst the thunderings and lightnings of Sinai came the first and supreme commandment: "Thou shalt have no other gods before me." This commandment is emphatic, majestic, all-comprehensive. Its mood is at once indicative, potential, imperative; its tense, both present and future. Yet it was as true when uttered as it is to-day or ever will be. Nay, it was true before Moses was, and before the "morning stars sang together." The Bible says it, because it is true, but it would be true if the Bible had not said it. It embraces all the elements of authoritative and imperative command and infinitely more, for it is absolute truth.

This truth is declared throughout the Scriptures. In Deuteronomy, 6 : 17, we find it re-affirmed thus: "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes."

Note the words "shall" and "diligently." No room for saying, "I *may* keep the commandments when I feel like it, or when it is convenient." No room for slothful or sleepy or indifferent keeping. No room for half-doing, to say nothing of no doing; but *diligently shall* the law of God be kept. Only thus can the practical and beneficial results follow. There is no compromise, no easy middle-ground; there are no pleasant by-ways. The law is immutable, inflexible, inexorable. Why? Because it is founded in absolute justice. No other law would suffice the ends of absolute justice. This mighty universe could be conducted on no other basis. It could be controlled by no other form of government. Absolute justice is an attribute of infinite Love. That which is based in eternal good will work out the ends of universal right. This Love is tender, compassionate, kind, notwithstanding all human evidence to the contrary. But the requirements of that Love which is ever just must be met. Not otherwise can we become its beneficiaries. Herein divine Love differs from that human sentiment which is accounted human love.

Another re-affirmation of the great commandment is in Deuteronomy, 6 : 5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Imperative, uncompromising, rigid, yet the outflow of infinite Love. Jesus, the greatest demonstrator of Love, the best expression of Love ever appearing in human form, was wont to repeat these exact words throughout his ministry. They formed the basis of all his healing of sickness and sin. They entered into the warp and woof of the Sermon on the Mount. They constituted his chart and compass in all his acts.

Another re-affirmation is in Leviticus, 26 : 3, 4, 6, 7, 12: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." These very practical results will follow; but more: "And I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . .

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And ye shall chase your enemies, and they shall fall before you by the sword. . . . And I will walk among you, and will be your God, and ye shall be my people." These are among the infinitely glorious results of obedience. What of the results of disobedience? Here are some of them: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it." Here are the two ways distinctly marked. Here the assured rewards of obedience, and the no less certain results of disobedience. Well may we say, Walk ye in the straight way and reap the sweet results thereof; or walk in the crooked way and suffer the direful consequences.

Has the history of the world proved the truth of this Scripture, or has it not? We need only glance at its annals to find our answer. Literally, exactly, undeviatingly, have these Scriptures been verified down through the ages; and they are being daily verified in this age. They will so continue until the "statutes and the commandments" have been fully obeyed. Let us glance at Nature's law, so-called. How strictly must it be obeyed in order to obtain good results. How exactly obedient must the agriculturist be if he is to meet with success. He must literally obey the statutes and keep the commandments. He must carefully prepare his ground, fertilizing it, cultivating it, keeping out weeds and all deleterious elements. He must be in season, watchful, diligent, looking ahead and anticipating his enemies,—the insects, the destructive animals, —and thwarting their purposes. He must move in advance of all destructive things or suffer the consequences of failure of crop, disaster, poverty. He may sleep during necessary hours, but the remainder of the time he must be wide awake.

And the successful mechanic, how diligently must he obey the statutes and the commandments of mechanics. Slothfulness or indifference are to him impossible. So all along the line of human activities. Vigilance, obedience, unceasing care, are the essentials of success. The law governing here must be inexorable, or failure, disaster, ruin follow.

Shall God's law be less exact, less imperative? Shall spiritual demands be less rigid, less methodical, less *scientific?* May the professor of spiritual truth shamble along in any sort of fashion, obeying its statutes and its commandments when it suits his purposes, otherwise not? If he does observe only this kind of obedience has he any right to expect the results of rightful obedience? Does he hope, through partial, spasmodic, and convenient obedience, or even through no obedience, to reap the reward due only to the truly obedient? If so, he deludes himself, and the sooner he awakens from his false dream, the sooner will he see the utter folly of this course, the failure of his hopes.

Fellow Scientists, are we sufficiently awake to the absolute necessity of obeying the statutes and the commandments? Do we exercise the same relative watchfulness and vigilance as do the good farmer and the good mechanic? Are we sufficiently anticipating the modes and methods of deleterious and hurtful things and defeating them? Are we sufficiently preparing and cultivating our spiritual soil? Is it true obedience to wait until sickness and disaster come, and then undertake to cope with the results? Have we not helps enough to enable us to obey the statutes and the commandments? We have distinct, explicit, and abundant helps. We have, moreover, constantly before us the bright and shining example of our Leader, who for more than thirty years has been faithfully and untiringly pointing the way and beckoning us on to that full obedience which would bring blessings and benefits. Will we avail ourselves of the helps? will we follow the light and the example set us? or will we sleep on until calamity, disaster, and disease come, and then murmur because we are afflicted and wonder why Truth is not kinder to us?

God sends upon us no calamity. It comes through slothfulness, disobedience, and sin; in short, through failure and neglect to obey the statutes and the commandments.

In simple and almost pathetic tones, Israel (and Israel is but a term for all mankind) is exhorted to obedience, in Deuteronomy, 10 : 12: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

And what does our text-book require of us but obedience to God in all His ways? And what do our Church Tenets require of us but earnestly 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. 497).

What more could they require, on earth or in heaven, for our good? And yet they require exactly what is implied in the reiterated Biblical injunction to obey the statutes and the commandments; nothing more, nothing less.

Giving to the Church

IDA G. STEWART.

In his letter to the Ephesians Paul refers to the church as "the body of Christ." Science and Health, page 583, defines Church thus:—

"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

"The church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

From these profound definitions we learn that divine ideas *in action* constitute the church, and we are members of the church to the extent that divine ideas are operative with and in us, in the demolition of evil belief and suggestion.

Giving to the church is a question of the hour which lies very near the heart of every Christian Scientist. On every hand we come in contact with the query, "How can I best give to the building of the Mother Church?" Advancing steps toward the accomplishment of true giving, and the ultimate answer to this question, lie first, in gaining a clear sense of what the church means to us as individuals. How and why it is *our* church, how and why we, as individuals, are one with it.

True knowledge is operative by virtue of its immortal nature, producing its effect upon thought in progressive unfoldment of ideas relating to specific subjects; therefore the naturally scientific result of direct effort to gain an exalted sense of church, confers an appreciation of the fact that the church universal is made manifest through overcoming, and the completeness and perfection of the externalization evidences the degree in which we, as individuals, recognize our indissoluble unity therewith.

Such recognition begets within the awakening consciousness a love which bears the impress of Deity, and which is the coin current of the Christian Scientist. It matters not how great the demand made upon the treasury, one is never turned away, for in the realm of infinite Mind there is a reversal of the commonly accepted theories of men

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on this subject, in that the supply always *precedes* the demand.

The circulation of this wonderful currency is never obstructed or congested by fear, but is forever and everywhere operative, destroying error and establishing a certain sense of God as the omnipresent and unfailing source of every good and perfect thing.

In the ratio that the right idea of Love is confirmed in thought, it gives to and builds the church. Love overcoming fear, envy, hatred, jealousy,—self,—is a gift to the church. Candor taking the place of dissimulation is a gift to the church. Just and tender consideration for the rights and privileges of others, displacing unjust judgment, criticism, and false estimate, is giving to the church. The mental action that wipes away tears, comforts sorrowing hearts, brings strength to the weary and heavy laden, sets free the sin-bound and sick, has its part in giving to the church.

As the building of the church-triumphant thus goes on without the sound of "hammer nor ax nor any tool of iron heard in the house" while it is in building, the way naturally opens for the individual to contribute to the funds for the erection of the material structure,—type and symbol of the church founded on the rock, Christ.

The writer's personal experience at the time of building our home church edifice, gave substantial proof that the church is literally "the structure of Truth and Love" (Science and Health, p. 583). With every overcoming the Christ-truth was bodied forth in actual demonstration of the living presence of a health-giving, joy-bestowing God, who forgives all iniquity and heals all diseases; "that giveth to all men liberally, and upbraideth not."

The understanding of both practitioner and patients was awakened, as never before, to a keener recognition of man's unity with God, and the consequent naturalness of health, harmony, joy, and peace,—the manifestation of substance.

The gratitude of those who had been liberated from sorrow, disease, or sin took expression in money, which was subscribed to the building fund as it came to hand.

The unfolding and development of the spiritual idea of Church which took place in our Sunday School at this time, was most interesting and instructive.

After our building project was fairly launched the children were advised that a church edifice was to be built, and that they were expected to have a part in the work. This was the only time during the progress of the building that the subject of money was mentioned to them.

We required them to commit to memory the definition of Church, from the Glossary in Science and Health, knowing as we did this, that God supplies understanding and interpretation of the inspired word. Even though the definition is long, and contains large words for little people to express, there was no hesitancy in learning it, the "baby class" being as efficient in the recitation as the older pupils.

The recitation of the definition, by the school in concert, was included in the opening exercises, with the result that the children gained an exalted sense of Church. They displayed a lively interest in the building, which took expression in money sufficient to purchase the furniture and draperies for our church platform.

At present our Sunday School is at work in the interest of the Mother Church building. We are using the Science and Health definition of Church as our basis, and as an additional stimulus to thought we have our Leader's prophecy for the children, made on the occasion of the dedication of the Mother Church, and recorded in "Pulpit and Press," page 14.

When those words of divine promise were read to the school, radiant faces and glowing eyes bore evidence to the touch of inspiration, and the loving resolve and selfless purpose then and there born, remains with them an active factor for good.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Improved Moments.

M. ETHEL WHITCOMB.

I HAVE often pondered these words written by Mrs. Eddy: "Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing" (Miscellaneous Writings, p. 230). Most of us are longing for success in life, for spiritual progression, but are we taking into consideration that it depends upon the "improvement of moments more than upon any other one thing"?

Many persons have no realizing sense of the value of time, and as the result hundreds of unimproved moments are wasted,—moments which might be spent in the service of humanity, or in gaining a higher sense of health and harmony for oneself. But, one asks, "How do I throw away moments when I am busy all day at the office or in the home?" and the answer is, In thinking on those things which should not be thought of, or in not striving to dwell in thought upon the beautiful and the true.

Looking out of my window one day I saw a man who was employed in painting a house; the foreman was not present, and, taking advantage of this, the man had left his work and was loitering his time away. I could but think how much dishonesty we see expressed in these little things. Here is a man wasting time which belongs to another. Then came also the thought, What blindness, here am I standing in judgment of another, and yet doing precisely the same thing myself. I had left the right thinking which I should have been employed in, as a child of God, and was throwing away moments in useless criticism,—moments which my Father had intrusted to me to improve.

We are all employed in Life's vineyard, and he is surely dishonest who is not improving in holy thinking his every moment. In Jesus' life we see the highest example of improved moments. Years spent in watching, praying, and practising, brought him where he could say to the lame, "Arise, and walk," and they did; to the dead, "Come forth," "And he that was dead came forth." In one moment of holy, uplifted thought the sick were healed and the dead raised. But this sublime summit could never have been reached had he not improved each passing moment.

We live but one moment at a time, and the present moment is the one to be considered.

We grow into the likeness of that which we comtemplate, and it is therefore helpful to ask oneself, "Do I desire to become like that which I am contemplating at this moment?" If not, we should turn immediately from the mental object.

He who is truly improving his moments is always found with his face toward spiritual realities,—the glories of the light. While others may waste their moments dwelling on disease, he, knowing that in divine Mind is no sickness, seeks ever the consciousness of health. While others are dwelling on thoughts of sin, he keeps his gaze fixed on Him who is "of purer eyes than to behold evil." While others are spending their time dwelling on death, he makes no compromise, but with unflinching faith holds to Life eternal, knowing that "In Him was life; and the life was the light of men."

The man who realizes the imperative demand of God for right thinking keeps his mental home a sacred place. Of every thought he asks, "Whence comest thou, from Truth or error?" Right thought always obeys St. Paul's injunction, "Whatsoever things are pure, whatsoever things are lovely; . . . if there be any virtue, and if there be any praise, think on these things." We may stumble, but

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if we do let us look at the "stone of stumbling," just long enough to see where it lies, and thereafter avoid it.

Self-condemnation, discouragement, criticism, pride, and self-love all consume time to no profit, and he who is indulging them is dimming his vision of heaven, and robbing himself of joy, freedom, health, and harmony. Mere motion does not improve time; it is the thought which accompanies the act that alone aids us in working out our salvation.

Each time flesh would speak but is stilled, each time criticism is overcome by compassion, each time a noble deed is done for another, each time that longing goes forth for unselfed love and deeper consecration to God, a golden moment, has been improved and its record is being borne heavenward.

Each moment thus improved is a step toward the summit of spiritualization, and the hardships along the path are transformed from stumbling-blocks into stepping-stones on which we rise into a more glorified understanding of Life and Love.

It has been said, "Make this forenoon sublime, this afternoon a prayer, this night a psalm, and time is conquered and thy crown is won."

Helping our Brethren.

W. F. BECKERT.

Now that Christian Scientists from over the world have again had the great pleasure and privilege of attending the services and meetings in Boston during the Communion season, what have they gathered from them? To me, the lesson that stands out pre-eminent is the need and assurence of even greater unity among the brethren. The whole trend of thought pointed in one direction, greater love for one another,—and success in this makes unity possible.

What, then, must we do? It is an easy matter to enjoin upon our fellow-men to be good, just, honest, upright, and pure. But of what value are these injunctions unless we give them some rule by which they can carry them out?

John says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This implies that love for our fellow-men must precede our love for God; and right here is a strong point in Christian Science which inculcates the necessity on our part of seeing our brother in God's image and likeness.

How can this be attained? We may begin by telling the truth about our brother, and we shall find that as we increase our efforts in this direction, we shall be able to see more good qualities than ever before. Is he honest? Is he upright? Is he kind? Is he unselfish? Does he ever make a sacrifice for the good of others?

There are men addicted to the liquor habit who have so many excellent characteristics that, but for their one weakness, they could be considered all right. Then why not dwell upon their strong points instead of the weak one? Why not love their good qualities and be patient until the wicked motives which are at the bottom of the wrong-doing are destroyed? We do not have to love our false concept of another, for this must be changed for the true likeness. If we dwelt less upon the vices of others,—their evil or negative qualities,—and emphasized their virtues,—their good or positive qualities,—we should find it easier to "Love one another."

We can go more than half way in loving our brother. He has his part to do; he has his own responsibility and we cannot do his work. But we can lighten his load if we will "wait patiently on the Lord," and let Him transform the heart and destroy the evil tendencies. Fault-finding with the shortcomings of those about us does not help them to be better, nor does it increase our spirituality, —our ability to help them. Commendation for work well done, rather than condemnation for work poorly done or left undone, strengthens one's desire to do better. We should recognize that every one is imbued in a greater or less degree with a desire to do right.

Let us strive more and more to live in harmony with the suggestions here outlined; let us assume that the motives governing the acts of our brethren are good and unselfish, not sinister and unworthy, and we shall have a wonderful increase in the unity in our homes and in our churches.

Then will come to earth what every Christian Scientist should pray for daily, a repetition of the Day of Pentecost, when, according to the Biblical record, the disciples "were all with one accord in one place."

Giving Thanks.

W. D. STRONG.

More and more it comes to me that, "The song of Christian Science is 'work—work—work—watch and pray'" (Message, 1900, p. 4), and not alone is this true, but, rightly understood and applied, it is one eternal psalm of joy, gratitude, and thanksgiving to our Father-Mother God.

Let us see for a moment what it is to be "grateful." The Century Dictionary defines it as "feeling kindly or tenderly on account of a favor or favors bestowed: disposed to acknowledge and repay benefits." It is very easy for us to be grateful for that which pleases us; yet often that which benefits us most may seem a "hard lesson," but if we are truly grateful for every experience, we shall look beyond the mere circumstance, and humbly pray that divine Principle may enable us to see the angel visitant, no matter what the outward seeming may be. Only in this way can we make each passing hour count for God.

Thus faithful and determined, constantly seeking God's help and acknowledging our oneness with Him, we cannot be led into the false arguments that "Of course as yet such a thing is necessary," or "You know we need it," or "We have not yet demonstrated out of this or that." It is written that with many of the Children of Israel, "God was not well-pleased for they were overthrown in the wilderness" (Science and Health, p. 597).

We read how Jesus was led into the wilderness to be tempted, and when we see how he withstood every false argument we ask ourselves, was it not because he rendered thanks, was grateful to God for His protection in every statement? Some of the Israelites remembered not God, neither were they thankful for His guidance under every condition, but rebelled and murmured at their hard lot; consequently, they were overthrown by error, having forfeited divine help.

Paul tells us "these things were our examples," hence the lesson of this hour. Are we, as Christian Scientists, thankful enough to God for our beloved Leader? do we emulate her example, gratefully, lovingly? Let us earnestly and prayerfully read the third stanza of "The Mother's Evening Prayer (Miscellaneous Writings, p. 389), and ask divine Love, with all meekness, to make us glad, and enable us to love more for every hate. Do we, as she enjoins, wait, knowing that God is good, and (material) loss is (spiritual) gain? The deeper we go into the valley of humility, the higher shall we rise in divine Love,—become as little children and enter the kingdom of Truth on earth. Then, turning our thought Godward, let us remember that all this is possible here and now, because of one disciple, who, following her Master's example, "took the cup, and gave thanks" in the right way, through Christly deeds of humility, fragrant with the inspiration of divine Love.

Notice.

All those wishing the *Sentinel* index for Vol. V. (September, 1902—August, 1903), can have it on application.

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Selected Articles.

A Letter of Explanation.

To the Editor.

An article in your issue of August 29 in relation to the Christian Science Church Manual includes, in two paragraphs, the mention of my name and my utterances. I do not know that your correspondent intended it should be inferred that all the conclusions and deductions contained in the article are sanctioned or authorized by me, but such seems to be the impression on the part of many who have read it.

For this reason I request permission to say that very much of the article, which is by way of speculative interpretation of the import of the provisions of said Manual, is entirely contrary to my understanding of the matter and to the knowledge and intent of the officials of our church.

I am sure that the article is a misapprehension in some important particulars, and inasmuch as I am connected with the educational system of our denomination, I would like to state the case so as to correct any wrong impression which may prevail.

In connection with what is termed class teaching, it has been customary for many years to have rules regulating the number of classes and the number of pulpils in each class. These rules have been changed from time to time, and now there is another change. This present revision will not, as suggested, occasion any consternation or excitement among Christian Scientists. The supposition that they are in a state of remonstrance because of diminished incomes is a mistake. The average income from this source is very moderate and will scarcely be changed by the new rule.

Moreover, they do this work from a profound sense of duty, and would, as a class, be relieved if they might legitimately be entirely excused from such work; indeed, there was a time a few years ago when class teaching was entirely suspended. At that time all teachers gladly welcomed the change and the incidental release from an onerous requirement.

Your correspondent infers that there is, or will be, antagonism of interests between the College, Board of Education, and the other teachers. This surmise is wholly groundless.

For many years the College received primary students, and its successor, the Board of Education, will doubtless hold some primary classes in the future, but instead of entering into competition with other teachers, it is probable that only a very limited amount of such teaching will transpire.

The educational system of this denomination is co-operative, and not competitive. There is no friction nor discordant condition among its various branches, and certainly no disposition to supplant in any way or change the personnel of the corps of teachers who have so admirably done their work in the past, and who may safely be relied on to do it in the future.

They do not interfere with each other or with the Board of Education, and the fact that their services are appreciated and are in demand does not in any way overshadow any other institutional features of the work. The by-law is not adopted because of disapproval of their honorable careers and conduct; on the contrary, they and their work are held in high esteem by Mrs. Eddy and all other Christian Scientists.

It has always been a part of our religious endeavor to make the healing work of first importance, because Christian Science is a gospel of healing, and because the healing furnishes evidence of its utility and verity. The new Manual simply emphasizes this paramount feature of the work; it is nothing new.

It is by way of misapprehension to assume that the present effort is to build up an entirely new body of practitioners who will supplant the older ones. On the contrary, the older ones are becoming more proficient through experience, and will add constantly to the vast service which they have already accomplished for sick humanity. It would most assuredly be supreme folly to attempt to suppress or supplant the people who have healed a million instances of disease.

EDWARD A. KIMBALL.
In *Chicago Record-Herald.*

In Christian Science, the nothingness of matter is a logical conclusion, deduced from the Scriptural premise that God, Spirit, is all. This teaching is not so radical as it may seem at first, for only recently such eminent natural scientists as Lord Kelvin and Sir William Crookes have publicly modified the expression of their views on this question. According to newspaper reports, they have concluded that atoms, in their last analysis, are forces, a conclusion which shows a tendency toward mental, rather than material, causation.

When Christian Science is really understood, in its simple purity, it will be found to deviate in no way from the Scriptures, from Jesus' teachings and practice.

WILLARD S. MATTOX.
In *Waterbury* (Conn.) *American.*

The life of our Lord proves that Christianity involves practice as well as preaching. If, then, Christian Science destroys sin and sickness, reforms the drunkard, overcomes fear and worry, brightens the lives of its adherents, thus bringing about the same results which followed the practice of the Master, it is doing much in the great work of uplifting the race. Jesus said: "By their fruits ye shall know them." If Christian Scientists are proving in their respective communities that they are Christian men and women, that they are better morally, thus helping to remove the cause of disease, then it will be admitted that they are in harmony with the laws of God and their country.

ARTHUR E. JENNINGS.
In *Toledo* (O.) *Times.*

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make every day's work contribute to them. Let every dawn of morning be to you as its close. Let every one of these brief days leave its record of some kindly things done for others, some goodly strength or knowledge gained for yourselves.

JOHN RUSKIN.

THE NEW CONCORDANCE.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES is now ready for delivery. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5.00. Twelve or more to one address, $4.50 each.

Address all orders to JOSEPH ARMSTRONG, 95 Falmouth 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.

Mental Digestion.

WILL those beloved students whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon in the Mount, accept profound thanks for their swift messages of rejoicing over the Twentieth Century Church Manual? Heaps upon heaps of praise confront me, and for what? That of which I said in my heart, it will never be needed; namely, laws of limitation for a Christian Scientist. "Thy ways are not as ours." Thou knowest best what we need most, hence my disappointed hope and grateful joy. The redeemed should be happier than the elect. Truth is strong with destiny, it takes life profoundly, it measures the infinite against the finite. Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, midst ministries aggressive and active, and will stand when those have passed to rest.

Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter. Sweet in expectancy and bitter in experience, or the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense. This Church is impartial, its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., September 7, 1903.

Unfounded Criticism.

WITHIN the past few weeks some daily newspapers have had considerable to say about the new edition of the Church Manual, and through them an effort has been made to convey the impression that radical changes have taken place in the internal economy of the Christian Science denomination.

To those who may have been misled by such efforts to create the impression that Christian Science is on a mercenary basis, we can say that the cost of Christian Science Church edifices standing to-day, the money necessarily expended for the conduct of services in these churches, and the general expenses incident to the maintenance of a denominational organization, far exceeds the aggregate amount received by Christian Scientists for teaching and healing, and it is a well-known fact that Christian Scientists have not applied to those outside of their own ranks for financial help in the erection of their churches nor to pay the other expenses incident to the spread of a great religious movement.

When these periodic attacks are made upon Christian Scientists they are usually accompanied by the assertion that our people bear the outward marks of a well-to-do class, and the intimation is conveyed that their prosperity is secured at the expense of those who are not Christian Scientists. The explanation of this favorable showing is found, however, in the fact that Christian Scientists have required simpler habits of living, that their exemption from sickness and its attendant loss of time and effectiveness has materially increased their savings, and that in many and most significant ways Christian Science conduces to the realization of man's lawful dominion over his environment, enhancing his endurance and mental power, enlarging his perception of character, giving acuteness and comprehensiveness, and an ability to exceed his ordinary business capacity. (Science and Health, p. 128.)

When it is understood that these adverse comments and the inferences drawn therefrom have been based upon hearsay, and that the writers did not have access to a copy of the Manual, it is not at all surprising that they should be found so wide of the mark. The utter lack of foundation for these sensational conclusions will be apparent to every person at all familiar with the administrative and educational details of our work, and we may safely assume that the better class of newspaper men will feel chagrined for their hasty, and in some instances unfriendly, pronouncements. . M.

The Young Bird's Flight.

IT was one of the rarest of June days and the old apple-tree in the garden was the scene of an unusual stir in the affairs of its feathered family. A robin's nest in one of the upper branches was empty for the first time in weeks, and its late uncouth and hungry denizens were being encouraged to their first trial-flights, amid the shadows where none but parental eyes might see.

Over and over again the trick was shown them, and as the awakening impulses of a new life stirred to greater deeds, their ventures became more daring than wise, and thus it happened that one brave little fellow, whose course was laid for the pathless air and whose wings were planned for the sky's far freedom, missed his aim for once, and found himself brought to earth, where, fluttering, and crying with terror, he became the easy prey of a crouching enemy; and but for a friend's swift forbidding word and strong protecting hand, a tragedy would have been added to the otherwise happy chronicles of the day.

As the rescuer tried to soothe and quiet the frightened little thing, he could but think of the kindred danger besetting the first enthusiasms of an awakening spiritual life.

No thought of the nestling's folly had come to lessen the appeal of its helplessness and peril, but at sight, this little brother's distress had prompted to unhesitant and effective sympathy; and why should the recognition of faults, the presumptuous mistakes of our brother men, ever give pause to our compassion, or lead us to offer condemnation instead of wise and forgiving helpfulness in their hour of need?

The young and inexperienced in Christian Science are sometimes found, like lambs astray, caught and bleeding in the brambles of subtle, unrecognized errors of belief, and with the wolves of malicious criticism and contempt howling hard by. For such the Master went out quickly into the wilderness, seeking, not to punish, but to save; and are we impelled by a kindred love and kindliness, and do we follow him,—taking the innocent wanderers to our bosom, and bearing them to the fold of safety?

To deal gently with the young is very Christlike, and our hearts will surely be deeply moved, as we think of all the dangers in human experience which surround the unthoughtful and the immature, who, under the impulsion of a very noble purpose, perchance, are attempting great things, but whose spiritual apprehension is not yet clear enough to annul the gravitation of material sense.

It is never to be forgotten that mistakes and misdoings are best healed when they are as yet only possibilities. Many a pitiful failure and fall might have been prevented, had the premature venture or the thoughtless hazard of the inexperienced been tactfully forestalled. When this has not been done, however, and some bidding is brought

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to extremity, let us be mindful ever of his birthright and native air, and be ready to bring comfort and healing for the failures which may attend an early and impulsive attempt to use the wings that some day will enable him to rise above every earthly fetter, and be free. W.

Being Original.

WHAT is originality? Is it something to be avoided as undesirable, something which separates its possessor from well-balanced and orderly thought, or is it a quality of mind to be coveted by all who strive for the attainment of whatever may increase their serviceableness to mankind?

The best answer to these questions is found in the lives of all truly great men and women whose achievements prove that Mind is ever unfolding new and higher expressions of character.

The following definitions of the word are taken from the Standard Dictionary: "Immediately produced by one's own thought;" "not copied nor produced by imitation or compilation;" "having the power to obtain new ideas of truth."

These definitions show that originality is not mental angularity nor grotesqueness, but something essential and positive, and if it belongs primarily to the divine Mind we shall embody it as we prove our likeness to God by the reflection of His character.

A proper sense of originality shows that through the vast region of unexplored possibilities there is offered a way of escape from the jostling of the world's market-place where lack of room and selfish competition well-nigh stifle freedom and enterprise at their birth.

On the plane of human existence there are many whose opportunities seem hopelessly circumscribed, but with keen perception they discern some common need, and at the same time see an undeveloped idea which would supply that need. In giving their inventions to the world they generally have severe struggles and the constant menace of failure, but if they possess sufficient endurance they become in time masters of the situation, and find a return of riches and power; and it is encouraging to know that in the mental as well as the physical realm there is room for every valuable idea which can find a channel for its expression.

If all could but see that originality involves simple honesty, the desire to appropriate what belongs to another would no longer exist, for each would seek his own heritage and find it through his own individual unfoldment.

Science and Health speaks of the "orginal man, Jesus" (page 286), and this phrase is worthy of our earnest consideration, since it points to the fact that his character was formed after the divine model which is recognized by spiritual sense alone, which is unlimited in its range of expression, and which is made manifest in the overcoming of all error.

In Christian Science we learn how we too may reach his height and freedom. Mrs. Eddy says, "Human reason is inaccurate; and the scope of the senses is inadequate to grasp the word of Truth, and teach the eternal," but she immediately adds, "Science speaks when the senses are silent, and then the evermore of Truth is triumphant" (Miscellaneous Writings, p. 100). As Christian Scientists we should give much to the world, and our Leader's example shows us how we may be thus privileged; but let us be sure that we offer what is honestly ours, what we have won from the depths of unexplored thought or brought down from the heights of our own spiritual experiences, even as she has done.

In striving to be original we should never forget that those who love God are to be "conformed to the image of His son," and as we rise above the low levels of material sense and expression, and find our true selves, our joy will be enhanced when we see the awakening of others to the recognition of their true original being with all its limitless possibilities.

Our text-book says, "God has countless ideas, as sons and daughters; and they all have one Principle and parentage" (Science and Health, p. 517).

We need to know that indolence is not a quality of Mind, hence it can never hinder us from recognizing and obeying the demand to be, to say, and to do whatever may most truly express the divine purpose.

It is indeed most true that,—

Each faculty tasked
To perceive Him, has gained an abyss, where a dewdrop was asked.

K.

Letters to Mrs. Eddy.

19 Norway Street, Boston, Mass., August 5, 1903.

Dear Leader and Guide:—I have often had a desire to tell you of some thoughts that once came to me in the night when mortal sense seemed to be asleep. There was something in the conversation we had a few weeks ago that awakened them afresh and enabled me to see more truth and beauty in them.

I thought I was in a large, beautiful building, a place that reminded me of a part of the Crystal Palace in London. Everything seemed very pleasant until some one told me that I was doomed to stay there all my life without any hope of change or escape. Shortly, however, another told me that there was one way out, but it was so dangerous that no one would think of trying it. On asking where it was, I was shown a narrow door. I went to it and was able to open it, but when I passed out all I found was a flight of slippery-looking steps leading to the edge of a large marsh or bog, filled with loathsome reptiles; on the other side was a hill over which ran a path. To reach that hill meant deliverance, but how to reach it was the question. As I looked a little longer and closer, I was able to discern a line of footprints; following them with my eyes I soon espied a female figure, about two thirds of the way across, stepping in the footprints as they had been left by one other, but he had gone up the hill and around a turn out of my range of sight. It is unnecessary to say who I thought those two were. Now if only I could put my feet exactly in these steps, I too could gain my freedom and help to show others the way. I determined to do so to the best of my ability, and have been striving so to do for the last twelve years. I have gained a few steps and would not, could not, go back, and "beyond the hill-crest" is *home*.

The inspiration of your talk and benediction have awakened within me new courage, new hope, and an intense longing for a more spiritual attitude of thought and life. As I think of you away in advance, I pray that divine Love may lighten, illumine with heavenly joy, your lone but not lonesome footsteps.

Here is a little poem I wrote a few years ago that seems to be in such close harmony with my present thought that I would like to give it.

Give me, O Lord, an understanding heart,
That I may learn to know myself, and see
Where I should spurn the wrong and choose the better part,
And thus from sinful bondage be set free.

Give me, O Lord, a meek and contrite heart,
That I may learn to quell all selfish pride,
Bowing before Thee, see Thee as Thou art,
And 'neath Thy sheltering feathers safely hide.

Give me, O Lord, a gentle, loving heart,
That I may learn to be more tender, kind,
And with the healing touch, each bleeding smart
With Christly hands of Love and Truth to bind.

And grant, dear Lord, that I may ever be,
With every closing eve or morn begun,
Steadfast and true, my heart at one with Thee,
And this my earnest prayer, "Thy will be done."

Sincerely and obediently yours,
JAMES J. ROME.

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Fort Wayne, Ind., September 1, 1903.

Rev. Mary Baker Eddy,
Concord, New Hampshire.

Beloved Leader, Teacher, Guide, Friend:—We who have watched you guide the Science Ship of State so safely and surely throughout the storm-filled years, past rocks and shoals and across hidden currents, have learned by happy experiences a divine confidence in the wisdom of your rulings.

Times and times during the past decade I have seen direfully threatening evil foreseen, forestalled, and foreended, by your sapient laws and decisive moves, and the good ship Science brought safely into the haven of the Infinite.

And I say this because of my gratitude for the helpful rulings in the new Manual,—rulings so helpful to the Cause and the individual.

May divine Love keep your hand long on the helm is the grateful wish of your

Loving disciple,
WILLIAM BRADFORD DICKSON.

Mrs. Eddy and the Children.

THE results of Mrs. Eddy's munificence in caring for the needy children of Concord and vicinity by the gift of shoes through W. A. Thompson, are in the form of blessings in many homes.

Yesterday, Mr. Thompson and his assistants were busy for hours at the fair grounds taking the names of applicants and ascertaining who were entitled to share in the gift.

Until a late hour last evening and all during the forenoon of to-day Mr. Thompson's store was literally packed with the little ones and their parents.

In conversation with Mr. Thompson he said,—

"The demand this year is greater than ever before. The people are beginning to realize what Mrs. Eddy's generosity means. They have come to know that in this way, at this time, she wishes to contribute to the happiness of all who are willing to be helped by her, and who need the help.

"Yesterday a man from just outside the town came to me on the grounds, he had two of his children with him and one was practically without shoes. I asked him the usual questions,—where he lived, what was his business, his earnings, his condition.

"He replied that he had a little farm, that it was the only means he had, that he had no money.

"I told him I knew Mrs. Eddy would be very pleased if he would let me present a pair of shoes to each of the boys with him and allow me to send a pair to each of the little ones at home, and you do not know how pleased he was, and what happiness it gave him.

"I assured him the gift did not in any way tend to humiliate him nor make him less of a man in all that makes for manhood, and in this spirit he gladly accepted, and herein lies much of the merit of Mrs. Eddy's generosity.

"There is no smack of superiority in it, there is absolute avoidance of charity in the sense in which charity is dispensed to-day; it partakes more of the nature of a gift from an equal to an equal; a friend to a friend; a present from one who loves to the objects of that love, and the value of this thought is emphasized when we know that her practice and her life is love, and that to her all is love."

Concluding, Mr. Thompson said,—

"It is great pleasure to me to be the medium through which this work is done. I feel that I am engaged in a service of good, and in the years to come I shall always look back with a feeling of gratitude.

"In our busy, hustling little world of trade, in our sales and barters, in spite of ourselves, we grow calloused and eliminate from our lives the soft touches of humanity, the thoughtful regard for the wants, and wishes, and happiness of those about us, the small acts of goodness that constitute, or at least should constitute, our real joy."

Concord (N. H.) *Patriot.*

Association of Teachers.

The first Annual Meeting of the Association of Teachers organized under Article XXXIII. of the Church By-Laws (29th edition of the CHURCH MANUAL), will convene in the Mother Church in Boston, Mass., Monday, October 26, 1903, at nine o'clock in the forenoon.

"Loyal Christian Scientists who have certificates of the C.S.B. or C.S.D. degree, or both, from the faculty of the Massachusetts Metaphysical College or Board of Education" are qualified for membership in this association, and those thus qualified will be admitted to the first meeting by card. Cards may be obtained from William B. Johnson, Clerk of the Church, 30 Norway Street, Boston, Mass. Application for these cards must be made by letter at a date sufficiently early to secure them in advance of the meeting. Applicants will please send name and address in full.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

The notice regarding the Manual which appeared on page 828 of the Sentinel of August 29 was wrong in one particular. It should have read Article XXII. instead of Article XXXII.

Testimonies of Healing.

If I were to tell you all that has come to me through Christian Science it would take many pages, but I would like to relate one experience which shows conclusively the working of Truth and Love in an impersonal way. A hold-up occurred on one of our electric cars, in which the robbers secured money, watches, and other valuables. One of the passengers was a friend of mine and the watch taken from him was a very valuable one, which had been given him by some Eastern people to whom he had shown kindness in time of trouble. Upon meeting this friend the following morning, he related his experience, expressing much regret at the loss of his watch. I declared the truth that nothing could be lost in the divine Mind, and after leaving him, realized this statement to the best of my understanding. In a few days two men were arrested on suspicion of being concerned in the robbery, and at the preliminary hearing were assigned counsel. This attorney was also a friend of mine, but neither he nor the gentleman who lost the watch were Scientists.

I had a talk with the attorney and requested that he would do all he could consistently toward locating the watch of my friend. Some days later the thought came that I had been asking a favor without giving anything, and I determined to send some token of Love, and stepping into the reading room secured two *Sentinels* without noticing what they contained; and not remembering even the names of the prisoners, I asked the attorney to hand one to each of the men. The wife of the gentleman who lost the watch is a Scientist, and one morning during the trial she called my attention to the morning paper which stated that one of the prisoners had confessed, and that the District Attorney had pressed him quite hard to know why a man capable of committing such a crime should now confess and seek to shield his companion. After hesitating for a moment, he replied, "It was Principle." I then called on the counsel and asked him to look over the *Sentinel* sent to the prisoner, and see if there were an article in it on Principle. He did so, and later told me there was, and also that the prisoner said he had read the paper from cover

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to cover. He had also revealed the place where the watch was hidden, going with his counsel and digging it up, wishing to have it returned to its rightful owner. The other prisoner was convicted, and both were sent to prison for life. I have since received letters from the one who acknowledged his crime, and he has expressed gratitude for the interest taken in him and hopes he may yet be of some use to his fellow-mortals. He says that in reviewing his past life he finds it has not been a grand success, and that he cannot recall a single instance where he has derived any real pleasure from wrong doing. This comfirms to him the teaching that "The way of transgressors is hard." He writes that he is much interested in Mrs. Eddy's book Science and Health, which is found in the prison library, and says he feels sure he shall never regret heeding my advice. He then relates how the desire came to him to reveal where the watch lay hidden: "My counsel and fellow-prisoner urged me to do so, but I was not ready to give up, and sent my counsel to the wrong place. I looked over the *Sentinel* you sent, carelessly at first, when my eye fell on a line which said, 'And I put the watch to my ear and it ticked.' At once I began to wonder if Mr. G.'s watch ticked, or if the works had rusted. After this I read the article on 'Principle' and fully decided on what course to take, and the next time I saw my counsel I volunteered to go with him and dig up the watch." The watch and chain were restored to my friend in as good shape as when they left him on that night of the robbery. May Principle guide us all into the right path!

JOHN F. SPRING, Los Angeles, Cal.

I always had poor health, and as a child could never play as other children did without a sick spell. After I married, my health was worse. I spent months at a sanitarium with little benefit. The doctors said it would take a year to cure me and that I never would be strong.

I heard of Christian Science and took absent treatment for five or six weeks, and I am cured of constipation, hard headaches, catarrh, and an inflamed eye. I have other demonstrations yet to be completed, but I never touch drugs any more, having lost all faith in them. I often overcome colds and headaches. I read the Bible and Science and Health every day.—W. P. W., Sheridan, Mont.

Four years ago, I had nervous prostration, and then the grip; this left me with chronic nasal catarrh, which went to my stomach and caused nervous ulceration and severe constipation. I could eat very little that agreed with me, and after each meal had hot packs put around me, and each night I took a salt rub.

I tried everything to gain health,—travel, and an operation, different doctors and specialists, all to no avail; they could give only temporary relief, but the doctors said that with good care I might live a few years longer. In this state, I was induced by a friend to try Christian Science, I took treatment for a week and am well. I can now eat anything. For all this I am truly thankful.

MRS. A. A. ZION, Indianpolis, Ind.

Having just had such a clear demonstration of the power of Truth over error, I wish to tell of it, hoping it may prove helpful to some one else. I had a gold crown put on a tooth a few days ago, and thinking the nerve had been killed some years ago, I told the dentist that it had been done. Yesterday afternoon the nerve began to manifest life and sensation. The pain increased, and soon I saw manifestations of an ulcerated nerve. The first thought was to go to the dentist, have the crown removed and the nerve treated. Then I thought, Now is the time to prove that nerves cannot have life or intelligence. I sat down in prayerful thought and read for an hour, when I came to this sentence in Science and Health, "The Science of Mind disposes of all evil" (p. 473). Then the realization came so clearly that no dentistry was needed in this case, and gradually all pain left and all signs of discord.

This morning I went to the dentist to have some polishing done, and although he looked my teeth over thoroughly, he could see no signs of inflammation. I feel so thankful to Mrs. Eddy and to the friends who compile our helpful, lessons for each Sunday.

MRS. JESSIE BROCK-MORGAN, Norristown, Pa.

So many blessings have come to me, during the late Communion season, that in return I send a few testimonies of what Truth can do in the way of healing sickness and sin.

A few months since a practitioner was called to treat the wife of a prosperous and successful physician. She had been ill for some weeks, and two methods of *materia medica* treatment had failed to cure. She was a very sick woman but was quickly restored through Christian Science, and afterward said to her practitioner, "You did not realize, that first night you came to me, how far gone I was." The reply was, "No; I realized that you must quit your dying and go to living."

A young man in one of the state institutions asked for Christian Science treatment. He was obliged to take medicine, or be punished, and the word had gone out that he would live but a short time.

His healing was quickly noted by all those with whom he came in contact, and he is now an earnest student of the Bible and of our beloved Leader's works.

A woman asked for Christian Science help for a member of her family, and by the sunlight of Truth thus entering her home, was herself healed of uncleanly habits. From a slovenly, begrimed hovel, she was lifted into a tidy, well-kept house. Mrs. Eddy tells us, that "the purification of sense and self is a proof of progress" (Science and Health, p. 324).

My little boy, six years old, overturned a pan of scalding water on his body. He was badly scalded, but he repeated from Science and Health the definitions of God, Christ, and man, as given in the Glossary, and was at once freed from all pain, and in an hour was dressed and at his play.

These few testimonies, are offered as evidence of what great good is being accomplished daily, by the application of Christian Science to the various needs of a sick-bound, sick-burdened world. Christian Science, as revealed through our Leader, is the voice of Truth to this age. "Hear ye, Israel!"—FRANCES M. NAGLE, Des Moines, Ia

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If any one has reason to be grateful for Christian Science, it is I. Christian Science found me in a pitiful condition. I had been ill for twenty-five years and every medical aid had been employed to bring relief. Notwithstanding this, my condition grew worse, so that I was confined to my bed for four months. That I accepted Christian Science as a drowning man catches at a straw, will easily be seen.

A friend called my attention to Christian Science while I was in bed crying bitterly over my most lamentable condition. A practitioner was immediately sent for, and I shall never forget the day when this faithful servant of Truth revealed to me that there is nothing impossible with God. My hope began to rise, and after three months I was healed.

I had a rupture and also an internal trouble; I had a wooden board wrapped in wadding tied to my left side to keep me up, and I was lame. How great was my joy and how grateful I felt to God and Christian Science, when I could leave my bed for the first time after four months, and walk about like a little child. The Scientist took

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me by the hand and led me down stairs that I might enjoy God's beautiful world.

When my practitioner inquired after a Bible I was frightened, for I, a German woman, who had been raised by Christian parents, had none in the house. But the Scientist with loving words said that she would get me one, and so the Bible and the Christian Science literature have become dear friends to me. *Der Christian Science Herold* is a dear guest of mine, and through reading this periodical I am greatly helped by the way.

When I went to pay the physician who was the last to attend to my case, he said that he could hardly believe that it was I standing before him, and he inquired what had healed me. I told him frankly that it was Christian Science; and that I had been entirely healed not only of the rupture, but also of my spinal weakness.

I am sixty-eight years old, and have now been well for four years. It is my ardent desire that this testimony may help some one else, who is in a similar condition, and I am ready to give any information regarding my healing.

AGNES SCHMIDT, Milwaukee, Wis.

I was a physical wreck, had taken medicine until it had but little effect on me, yet I thought I could not live without it, since I had no other God to which I could go as a "very present help" in sickness. I was religious, and could easily believe God would comfort me when in sorrow, but never dreamed that His power could reach physical conditions.

At last my brother, who was a physician, wrote me saying, "I have found what you have always been seeking, and been healed of my heart trouble, and will have you treated if you wish it." I made up my mind that I would go to him and see the practitioner. She was a lady whom I had known when we were girls, but we had not met for a few years. I thought, however, that I could not just then afford to take up the proposition of being helped, as I had an ailment that demanded present help, and possibly surgical treatment, and I was limited for money. I did not then see that we are free to come and drink "without money and without price." I therefore answered him that I was short of money, but would consider his kindness later, and so dismissed it from my thought for the time, though fully decided that I would go later and learn all I could about healing in this way, for I so longed to be able to help others. I had always believed Jesus taught this healing, but had long since given up searching the Scriptures and praying for the gift.

I became very sick, and had the services of a doctor until he told me, when I was almost beyond the horizon of hope, that "all material remedies were now being tried, and that it would just have to wear itself out." You can imagine my dismay, for I was suffering from an illness that would soon destroy its victim.

As soon as the kind old doctor left me, I wrote an earnest appeal, telling the worst and asking for help.

How glad I am to say that my healing was instantaneous. It was absent treatment, and I knew it was God who did the work, and the practitioner simply understood the law by which the healing was done. I have worked hard and patiently for the Christ-mind which heals the sick, and have proved in both small and great experiences that God is sufficient when we obey the demands of Science as taught in Science and Health, of which I am now a grateful student.

I would like to tell of a demonstration of the law of Life over death, which I saw verified lately. I have a neighbor who has suffered much for a year now, and I have often talked to her about Christian Science, but she always met my advances with such sarcasm that I waited.

About four weeks ago I was awakened at four o'clock one morning, and asked to go and treat her little babe; the doctor had given it up to die. I knew that God is all Life, and I worked faithfully. The little one had seemed very ill, and at last it could not swallow the medicine nor anything else, and finally seemed beyond help, but in thirty minutes it struggled back, breathing unevenly. After many severe struggles some of the watchers said they would try Christian Science. The father said, "If this baby ever lives it will be a miracle." He was told that it would be no miracle, that it was "divinely natural."

The baby got better immediately, and the doctor said that he was astonished to see it alive; they did not tell him it was Christian Science that saved it. Later the babe had another convulsion, but they said it was not nearly so bad, and when I returned I took it in my arms. It manifested a sense of hunger, and as it could not yet take nourishment in a natural way, they gave it some milk in a spoon, which it seemed to relish very much, but soon it had a hard convulsion, the first I had seen. I was calm, however, and prayed for man's at-one-ment with Life, Truth, and Love, until the error suddenly disappeared, and the child was quite well, and has remained so. This case is calling more attention to Christian Science than anything that has taken place here yet.

A boy in this same block was healed of tetter in his feet, which had caused them to be cracked and sore all his life. He was fourteen years of age, and his mother said his feet had always been sore. They were healed more than a year ago. He now goes barefoot and his feet stay well, although they have deep marks of the disease that once held him in bondage.

I have studied very earnestly the Bible and the writings of our Leader for almost six years, and I am thankful to the Father, and to Mrs. Eddy, through whom Christian Science flows to a waiting and needy world.

E. R. HOWELL, Shawnee, Okla.

I know that I am standing on the solid rock of Truth from which nothing can ever move me. I have felt for a long time that I would like to express through the *Sentinel* my gratitude for what Christian Science has done for me and mine. Now the time seems ripe to tell of a beautiful proof of the allness of God, which my two children have had.

On a very warm day they asked permission to go down to the shore of the bay, and I finally gave my consent thereto, telling them to trust and know God at all times. It seems that my daughter, who is ten years of age, stepped on a log to wash her feet; as she sat there with arms folded, the log rolled, throwing her into the water. Her brother, seventeen months younger, seeing her disappear, jumped in to rescue her. Knowing the water to be deep he caught hold of a log, declaring that error could not say his sister would drown, that God is all. He finally saw her hand rise above the water, and caught it and pulled her over the log; the log rolled but Truth prevailed. They came home dripping wet. Her first words as she came into the house were, "Mamma, if it wasn't for God, I would not be here." "I don't know," she said, "how long I was under water, when God spoke to me and said 'Thy Kingdom,' and that strengthened me, and I could throw apart my arms, and with the strength of God, brother pulled me out." They both gave the praise to God, unto whom all honor and glory is due.

I turned to the little boy who stood like a little hero with brave and shining countenance, and asked, "Ernest, what would you have done if you had not seen sister come up?" "Oh, I was just going to dive down after her," he replied.

"But were you not afraid?" said I. "Afraid? no," said he. "I could not drown in God, and I just knew error couldn't take sister away."

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These children with their fearless trust, have given proof to me of the omnipresence of God; and their experience has verified these words on page 393 of Science and Health, "Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed."

When I look back and see how Christian Science has lifted me out of the valley of darkness, my heart overflows with gratitude for this blessed revelation of everlasting Love.

I was healed five years ago, and am constantly having proofs in my own family and for others, that His word does not fail. My thanks to God and to Mrs. Eddy, who is working so constantly for the world's benefit, guarding and guiding our Cause with such loving tender care.

I also want to add my thanks for *Der Christian Science Herold*, written in my native language. Its love will hold high the banner of Truth and go from valley to hillside, over mountain and plain, echoing sweet freedom's hymn.

MRS. M. SCHEIDECKER, West Superior, Wis.

I was led to Christian Science by one who, on three occasions, in reply to my expressed wishes to be rid of my physical ailments, suggested that I try Christian Science.

After having Christian Science called to my attention the third time, I awakened sufficiently to go to a Scientist to make inquiry, and afterwards decided to take treatment, although the religious part of Science did not appeal to me. I was not looking for religion, I wanted to get rid of my physical troubles, and get rid of them quickly, but I didn't get rid of them quickly, and am thankful for my seemingly slow healing. Had my healing been instantaneous I do not believe this testimony would ever have been written.

Some of my former ailments have passed away almost imperceptibly, and mortal mind has more than once offered the suggestion that I would have gotten well anyhow, but I know what healed me.

Several years ago I was healed, in two days, of an attack of grip, by reading the chapter on "Christian Science Practice" in Science and Health. I did not know anything about treating at that time, but seemed to feel that I would come out all right, and I did. Had this attack occurred prior to my having had Christian Science treatment, I feel sure that I should have been confined to the house for some time, to say the least, as I used to have considerable trouble with my lungs. These ailments are things of the past.

I wish to express my gratitude to Mrs. Eddy for her self-sacrificing efforts to make Christian Science known to the world.—WILLIAM BRANDT, Baltimore, Md.

I wish to express the gratitude that I feel for Christian Science. It is over seven years since I first heard of it, and words can never express how thankful I am that I was led to this saving truth. It is an inexpressible blessing to me daily in overcoming the fear to which I was in bondage.

Before coming to Science, I never could sit in a draught without taking cold, and never could do any hard work, as I was brought up in the belief that I was not strong, and was forever taking medicine for some ailment or other. I was never free as I am now. I had a growth called a cold abscess of five years' standing that broke in one week's treatment, and without any pain. I can never tell of the peace that came to me at that time.

I was healed of one very severe trouble and of many other ailments. I never would have an operation, as my father had passed on under one, and it filled me with such fear that I was forever fretting about something.

I have three children who do not know what medicine is, and I have fine demonstrations. They have been healed of many of the ills that come up to be destroyed.

I used to be very impatient and easily provoked, never was happy, and I can say that since I have studied Christian Science I have found that harmony is what we all must reflect. I am grateful to Mrs. Eddy and to the practitioner for her patience with me, also for the *Journal* and the other publications. I receive much good daily, and hope to be more worthy.—MRS. AMELIA MEYER, Congress Park, Ill.

It is now about six years since I came to Christian Science. I had lived in the city of New York for thirty years without ever hearing of it, and it was in Denver that I was led into this wonderful teaching.

While looking for a home, I became acquainted with a family whose members were adherents of Christian Science, and at my request they willingly gave me the desired information. The literature, especially the text-book, Science and Health, became a dear and interesting study, and I soon recognized in it the true Christian religion, free from creeds of men, a religion which admits of no hypocrisy. It was this latter point which especially attracted my attention, because in my younger days, I had seen so much of this sin that it almost made me an atheist.

As I was often in a troubled frame of mind, Science was a precious comforter to me and has helped me to overcome many a threatening obstacle. It has been the most effective medicine in destroying my physical troubles. Rheumatism, catarrh, etc., and the desire for tobacco and liquor, have entirely left me.

My heart is filled with gratitude to our Creator, that I have been given an opportunity to learn of Him and my relation to Him. I am also grateful to our dear Teacher, Mrs. Eddy, who, through her self-sacrificing love and her faithfulness, has made known to the world His teachings. I feel also grateful to all those who with unselfish Christian love have helped me into this understanding.

R. C. STAHL, Denver, Col.

It is to "Science and Health with Key to the Scriptures" that I owe all the peace, happiness, and harmony realized by me during the past five years, and in that interval, I have also learned to love and study the Bible as never before.

Mental unrest made me a willing seeker for the Truth, that Truth whose law is liberty, emancipating from material thraldom all who in humility and meekness turn to its ever-open portals, destroying resentment and all uncharitableness, and bringing to our view the perfect man, God's creation.

I owe a debt of gratitude to the good friends who were instrumental in turning my gaze from the material to the spiritual, and I assented readily to their recommendations of Christian Science.

The first year I was healed of a physical trouble of years' standing through the reading of Science and Health, and in the subsequent years I have relied upon God only, and found Him an ever-present help in every need.

In July, 1902, I was healed of a severe illness after one week's treatment in Christian Science, and am grateful indeed to the one who realized for me that God is indeed the "Great Physician."

I am deeply thankful also for the spiritual awakening, and wish to express at the same time my great appreciation of our periodicals, those ever-welcome messengers of "good tidings."

My prayer is to live more and more in obedience to this great revelation, and thereby express my gratitude for the unselfish love which has led us out of the wilderness of human beliefs into the light everlasting.

SALLIE L. BINLEY, Brookline, Mass.

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From Our Exchanges.

Stevenson has said—we quote from memory and not with exactitude, "There is one person whom it is my duty to make good, that is myself. My duty toward others is better expressed by saying, Make them happy. You go to church, not to look rebuke at others because they did not go, but with a sunny face, happy yourself and better fitted to make them happy. Live your own life so joyously that your friend will envy you, but do not live it for the purpose of making him envy you. The fruit of the Spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,—all men like these fruits. If your orchard is full of these, your friend will wish that he had an orchard like it. Do not preach; simply practise. And always remember that God has seen fit to make him the master of his own life, and any wish on your part to become master of his life and bend it into conformity with your liking and your conscience would be a wish to violate the divine order."—*The Outlook.*

The dark shadows of evil consciousness and of foreboding are thick across men's paths. And in their deepest hearts their longings are for some message that will show that they are not alone, that God holds a relation of helpfulness to them, that there is an escape from sin and a possibility of realizing in themselves the best ideals. There is no occasion for wonder that certain styles of preaching fail to interest and hold men. They become utterly weary of fine-spun philosophies, of analytical accounts of mental and spiritual phenomena. They ask, not always audibly, but actually, for something outside themselves that will be a real help to them in their trials and struggles and overthrows. And one of the questions that should be put to every candidate for the ministry of the evangelical churches is: What is the Gospel? Is it so conceived as to make it an evangel, a message of actual objective helpfulness to weary and sinful men?—*The Watchman.*

No man is base who does a true work, for true action is the highest being. No man is miserable that does a true work, for right action is the highest happiness. No man is isolated that does a true work, for useful action is the highest harmony. It is the harmony with nature and with souls, it is living association with men, and it is practical fellowship with God.—HENRY GILES.

The *Catholic Citizen,* the Roman Catholic paper of Milwaukee, in an editorial on the commemoration of the 200th anniversary of the birth of John Wesley, says: "Wesley was a good man. The movement which he organized was a most wholesome one in effects, not only on the people who affiliated with Methodism, but on the Protestant churches outside."

Bishop Vincent says, "The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day; tone; not his church ways, but his home walk."

In trying to get to heaven with a very little religion, it is possible to miss it altogether. The minimum Christian dishonors God more than even the sinner does, for he knows so much better. He is a hindrance to the progress of the Gospel, a drag on the wheels of Christian progress.

Selected.

Rev. R. J. Campbell says: "The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty."

An educated non-Christian Hindu, writing in a Hindu magazine, advocates the introduction of he Bible as a class-book in all primary and high schools.

Some men think they love the Bible above others when what they really love is their own opinions about it.

The Universalist Leader.

John Wesley once said, "Many indeed think of being happy with God in heaven, but the being happy in God on earth never enters into their thought."

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.B., 30 Norway Street, Boston, Mass.

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NOTICE.—Members of the Mother Church who have changed their name by marriage will please notify the Clerk and send $1.00 for change of name in the published list of church members.

A Word from Mr. Chase.

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All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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STEPHEN A. CHASE, *Treasurer.*
Box 56, Fall River, Mass.

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The Christian Science Journal.

Founded April, 1883.

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

Official Organ of The First Church of Christ, Scientist, in Boston, Mass.

The Journal is published on the first of each month, and contains interesting reports of cases of Spiritual and Physical healing as well as instructive discussions of the Principle and the Practice of Christian Science.

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A monthly magazine printed in the German language, containing about thirty-eight pages of reading matter.

Subscription price for the United States, Canada, and Mexico, one dollar in advance; all other countries, one dollar and twenty-five cents.

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

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Items of Interest.

National.

Recent amendments to the United States civil service rules are very comprehensive. Regarding the extent of classification the rules say: "The classified service shall include all officers and employees in the executive civil service of the United States, heretofore or hereafter appointed or employed, in positions now existing or hereafter to be created, of whatever function or designation, whether compensated by a fixed salary or otherwise, except persons employed merely as laborers, and persons whose appointments are subject to confirmation by the Senate."

In order to remove the laborers as much as possible from the influence of politics it has been proposed to register them and by ascertaining the moral and physical status of the applicants and the nature of their previous experience secure an increase in the efficiency of the working forces by appointing those best qualified.

The Britannic of the White Star line is to be broken up. She was launched in 1874 and was the first to cross the Atlantic in less than eight days. She still has her original engines and boilers, has made the passage more than five hundred times without missing a day from either accident or breakdown, has traveled over 1,800,000 miles, enough to encircle the globe over seventy times, has carried without accident over two hundred thousand passengers, and has remained continuously at work except for two or three weeks for annual repairs.

Carroll D. Wright, in a document of six thousand words, has rendered his decision as umpire on five questions submitted to him for consideration by the Conciliation Board representing the anthracite miners and operators. In four of the awards the contentions of the operators are upheld.

It is probable that Captain Wringe, who sailed Shamrock III. for Sir Thomas Lipton, will stay in this country and become an American citizen, as did Captain Barr.

Secretary Shaw has designated Charles A. Bonaparte of Baltimore to investigate the charges affecting the administration of Indian Territory.

Reliance is already dismantled at City Island, and stocks are being built at Erie Basin for Shamrock III. where she will remain.

Foreign.

Admiral Cotton, who on account of the reported attempt upon the life of the Vice Consul, was ordered by the State Department to proceed with his three ships from Genoa, Italy, to Beirut, Turkey, telegraphs from Beirut, September 10, that the governor general of Damascus has been appointed acting governor general at Beirut, and has expressed a desire to settle the case of the American Vice Consul satisfactorily to the United States Government. Owing to the inefficiency of the vali of Beirut in handling the disturbances there the Powers made demands for a change with the above result on the part of Turkey.

Great Britain and Japan, as a result of an exchange of views, will probably present to Russia individual protests against her latest proposed delays in the evacuation of Manchuria. An agreement signed some time ago designated October 8 as the day of evacuation. The new proposals extend the evacuation to various dates for different sections covering about a year. These delays are regarded as only means for securing more time to strengthen her hold upon the province.

The loan commission to visit the United States and Europe and investigate the placing of the Cuban loan of $35,000,000 has sailed for New York. It has no powers to place a loan, but will try to attract attention to the fact that Cuba wishes to borrow money on very advantageous terms.

The Pan-American Railway Company has completed eighty miles of track in Southeastern Mexico, beginning at the Isthmus of Tehuantepec, and has just obtained a concession from the Gautemalean Government to extend its road through that country.

President Castro of Venezuela is reported to be making preparations to invade Colombia. Already within five years he has invaded that country four times.

Nearly four and a quarter million of people attended the Fifth Industrial Exposition of Japan which has just closed.

It is now reported that the Czar will visit Paris as well as Rome this fall.

Industrial and Commercial.

Figures compiled by the Department of Commerce and Labor through the Bureau of Statistics show that the imports of the United States in the past ten years have increased from $866,000,000 to $1,025,000,000 and exports from $847,000,000 to $1,420,000,000. They show that $92,000,000 of the increase in imports comes from Europe, $55,000,000 from Asia, and about $5,000,000 each from North America, South America, and Africa.

German workmen take well to American machine-made shoes. In April, 1901, an American firm opened a retail store in Berlin to sell shoes in all sizes and all leathers at a uniform price of 18 marks ($4.28). In nine months 26,600 pairs were sold. Branches were opened at Frankfort and Hamburg. In the three stores during the first six months of the present year 54,400 pairs were sold.

Contracts have been signed merging the Monongahela River Consolidated Coal and Coke Company into the Pittsburg Coal Company, involving interests valued at $132,000,000. The former company was valued at $40,000,000 and its output last year was about eight million tons. The output of the combination will approximate twenty-five million tons.

An American railroad engineer has constructed for a mining firm in Peru a railroad seventy-five miles in length, leading eastward from Lima. The railroad begins at an elevation of twelve thousand feet and is carried to an elevation of seventeen thousand feet. The mines that the road taps are said to yield as high as forty per cent of copper. It took twelve months to complete the line.

Owing to the lateness of the season and scarcity of help some apprehension exists in the South that the cotton crop can not be properly handled should the harvest prove large. The better wages and more constant employment given by the building industries tend to draw away the field laborers.

Owing to the "dock strike" at New Orleans three steamship companies have decided not to call there until the strike is settled. Much traffic in consequence is being diverted to Mobile and Galveston.

An offer of over $60,000,000 by an American syndicate for the pottery clay mines of Dorsetshire and Devonshire has been refused, it is said, by the owners.

The Cunard Steamship Company is considering the advisability of using turbine engines in two of their proposed new steamships.

The Florida orange yield is estimated to be over 1,600,000 boxes.

General.

The Hamburg-American line steamship Deutschland recently made the trip to New York in five days eleven hours and fifty-four minutes, beating her own best previous westward record by twenty-nine minutes, and also wresting from the Kronprinz Wilhelm of the North German Lloyd Company the record for the best westward passage, which was five days eleven hours and fifty-seven minutes. The Deutschland's average speed on the voyage just completed was 23.15 knots per hour. Her best day's run was 583 miles.

The Young Men's Christian Associations are preparing for the opening this year of their educational classes, which last year enrolled 30,600 students. Until a few years ago these classes were designed especially for young men in commercial occupations, but attention is now given as well to men in industrial pursuits. The work undertaken leads up to examinations for patrolmen, policemen, service in the fire departments, railway mail service, and mechanical, electrical, and textile engineering.

An extract from a letter published in the *Boston Transcript* describing a night-blooming cereus display in Honolulu, says, "There were two solid banks of blossoms, each six feet deep and two hundred feet long, in which the flowers generally touched each other. They were like huge snowdrifts, only with a greenish tinge. It was a lavish display of great white chalices. Probably over 15,000 blossoms in this one night."

Dr. Nicholas Leon, archæologist and ethnologist of the National Museum of Mexico, says concerning the recent finds of cities and animals of antediluvian times in the State of Coahuila: "The discoveries made at Paradon are the most extraordinary that have ever been made in Mexico and possibly in the world."

Two Englishwomen, twin sisters, Mrs. Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson, for their discovery of the Sinaitic palimpsest and for other services to Biblical scholarship, are now honorary doctors in theology of Heidelberg University.

A letter received at Tulare, Cal., from Chicago states that a Carnegie observatory will be built on top of Mount Whitney, the highest point in the United States. The building will be 103x30 feet, of granite and natural wood.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Though One Rose from the Dead.

WILLIAM P. MC KENZIE.

It happened that I met one Sabbath day after the morning service a young man whom I did not recognize at first, though I was attracted to him in a strange way when I grasped his proffered hand. There was something new and beautiful in his thought, like the freshness of a fragrant flower just blossoming. The world without was in bloom. The orchards were white in their bridal array, and the trees along the road were veiled in "a mist of green." Violets from the woods were in the hands of the children. Daffodils peeped gaily from windows, tulips stood stiffly and orderly in the flower-beds, and hyacinths white and purple and pink mingled their odors. The doves were crooning from the eaves and fluttering to the street, and a few songsters uttered undemonstrative twitters prophetic of "the time of the singing of birds." It was the first movement and joy of Spring whose urging was felt throughout all nature. Yet that was not enough to explain what seemed so fresh and new and beautiful in the young man's thought.

There was a story to be told, and it is worth hearing. Not many days before, he had been brought to his mother's home when friends thought life was fading out in a relapse following partial recovery from pneumonia. Faithful attention produced no change for the better, and at last the dying man sent for his brother and friends to say good-bye to them. One brother was with him after the farewells were taken, and said, "He soon will be gone." All gave up but one, a woman whose love for God and humanity aspired at this crisis till the human fear of the mother-heart was conquered, and confidence in the power of Love uplifted her. She commanded those who believed in death to leave her alone with her son, and began to call him by his name; but his ears seemed deaf to that familiar word, and there was no response. Then turning away from the evidences of the senses, she began to declare to him the word of life from the standpoint of Spirit, asseverating the ever-presence of God the only Life, and maintaining that God and His child, man, are inseparable. Moments passed and there was no change, yet no fear came to the praying mother. She knew that her prayer was true, and in her praying believed that she had received. And so it was. After a quarter of an hour of inaction, there came first, a faint breath, then another; and then a deep sigh, and before long the endeavor to speak these words, "I was gone, but the truth——" here speech failed, though not until recognition had been spoken of the divine power or truth, the Christ by which men have true life. The regaining of strength was steady; before long the recovering patient wished for something to eat. Later he wished to get up; but with wise consideration of the attitude of others in the house, the mother advised her son to remain quiet and gain a stronger hold on that Truth of being which would give him steadfast strength. With the simplicity of a child newly learning, the man took in gratefully what his mother could tell him of the revelation of truth in Christian Science. As when on a balmy sun-thrilled day in spring the opening of the buds becomes well-nigh visible, so could the opening out of a hitherto undiscerned sense of life be observed in him. It was little wonder, then, that when he worshiped with a company of those who through Christian Science have come up "out of great tribulation," he should have suggested to the observer some newly opened woodland flower, fragrant and dewy, instinct with the fresh life of spring.

How changed that household, you will say. Yet it was not so. Eyes that are holden do not see. And the meaning of Jesus' words become plain, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Proof is in the man as well as in the event. Perception seemingly must go through stages; the highest truth known must be perceived and received ere there can be further revelation. The five brethren of Dives in the allegory might easily laugh away all proof given by the reappearance of Lazarus, could their brother's request have been granted. "Why he could never have died," they would say; and his warnings they would have laughed to scorn, while they used the wealth of their departed brother to indulge their lusts as he had done when he was "clothed in purple and fine linen, and fared sumptuously every day." Could they hear Moses and the prophets when their hearts were gross and their ears dull? They needed first to be able to hear the message plain, and literal, and accepted as true by their nation, and to equip themselves thereby with new ideals of life and happiness, before they could begin to understand the message of truth in another form. But those who love the Mind all-governing, which is God, can rejoice in the opening life of the glad spring-time, and find their faith in good sufficient to accept the further proof of life should one rise from the dead.

The Value of Unity.

WILLARD S. MATTOX.

From the initial fact of creation, as chronicled in the divinely simple statement, "In the beginning God created the heaven and the earth," to the consummation of all revelation, "I am Alpha and Omega, the first and the last." the Bible is filled with references to the unity of good,—the oneness of Deity and His universe. A careful study of Science and Health, the Christian Science text-book, reveals a kindred emphasis on this scientific proposition. Long before Jesus declared that he and the Father were inseparable, the word that heals had been preached by the prophets: "Hear, oh Israel: the Lord our God is one Lord."

Evidence is not lacking that a recognition of the unity of Principle and idea heals the disordered dream of material living. The very basis of all evil is discovered to be the original lie which translated Mind into minds many, and body into bodies many. Division is the mathematics of mortal mind. Jesus gave us the redeeming truth. "I and my Father are one." When man knows that he is one with Spirit and not one with matter, he is healed of the lie of division. Then he understands that Mind is one, and body is one, for "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

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The early Christians were enjoined to have the Mind of Christ. If it is good to have the Christ-mind, if it is desirable to pray that we may all have the same mind, is it not also good to have the body of Christ? May we not all have the same Mind and the same body, if that Mind and that body are infinite and one? "The allness of Deity is His oneness" (Science and Health, p. 267), and the Christian Scientist of to-day is beginning to appreciate the value of unity, for to have one Mind, and that Mind infinite, is to have a sufficiency of right thought about everything; it means no lack of mental power; it means intelligence enough to appreciate fully all the grace and beauty of God's exquisite universe; it means enough wisdom from God Himself to make unnecessary another mind to interpret Him for us, or transmit to us His lovingkindness. Health is gained by knowing that nothing comes between the Son and the Father. It is not gained by believing that there exists any divinely ordained series, by means of which life and good are imparted by the Creator to His creation. The only series of which we have any account in the Bible is the one recognized by Jesus, when he said "I and my Father are one." The same unity is preserved in the statement on page 276 of our text-book, Science and Health, "Man and his Maker are correlated in divine Science."

To have the same body that Christ had, is to have one body, a whole body, a well body; it means a body which is not weary; a body which does not suffer; a body in which organs and functions are harmonious; a body in which everything is in its right place, in which nothing is out of place, in which action is forever normal, regular, painless. Thus to heal or to be healed, we need to know the unity of all good, and our unity with all good, for this truth is irresistible in its attack upon the lie of division.

The power which accompanies a conscious unity with one infinite Mind and its infinite expression, results in great deeds. The energy of the one Mind manifesting itself through idea, is a benediction of ever-present good. We find a notable example of this, in the account of the dedication of Solomon's Temple. In 2 Chronicles, fifth chapter, it is related "As the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; . . . then the house was filled with a cloud; . . . for the glory of the Lord had filled the house of God." It is possible to repeat this experience to-day. Upon that consciousness which is one with Life, the glory of the Lord descends, filling thought with the radiance of peace and bliss, crowning even human endeavor with triumph. The familiar and often quoted incident of the siege of Jericho supplies a striking instance of the value of unity. Not military strategy, not physical prowess or material methods, but a unity of purpose and desire, won the day. Error or material seeming necessarily becomes nothing, when we are convinced of the oneness and allness of good, and then we begin to apprehend something of the absolute declaration, "nothing needs to be doctored" (Science and Health, p. 347).

I do not believe history records a more wonderful healing than that accomplished by the apostles on the Day of Pentecost, except, of course, the works done by Jesus. It is certain that on no single occasion have so many persons changed their religious opinions simultaneously. As a result of the preaching of the apostles, we are told that "the same day there were added unto them about three thousand souls." This remarkable exhibition of healing energy had its beginning that day, in the unity of thought, in which Jesus' disciples dwelt, for "they were all with one accord in one place." This much unity has done for mankind. Much more unity is able to do, and will do, for the saving of the race. On this point, Mrs. Eddy's words to "The March Primary Class," have direct application: "We, to-day, in this class room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind spake and form appeared" (Miscellaneous Writings, p. 279). Thought thrills with the infinite possibilities suggested by such confident understanding of the power of unity.

Not only does Christianity emphasize man's unity with God, but it also insists upon man's unity with man. This necessarily follows the right apprehension of one body. We cannot consistently claim relationship with the Father, while repudiating anything that He has made. The members of the body do not quarrel. They have no differences. They are not cut off from the parent Mind, nor from one another. The true son is working with others and for others, not against others and for himself. This is the difference between the children of the promise, and the offspring of the flesh. Knowing that the health of the whole body is his health, and that he has health only because he is a constituent part of the body, the Christian Scientist seeks to prove not only his oneness with infinite Mind, but also with infinite manifestation.

If you tie a cord tightly around one of your fingers, that member is partially dissociated from the body. The circulation is retarded, and though the life of the body remains untouched, the finger suffers because its association with the whole body, or well body, is severed. The member that is cut off is the chief sufferer. To be healed, that member needs only to have the cord removed, in order to establish at once its normal unity with the life, the vigor, the circulation of the body.

Paul's definition of Church is the Christianly Scientific definition. He spoke of Christ as "the head of the body, the Church." To be one with the body, is to be one with the Church, with infinite manifestation. The Christian Scientist, if he is working scientifically, is revealing one Church, and is more or less consciously one with that Church. But before he fully sees and is satisfied with the divine likeness, he finds that he must follow in the footsteps of truth, leading up from the human organization called Church, to the revelation of the one spiritual body. The generally accepted definition of Church, is a religious assembly, meeting for the worship of God and the betterment of mankind. As such, the Church of Christ, Scientist, has long since taken its place, among Christian organizations.

To be an integral part of this Church means much, as those have found who have associated themselves with it. The health of the Church is the health of its every member, of its every branch. The success of the individual member and of the group of individual members called branch Churches, depends solely and absolutely on unity with the central idea, with Church. There are many cords that may be bound about a member, to separate it from the vitality of the whole. Egotism, vanity, self-seeking, love of gain, love of place, pride, ambition, greed, a desire to be greatest, these are some of the strong cords which the Prince of this world supplies as very effective means by which the member may be tied up, paralyzed, and made useless.

A recognition of the value of unity brings with it an earnest desire to build up the whole, for it has already been admitted that no part has strength or life, of itself, but only as it is one with the body. No Christian Scientist can disparage the Church, the parent Church, or any branch Church and expect to partake of the activities which belong to the one body. No member can build up itself, become self-centered, and seek its own good, utterly forgetful of the body of which it claims to be a part, and expect to share in the health of the body to which it belongs only in name. The finger tied around with a string, is still called a finger and is still called a member of the body, but its connection is only nominal. It is useless alike to itself and to the body.

The lessons of unity are obvious. We seek the good of

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the body from no inferior motive, but because it is the very fundamental law of our being to be one with the Father and with His creation. Utilitarianism does not unite us to a healthy body, but rather severs us from the universal good which is selfless. The true members will continue to labor for all, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Christian Science for all Mankind.

JACOB S. SHIELDS.

AMONG the very few errors editorially expressed during the recent gathering of Christian Scientists in Boston was one which attracted my special attention. It said in part, "The esoteric dogmas of Christian Science are too subtle for materialists to understand." Similar expressions may be heard every day, such as, "I am not spiritual enough to comprehend it." "It is too deep for me," etc.

It should be understood, first of all, that Christian Science is the Science of Life,—Science of being. No one can invent a science. By this we mean that Principle exists, always has existed, and always will exist; and the utmost we can do is to discover its law of manifestation. The science of mathematics always existed, but we have not always known it. Just so has the Science of Life,—of being,—always existed, but it was not apprehended in our times until Mrs. Eddy discovered it. Jesus knew all about it, but his knowledge and teachings were rejected of men, hence the need of its re-assertion. The simple fact is, that being an earnest student of the Bible, and living a life which "approached the supreme good," Mrs. Eddy became the means by which the Science of being was revealed to this age, and she has brought a light and understanding into the world which has made tens of thousands of sufferers well and happy, and by these she is naturally honored, respected, and loved. She has brought an understanding of Life which enables sufferers to be well, and she has given that rightful and true definition of the Scriptures which enables men to understand God and man's relation to Him. She brings to light the logical possibility of the present attainment of eternal life, in which sin, sickness, and death shall be entirely eliminated. Through her teaching as contained in "Science and Health with Key to the Scriptures," the laws and requirements which enable all mankind to understand and practically apply spiritual truth, are disclosed. Its philosophy is so simple that all humble and sincere persons may understand it.

The true man has a Principle of absolute perfection. Water in its natural state is absolutely pure, mix earth with it and you have mud, a changed condition, but the water itself has not been changed, it has only been brought into apparent combination with an impurity, and when this is filtered away, the water is found unchanged. Just so with God's man. His Principle, God, is unvarying good and he therefore must ever remain perfect and harmonious. But in human consciousnes evil seems to have beclouded the infinite good, and it will continue to hide it to mortal sense until the error is filtered away. This error consists of hate, envy, dishonesty, bigotry, idolatry, covetousness, dissimulation, sensualism, selfishness, and all else that is contrary to good. This seeming mixture is the product and content of mortal or carnal mind, and in it mortals have tried to discover infinite good—God. It requires scientific means to separate impurities from pure water, and it requires a scientific method to separate the evil from the good in human consciousness.

He who acknowledges God as divine Principle and that purity is man's normal condition, substantiates the verities of Christian Science. Standing upon this recognition of Truth, spiritual freedom may be realized. Freedom from what? "From the law of sin and death," and this declaration coincides with the spiritual statement, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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."

Here it is made plain that the knowing of good and evil together leads to death. Evil is sin, and the wages of sin is death. Annul the error and have good only in consciousness, and we obtain health, harmony, and everlasting life. Who will deny the reason and logic of this proposition? Thus Christian Science teaches that man must be wholly pure in thought and deed; that love must govern his every action and motive, and that evil must be eliminated from consciousness. This makes us like good,—God. It brings the realization of Immanuel,—God with us. There are many evils which are called pleasures, many appetites which crave satisfaction, and all of them originate in material sense, all are more or less evil. To understand their origin and how to overcome them, to understand the body and its control, and to know the spiritual self as the image and likeness of God, is the Science Mrs. Eddy has unveiled. It is not magic, not a secret, and some time it will be known to all.

There is nothing in any true scientific proposition that is designed to operate more for one than another, therefore no personal discriminations will be found in Christian Science; and Jews and Gentiles join hands in one loving brotherhood, where God is the Father of all, and where His kingdom is established in earth as it is in heaven. To the afflicted it is the nectar of hope; to the agnostic it is the sunshine dispelling darkness; to the philosopher it is reason, logic, and science; to the poet it is true idealism; to the socialist and politician it is the solution of all economic questions; to the jurist it is the ethics of all fundamental law and government. It satisfies the monarch and elevates the menial. It is the universal guide to health happiness, harmony, and success,—in short, it brings the solution of all the problems of life. Is this worth knowing? Is it worth an hour or two of our time each day? Then, "Seek, and ye shall find; knock, and it shall be opened unto you," and "Let him that is athirst come. And whosoever will, let him take the water of life freely."

Fundamentals of Science.

F. H. LEONARD.

ANYTHING, to be scientific, must have a basic law and be demonstrably true. The term "Science," when applied to Christianity, must mean that the Principle which governs and controls the Christ-like life is so understood, that its right application brings out the perfectness of life in each individual consciousness, and reveals man in harmonious accord with his Father, God. Our text-book, Science and Health, makes this understanding possible; hence Mrs. Eddy rightly named her discovery "Christian Science."

God is the great prima Creator, and is immutable Life. It is impossible to believe that when he could give man peace, happiness, and eternal life, God would give him sorrow, suffering, and death. It is said he does this for the good of man; but man is already good, having been created in the image and likeness of omnific good, God. This is a logical statement: cause and effect must agree and, therefore, a good creator cannot create anything that is not good.

Jesus said, speaking to the one who had been brought to him to be healed of the palsy, "Man, thy sins are forgiven thee," characterizing sickness as sin. When the Pharisees reasoned among themselves he turned to them and said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" In view of this,

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can we any longer refute the possibility of the forgiveness and destruction of sin and sickness, by insisting that they are creations of God; thus declaring them real and eternal?

Jesus said, "The word which ye hear is not mine, but the Father's which sent me." Do we believe the Master was an impostor? Emphatically no! It must be truth, then, that is taught in Christian Science, wherein evil is designated as unreal, and no more existent than the forms and fancies which people our sleeping dreams. Recognition of this teaching as true, opens wide the floodgates of divine Love until, bathed in its blessed reality, we turn to God, with terror destroyed, knowing that he is the only help in time of trouble.

The Bible is the record of man's struggle to free himself from the baneful effects of believing that there is such a thing as a power apart from God. Out of Egypt, gross materialism, through the wilderness of doubts and fears, which seemed only a little less real than those that had gone before, Moses led the children of Israel, until they saw the promised land of freedom. Then through succeeding stages of betrayal and ingratitude, but still reaching out for more light, they struggled on, until Jesus, the Christ, came amongst men.

Theologically, and in theoretical statement, Jesus the Christ, has been recognized as man's spiritual guide for centuries; not, however, until, in answer to an earnest desire for more understanding of God and His relation to man, was Christian Science given to the world, and Jesus' works spiritually discerned, his life accepted as the standard of daily living, for all mankind. We no longer believe the things we see around us to be real, but know that "the substance of things hoped for, the evidence of things not seen" lies in the spiritual actuality, wherein we find no doubt, nor fear, nor unbelief, but only eternal Life, Truth, and Love.

Christian Science is the greatest thing in the world. The truth of its statements have been proved by thousands and its effectiveness in healing disease has been personally experienced. It is the realization of the Master's admonition, "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." To live in accord with its teachings, reveals the kingdom of heaven and makes possible ultimate obedience to the divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Rest of God.

ADA BLERS FOSTER.

O'ER the bright waves of distant Galilee
Soft falls the sunset light, with tender afterglow;
And o'er the sacred haunts of him
Who once oft lingered there,
A golden splendor softly falls;
And o'er this sea of gold there comes once more
The heavenly echo of that voice divine:
"Come unto me, all ye that labor
And are heavy laden,
And I will give you rest."
The rest of God! O toiling sons of men,
Know ye the height, the depth,
Of this most gracious gift,—
The rest of God?
Rest from thyself, O man, and all the darksome fears,
Which throng thy earthly path;
Rest from thy doubts, thy longings and thy tears,
Forevermore.

Rev. Reginald J. Campbell of the London City Temple is certain that "no sin has ever been dreadful enough to incur an eternal punishment."

Selected Articles.

Christian Science and Cheerfulness.

The theory elaborated in a recent issue of the *Examiner* to explain how Christian Science cures disease was quite ingenious, but to attribute the cures to "cheerfulness" alone is very much like saying that one would be healed if he took a certain kind of medicine, but not showing him where he could get the medicine. When a person is sick he is not usually very cheerful; and to tell him to be cheerful and he will get well, without giving him any basis for his cheerfulness, is useless.

While Christian Scientists are a cheerful and happy people, they were not so before they knew of Christian Science. Most of them were sick and miserable; but the understanding of God, as revealed in Christian Science, healed them and made them happy. Then, very naturally, they would be cheerful and keep well, because they had gained a knowledge of the truth, which our Master said "shall make you free."

Christian Scientists recognize the effects of fear upon the body, and understand the need of preventing it; but this is done, not by forcing one to laugh and be cheerful, but by removing the cause of fear through their knowledge of God and man's true relation to Him. As Christian Science is a demonstrable science, Christian Scientists do know how its cures are performed. They have no need to resort to "artificial vibration" for the healing of acute or chronic disease, for the understanding of the spiritual law of God is sufficient.

FRANK W. GALE.

In *San Francisco Examiner.*

"Science and Religion."

A reprint from the London *Times* in one of your late issues, entitled, "Science and Religion," contains some exceedingly surprising statements with reference to these two terms. We are told by the writer, E. Ray Lankester, that, in his opinion, "there is no relation, in the sense of a connection or influence, between science and religion." He also gives it as his opinion "that religion has not, in its essential qualities, anything to hope for or to fear from science."

Reading further in his communication, one recognizes that his concept of science is of something purely materialistic and physical. He speaks of the order of nature as "a network of mechanism," but implies that science can have no connection with the beyond-physics or metaphysics.

Christian Science, by its very name, protests against such an assumption. Science is classified knowledge, and deals, primarily, with causation. Since God is the First Cause, Creator, and Principle of the universe, including man, it is evident that science must ultimately deal with God, hence with the ultra-physical; *i.e.*, with Spirit or Mind. In its last analysis, therefore, science must concern itself with spiritual and mental phenomena, and must recognize the "network of mechanism," of which Mr. Lankester writes, as effect, not cause, hence of secondary, and not of primary, importance.

In truth, every sincere and fearless student of the natural sciences sooner or later reaches the point beyond which his physical senses will not carry him, and at which all his laboriously acquired knowledge concerning material phenomena leaves him powerless to proceed. His journey must lead into the realm of metaphysics, into the beyond-physics, and he needs some sure indication of the true goal.

Instead of the terms science and religion excluding each other, or being mutually incompatible, it is beginning to be acknowledged that all true science is religious, and all re-

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igion worth having must also be scientific. Thus we see a growing demand being made upon Christians to prove the scientific nature of their religion by "signs following," by actual demonstrations in healing the sick by spiritual means, as well as reforming the sinner and comforting the sorrowing. Christian Science meets this demand honestly and fearlessly, and Christian Scientists are striving, up to their highest understanding, to prove that Christianity is scientific and that science is Christian. Every real step in science and in religion alike is bringing these two closer together, until their union in the realm of metaphysics shall be clearly discerned by all. W. D. McCRACKAN.

In *New York Commercial Advertiser.*

Healing.

The error which causes sickness is always Truth's opposite, a lie; hence it is the understanding of the truth concerning God, and man in his relations to God, which heals.

Science and Health says, page 391, "Sin is the foundation of sickness, and you can master sin through divine Mind; hence it is through divine Mind that you overcome disease."

Since "sin is the foundation of sickness," true healing must result from the destruction of the sin, because when the foundations are destroyed the most gigantic error will disappear. How shall we proceed to do this? Ask God for wisdom to reveal all that is hiding Truth from us; then know the falsity of every claim of power to harm or molest God's child. Know that there is no pleasure in sin, that it is the very obstacle to health and peace. Be so conscious of the omnipresence of good, that the seeming hindrances have no place,—thus we may make it easier to realize that there is nothing so much to be desired as to forsake all that is unlike good. The body will improve when the thoughts turn resolutely away from all error and we learn to love that which is pure and true. Truth is the beginning and end of true healing, which enables you to "put off the old man," by being "renewed in the spirit of your mind." Righteousness is not sick, or diseased. It is always a mistaken sense of what is good, or an ignorant, careless, material sense which leads into suffering. This sense must be instructed out of its mistake, and led to seek good where alone it can be found, in the spiritual understanding of what man is, the image and likeness of God, absolutely free from all that is unlike good.

S. F. S.

In *Hoopeston* (Ill.) *Herald.*

This Day.

THIS day, and this only,
Is ours to command.
Will we use it aright,
Or abuse in its flight
The blessings that come to our hand—
This day, and this only?

This day, and this only,
As onward we move,
With its gains, and its losses,
Its joys, and its crosses,
Is ours to improve;
This day, and this only.

This day, and this only,
Belongs to us here!
Let us live at our best;
Trust in God for the rest;
Nor harbor a fear—
This day, and this only.

REV. MARY C. BILLINGS.

In *The Universalist Leader.*

Among the Churches.

Reading Room in Durham, N. C.

We have just opened a nicely furnished reading room, and our hearts are overflowing with love and gratitude. There are only a few of us in the town but the attitude of the people is very receptive.—*Correspondence.*

Progress in Fond du Lac, Wis.

The Christian Scientists who have been holding their meetings in the Boyle Flats for the past year and a half have outgrown their present quarters and have fitted up an attractive hall in the Cole Savings Bank Building.

Fond du Lac (Wis.) *Commonwealth.*

New Church Building in Leavenworth, Kan.

First Church of Christ, Scientist, of Leavenworth, has purchased the Evangelical Lutheran church, for its own use. Christian Scientists began holding meetings in Leavenworth in 1894. Since that time they have met at various places until now they have funds and a sufficient membership to possess a building of their own. There are about fifty members.

Church Dedication in Colfax, Wash.

Sunday, August 9, First Church of Christ, Scientist, of Colfax, Wash., was dedicated with appropriate and interesting services.

Work was begun at this point twelve years ago, when four students met together for the study of the Bible as illumined by Christian Science.

In 1897 the number had so increased that a hall was secured for the services, and since that time hope and earnest endeavor have pointed to this happy consummation of a church home.—*Correspondence.*

A Growing Church in Grand Forks, N. Dak.

The corner-stone of First Church of Christ, Scientist, in Grand Forks was laid in June last with simple and appropriate ceremonies, no public notice of the event having been given. The corner-stone bears upon its face in relief the single word PURITY, and within it were placed a copy of the Bible, Science and Health and all the other published works of our Leader, copies of our periodicals, and a list of the charter members and the present officers of the church. The seating capacity of the church will be above three hundred, and the back wall is constructed so that the auditorium may be enlarged when it becomes necessary.—*Correspondence.*

The Work in Hastings, Mich.

Services have been held in a private house, for over two years, and we felt quite sure that more would attend if we were in a public place. We did not start out to look for a hall with the feeling we had much to meet, for if Love supplies every need we only had to know that all had been provided and we had but to ask. When we inquired if we could get the G. A. R. Hall, they were pleased to let us have it, and at much less expense than we expected. They also gave us more privileges than we asked for. At our first Sunday services there were several strangers present.—ALICE ROCK, Hastings, Mich.

The diapason of human thought was never struck until Christian culture summoned woman into the republic of letters.—*Wendell Phillips.*

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Unauthorized Literature.

SINCE the publication of the article, "The Integrity of Christian Science Literature," in our issue of August 15, we have been given an opportunity to inspect three papers of the kind referred to. One purports to be notes taken in a class, another is said to be a copy of a letter to a student, and the third is a formula. The alleged notes are utterly repudiated by the teacher, the letter was found to be equally spurious, and the formula is, of course, in direct violation of the By-laws of the Mother Church. All three of the papers are faulty and misleading, and, if considered as attempts to elucidate Christian Science, must prove harmful to young students and inquirers who give heed to them, and yet we regret to say that inquiries which have been received since the publication of the article referred to indicate that in some instances there is a desire to cling to these papers which are "doubtful as to authorship or clearness of statement."

We feel under the necessity of again warning our readers against this class of unauthorized and faulty literature and against the subtle and specious manner in which it is circulated, for it is usually put forth as the production of some well-known Christian Scientist, and in some instances the papers even purport to be copies of letters written by Mrs. Eddy.

That these papers are passed from hand to hand without sufficient inquiry as to whether their reputed authors stand sponsor for them is an evidence of carelessness, but an even greater danger would seem to be that more or less change is inevitably made every time the papers are copied, and what may have been a correct presentation of Christian Science in the original is likely to become a doubtful or absolutely incorrect statement in the copy.

When it is clearly understood that Christian Science is an exact Science, and that any deviation from the true line of its expression must necessarily obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of the utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications. M.

Evil not Necessary to Good.

IT is rather astonishing, as one comes to think of it, that we should find those who, for years, perchance, have been praying and laboring for the overcoming of evil, but who nevertheless cling persistently to the assertion of its necessity in the formation of character and the education of the race.

Every necessary thing in the providential ordering and government of men must be a good thing by virtue of its necessity, and quite regardless of its possible discomfort.

From beginning to end, however, the Scriptures denounce evil as an abomination, and Jesus not only expressed himself very definitely both as to its non-desirability and non-necessity, but he devoted his entire ministry to its overthrow and annihilation, thus indicating in both word and deed that evil has no legitimate place, function, or right to be; and it is the more surprising, therefore, that any of his would-be followers should put forth painstaking effort to prove that the will of God; viz., our sanctification, the realization of spiritual oneness with Him, has involved the necessity of the resistance of evil from the beginning; hence its existence, and persistence.

A very striking exhibition of this disposition to cling steadfastly to the asserted need of that which is condemned by God and the moral sense of the race, is found in a late article entitled, "Theodicy," in the *Bibliotheca Sacra,* in which the reverend author takes for his initial proposition the statement that, "If there be a creation, the thing made must be inferior to the Maker," and that if the created thing be constituted in such perfection that he is unable to do wrong, "his acts have for him no quality."

It is apparent that this point of view could be entertained only in connection with a materialistic conception of creation, and it must be conceded that if God has made a material universe and a material man, they are assuredly inferior to Him; and, being something less than perfection, weakness and breakdown must naturally inhere in them. Waiving the question as to how a perfect creator could conceive and so institute an imperfect creation, we may be reminded that Jesus commands us to be perfect, even as our Father in heaven is perfect, and in the light of this command the materialistic concept of the creation of man would have to be defined as the making of a creature who is subject to evil, but who is impelled and commanded to reach a condition in which he is not subject to evil. In other words, he is required to do more for himself than God has seen fit to do for him. It is clear, moreover, that the perfect man, incapable of sin, is, after all, the end of creation and the realization of this end would therefore deny the original proposition that the thing created must be "inferior" to the creator in quality and kind! It would further appear that, having attained to perfection, man would, from that moment, lose the character which it is asserted is acquired and maintained only by the struggle with evil.

Such confusions are the logical and inevitable outcome of the material sense of creation and the declaration of the reality of evil; and they cannot be made to disappear so long as we are in bondage to these false concepts. When, however, we realize in Christian Science that since God is omnipresent Life, Truth, and Love, the universe is, and can only be, spiritual,—the constant going forth of infinite Spirit,—all occasion and possibility of an "inferior" material-stuff world is removed, and the unimpaired perfectness of the spiritual universe, including man, is seen to be but an incident of the unchanging right consciousness of God.

Yet another occasion of stumbling in connection with this material concept, is found in the idea that salvation consists in a making over of that which is evil and defective, into that which is good and perfect. The fallacy of this thought appears when we recognize that truth and error, —good and evil,—like light and darkness, are opposites, and opposites never have had, or can they have a common factor. The appearing of Truth means the disappearing of error. There is no hold-over involved, or in any sense possible, and the nothingness of error,—evil,—is seen in the fact that, Truth being present, there is no error; good being present, there is no evil. This understanding of the allness of spiritual being makes it clear that salvation is not a making of good out of or through evil, but that it is an awakening to the nothingness of evil," the consciousness of good alone. In her "Miscellaneous Writings" (p. 13), our Leader has said:—

"Scholastic theology elaborates the proposition that evil

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is a factor of good, and that to believe in the reality of evil is essential to a rounded sense of the existence of good. . . . The Science of Soul reverses this proposition, overturns the testimony of the five erring senses, and reveals in clearer divinity the existence of good only; that is, of God and His idea." W.

The Problem of Service.

LABOR DAY has come and gone, and whose heart has not been touched by its appeal? "In the sweat of thy face shalt thou eat bread till thou return to the dust from whence thou wast taken," such was the curse pronounced upon mortal man, the representative of life in matter.

Labor in the material sense has ever seemed a heavy burden, but as the supremacy of Mind is recognized, its curse disappears. All should serve gladly, for the choice is between service and slavery. It is noble to serve, but ignoble to be a slave, and the spirit in which all work is done determines for each individual which of the two it shall be. The hands may be moulding common clay, while the thought is fashioning some rare thing of art fit for a king's palace, the artificer meantime beholding something of "the pattern shown in the mount."

The nobility of his calling should lift every man above all baseness, for work well done glorifies the lowliest station, while work poorly done degrades the loftiest. According to this it matters little where the service is performed, the statesman and the artisan stand in precisely the same relation to divine Principle which knows no favoritism. If the dignity of labor were only seen aright, every man would be proud to emblazon upon his escutcheon the prince's motto, *Ich dien*, "I serve."

When true religion comes to be the law of the head and of the heart, men will know that industry, intelligence, and integrity, need no clans nor orders for the support of right, for it will be universally acknowledged that this alone is might. Even now this is partially seen and acknowledged. The workman who possesses a high degree of intelligence can set the price upon his services. The one who has ability, courage, and adaptability is ever in demand.

The history of this country, nay all history, proves beyond question that the true idea of Mind finds its own level, and if a man seems to be placed above his fellows without having taken the proper means to rise, he is out of his orbit, and must in some way pay dearly for the mistake which put him there.

If, however, all that is here claimed were generally conceded, it would yet be necessary to point the way to the realization of universal harmony which can only be reached through love for God and our fellow-men.

This was exemplified by the great Nazarene, who took his place in the carpenter's craft, but who soon rose to his rightful rank as teacher of mankind because of his understanding of Truth. According to his teaching the unerring law of right gave to the faithful servant the ten talents which he had gained, while it exposed and punished the indolence and dishonest thought of him that was unfaithful.

Christian Science will, when rightly understood, enable faith to rest securely in the absolute justice of divine Principle. It will also teach the beauty of humility which will fit men for higher levels by making them faithful where they now serve.

We should rejoice that we no longer need to think of heaven as a place where activity ceases, for reason and revelation teach the opposite of this, and St. John's vision of the new heaven and the new earth tells us that there "His servants shall serve him." The conditions described are very human, but there is no sorrow nor pain, no sin, and no death. Service can never be hard where perfect intelligence governs, and strength is ever renewed. To serve God is to serve Life,—to live in the fullest sense; it is to serve Truth,—be true in thought, word, and deed, and it is to serve Love till this "glorious crown name" is written "in their foreheads." Then cometh the reward, "well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." K.

A Just Judgment.

WITHOUT meaning the slightest disrespect to any of the other bodies of Christian worshipers by the assertion, we confess we do not think that there is a denomination that can truthfully boast of having a more intelligent, industrious, honest, moral, God-fearing membership than the Christian Scientists.

The Christian Scientist seems to have taken hold of the right end of the movement for the reformation of the world. He appears to have grasped the idea that failure awaits him who goes about promiscuously reforming the world. His idea is to reform himself. He reasons, and reasons correctly too, that when each individual in a community reforms himself, that community will be a reformed community. And when all the communities of the world are reformed in this way, the world will be reformed.

Like the blind person whom Christ restored to sight, the Christian Scientist knows he was once blind, but now he sees; he once suffered tortures, now he does not fear even death.

A few years ago the Christian Scientists were few in numbers. They were a never-ending source of witty inspiration for the newspaper paragraphers, whose patient chopping block they have been for a quarter of a century. On June 30 last, they did what no other organization, religious or political, had ever before succeeded in doing: they completely filled Mechanics Hall, Boston, Mass., three times during the day, with a strictly religious audience, who had assembled to enjoy a strictly religious service. The immense audience was composed of believers in the truth of Christian Science who had come from every section of the Union. A Boston paper, the *Boston News*, editorially referring to that great meeting, says, speaking of the visitors, "They know how to conduct themselves like ladies and gentlemen, and that of itself is a bit of a virtue."

Editorial in the *Texarkana* (Tex.) *Courier.*

The Indiana Medical Board will, it is said, take up the question of Christian Scientists and practitioners of the faith school this week, in order to ascertain their standing under the state medical laws. There is scarcely a school of medicine that does not suffer from "quacks" and pretenders, and it is well and good to expose them and weed them out, but our advice to the State Board is to let Christian Science alone. It may not heal all the ills that flesh is heir to, but it will average up with the best schools of medicine, and it improves with investigation.

Editorial in *Fort Wayne* (Ind.) *Journal-Gazette.*

THE NEW CONCORDANCE.

A COMPLETE CONCORDANCE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5.00 Twelve or more to one address, $4.50 each.

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Testimonies of Healing.

I wish to acknowledge the benefits I have received from Christian Science. Before hearing of this teaching I was troubled with boils and took medicine continually for my blood, which the doctor said was out of order. I took everything he recommended, and then, finding myself no better but seemingly worse, I told him that I did not know what to do and he assured me that he could do no more. Shortly after this Christian Science was recommended, and I went to a practitioner, and in four treatments I was healed and advised to buy Science and Health and study it, which I did.

It did not take me long to find out that the trouble was not with my blood, but with my disposition. My mother said I was quite a different boy after being treated. Previously I was very quarrelsome and could not get on harmoniously with any one, but when I found that God is Love and that He does not afflict any one, my thought was changed and I manifested love instead of hatred and discontent.

Words cannot tell how happy I became, for everything and everybody seemed different. One of my brothers remarked to an inquirer a short time afterward, that I could not get along with any one before I knew of Christian Science, and that now, I "could get along with anybody." I found in Christian Science that it is Love that we need and not medicine, if anything seems to be wrong with us.

The *Journal* and *Sentinel* are God's silent messengers that carry to us thoughts of Love and Truth, and when we live the good which we learn in Science we are blessed continually. I desire to live closer to Truth and show my appreciation for Science that has done so much for me.

R. V. TURNER, Victoria, B. C.

When I heard that I was to have a vacation for a couple of days, the thought came to me to make use of this opportunity to inform the dear readers of our periodicals of what Christian Science has done for me.

It is now almost five years since this glad message reached me. Before that time, my body had expressed all forms of sickness. I was in such a state that I took medicine almost every day of my life. From childhood I was afflicted with constipation and stomach complaint, and in consequence of this long suffering I became almost insane, could not endure the slightest noise, and for that reason had to leave the city.

I was so tired of the world, since no physician could help me, that I determined to take no more medicine. When I told this to a neighbor, who at that time had a friend visiting her, this lady remarked that I would make a good Christian Scientist. She then told me what she knew of Christian Science, and said that Scientists do not need any medicine.

On returning to my room I felt so refreshed by this conversation that I determined to try Christian Science. I began to watch my thoughts and improve my actions. I felt much better and laid aside my glasses. When I returned to the city I was not well, but a little stronger. I then found out that my neighbor was a student of Christian Science. She told me to buy the text-book, which I did immediately and began to come out of the darkness. The Bible became a new book to me, and on the sixth day after reading Science and Health, I was free from my trouble. Since then I have taken no medicine.

Divine Love has led me on, and I am now able to overcome every seeming discord with the understanding of Truth. My husband believed that he enjoyed the use of tobacco, and said that he would never give it up. A few months ago he became suddenly ill, and during those days did not smoke. In four days of Christian Science treatment he declared himself healed, and has since then had no desire for tobacco.

Since this beautiful demonstration we have both become stronger in the truth, and we hope that the seed may find good soil in us, and grow to the glory of God.

God bless Mrs. Eddy, who has revealed to us infinite Love and Truth.—CHARLOTTE PETERMAN, Buffalo, N. Y.

With a deep sense of love and gratitude to God, to Mrs. Eddy, and to the kind practitioners who have helped us, I shall try to tell what Christian Science has done for us. To enumerate all the manifold blessings we have received through Truth, would be impossible.

I became interested in the study of Christian Science through my mother's healing about fifteen months ago. She had been a sufferer for nearly five years with kidney trouble, nervous spasms of the stomach, sciatica, indigestion, and at last partial paralysis. She carried morphine with her continually toward the last, fearing a spasm of the stomach, which meant great suffering; but even this failed to help at times. She had been under the care of a number of physicians, but none seemed to know exactly what was the real trouble.

In a deplorable condition, with one foot in the grave as we might term it, Christian Science was presented to her by a kind Scientist. She at once grasped it as a life-line; Science and Health was loaned to us the same day, and I immediately read to her. In less than twenty minutes her nervousness was all gone, and she felt much stronger. She then took treatment, and to-day is a well, strong woman. Her entire healing was a little slow, but she is more than grateful for this, as it has brought a wonderful spiritual uplifting.

As for myself, words are inadequate to express my gratitude for personal blessings received since I have been studying this great and glorious subject. Several physical ailments which had troubled me for years have entirely disappeared. I am more than grateful for having been privileged to go through class instruction, as it has enabled me to help myself and others who come to me for help. The Bible studied in the light of Christian Science is indeed a new book. That valued book, Science and Health, certainly does give to us the right understanding of our heavenly Father.

A little over a month ago a young girl was entirely healed of an eye trouble in three treatments, after having had several operations performed for the same at a hospital.

Last summer my brother had a fine case of healing with an eye trouble. His physician advised him to go to the hospital and see what could be done. There were several ulcers on the sight of his eye. It was very much inflamed, to sense, and caused him great suffering. Instead of heeding the advice of the physician he went to a Christian Science practitioner, and in ten days the ulcers had disappeared and there has been no return since, for error has no power to return.

Shall we not then "Praise God from whom all blessings flow" for having sent to us one so meek, so loving, so pure in heart, as our revered Leader, through whom this wonderful discovery of Christian Mind-Healing has come? It is indeed the Truth which Jesus taught and demonstrated for it has had the signs following.

KATHERINE SCHLIPPER, Baltimore, Md.

I did not take up the study of Christian Science for healing, but to learn more of the spiritual side of life. Its text-book seemed so difficult that I could not understand it, so I put it aside and never looked at it again for over twelve months.

One evening some friends were conversing about Christian Science with my husband in our drawing-room, and a gentleman said that these people gave testimonies at the Wednesday evening meetings of the demonstrations they had made. I was paying very little attention to the

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conversation but the word demonstrate seemed to fasten in my thought, and I looked at it in a new light. It seemed to me that home was a very good place for me to try to demonstrate in. At the same time the *Quarterly* had been brought to my notice. I always loved my Bible and it interested me very much to look up the Scripture texts in connection with the Lesson-Sermon. Still I could not understand Science and Health, but the passage on page 492, which refers to a great General's saying, "I propose to fight it out on this line if it takes all summer," encouraged me, and I concluded it would be well to follow this General's example and read Science and Health till I did understand it.

Sitting like Mary of old at the feet of the great teacher, Jesus, asking for obedience, light, wisdom, and understanding, error seemed to rise up on every side to confront me, but I persevered and now I will tell you of the result. I had suffered from a trouble in my back all my life. Sometimes for days at a time I would be unable to move in consequence of the severe pain and weakness I experienced. I had the advice of the best physicians, who said it was gout and that I had inherited it. Some of their prescriptions gave me temporary relief but they all failed to remove the disease, and it became so much a part of my life that I expected to have it to the end of my course.

One day some two years ago I awoke in the morning and, as it was my custom, I attempted to rise very cautiously, but found that the pain and weakness had left me and I was perfectly healed. Seasickness has also been demonstrated over. I have traveled much by sea and was always prostrated by this malady. A few months ago I crossed the blue Pacific from Sydney to San Francisco. It was very rough weather indeed, but I was quite well all the time and fully realized what a difference it made in the pleasure of sea traveling.

Space will not permit me to tell of the many benefits we have all received both in physical healing and spiritual uplifting. We rejoice that the joy bell of Christian Science has sounded in Australia, "the Land of the Golden Fleece." A little band of three class students, along with another young man, a true and loyal follower, first held up the torch of Truth in Sydney to light the way; now there is an organized church and numerous followers.

It has been a great privilege to me to visit this wonderful American country, and to converse with many dear Scientists; also to see the sweet face and the home of our Leader, Mrs. Eddy. For all these many blessings I am truly grateful to God. I also wish to express my love, gratitude, and reverence to our beloved Leader for all she has done for the world through her life of self-sacrifice and love.

ALEXANDRA CAROLINE GIBBS, Sydney, Australia.

Five years ago this summer, when lying at the point of death expecting every day would be the last, I was healed through Christian Science treatment. I gladly give this recital of my condition and healing with the hope that it will benefit others who may be needing help, and encourage some one to turn, as I did, to Christian Science for healing, after all material remedies have failed.

Twenty years ago I was overtaken by a very heavy snowstorm which I had to face for ten miles. As a result of this exposure and the cold which followed, I had asthma and bronchial trouble for years, suffering great agony at times. Finally the malady reached my lungs and a hard cough set in. This was often accompanied with the spitting of blood, and as a consequence I got very little good sleep or rest for years.

One doctor after another had me for a patient, but instead of receiving help I continued to grow gradually worse. The last doctor but one who had my case was taken sick while waiting on me, and another was called. The last doctor made twenty-two visits, then told my wife that I had consumption and that it was useless for him to come any more, as he could do nothing for me. In leaving me he said, "All you need is good care and plenty of fresh air." This was not very encouraging to a man flat on his back, racked with pain, coughing and expectorating day and night, too weak to stand alone. In this condition I was left to face death as inevitable.

A near neighbor had been, as I knew, in a condition similar to mine only a few years before, and I thought I would inquire what he did to get rid of his trouble, for he was now the picture of health, active as a boy, though he was nearly eighty years of age. So I told my wife to ask him to call the next time he passed. In a few hours he was sitting by me, telling me of his healing through Christian Science. To my numerous questions as to how he was cured, what the patient had to do, etc., he said they gave no medicine; that the healing was done through prayer. This all sounded very strange, but I was so struck by his statements that I decided to try Christian Science, and asked him to tell the practitioner to call.

In about an hour and a half the practitioner was with me. She told me to lay aside my medicine and, when I felt able, to read Science and Health, a copy of which she left with me. She talked a little, gave me a silent treatment, and left with the remark that she would call again the next day. This was on Friday. On Sunday following I coughed and raised a great deal more than ever before in one day, and my feet and limbs were greatly swollen. This settled it for me. I was familiar with the symptoms and thought I knew the end was very near. On Monday when the practitioner called again I told her how badly my feet were swollen and asked her to look at them; she did not act as though this was a matter of much importance, and said, "I do not need to see your feet." It was all very strange. She had not touched me, looked at my tongue or felt my pulse, but from this on I began to gain rapidly. Sunday was the turning-point. Every day I coughed less and inside of a week could lie down, and my sleep was good and refreshing. I was soon walking about the yard with the help of crutches, my strength fast returning. My appetite was wonderful. I could eat anything I wanted, and for weeks I was weighed regularly, showing a gain of three pounds and over per week, until I regained my usual weight.

In a few weeks I was walking half a mile at a time without crutches, feeling well, eating and sleeping as well as any one could, showing a steady gain from the Sunday after I began taking treatment. I was up and out long before the doctor referred to, and talked with him about my healing.

I was treated ten weeks, but during the last five weeks I felt like a new man, and in three months from the time I began taking treatments I was at work nights in a canning factory, doing as hard work as any man, often with wet feet, but I kept well and have been well and hard at work ever since. Science and Health seemed too deep for me to understand at first, but this one point on page 122 caught my attention and turned my thought in a new direction: "Temporal life is a false sense of existence."

I have great cause for gratitude for the help I have received from Christian Science, and while this testimony gives but a faint idea of the condition I was in when I turned to it, I gladly give it for the benefit of others.

W. C. B. ADAMS, Independence, Ia.

I wish to tell of what Christian Science did for me before I was a member of a Christian Science church, although I was a believer in its teachings.

I had a son working in a mill, and one night, after midnight, I was awakened and told to come to the mill at once, as my son was hurt. I went and found him lying in the office with the American flag wrapped about him. He

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had been carried round the shaft and through a space of about seven inches. The flesh had been torn from his back, arms, and thighs, as my wife and I found when we examined him, and the blood flowed profusely from a cut in his head.

Four physicians were standing by him and waiting for him to die. I then spoke in the name of the Lord and said, "God is here, we need have no fear." One physician said, "The Lord helps those who help themselves." My reply was, "Man's extremity is God's opportunity." I continued to declare the truth, and my son spoke and said, "Papa, put my clothes on; I am going home." The doctor told him he had sent for a carriage, but my son said he would walk. I put his clothes on and he walked home with me, three squares. The physicians followed and sewed up the wound in his head, a cut three inches long.

I took the Bible and Science and Health, and sat by his bed for three days. On the fourth day he got up and the doctor who came to see him told me to get him some warm water and he would dress the wound. When he took off the bandages he stepped back amazed and said, "I don't understand this case at all, there is nothing to dress, there is no wound." He then asked my son if he suffered pain, and he said, "No; not since my father spoke to me in the mill." He has suffered no more since that time from his injuries.

I have had many remarkable demonstrations since that time, and my heart goes out in gratitude to God and to Mrs. Eddy for the understanding which enables us to obey Jesus' teachings.

I now belong to First Church of Christ, Scientist, of Allegheny City, Pa. We have a goodly number at our meetings and many good demonstrations are related.

M. P. JONES, Sharpsburg, Pa.

I would like to add my testimony to the list of those who have been healed through Christian Science. Words cannot express my gratitude to God, to our Leader, and to the one who first voiced the truth to me, for it indeed made me free. I have been healed of heart trouble, rheumatism, asthma, constipation, and other troubles.

I had been treated by several different doctors without receiving any permanent relief. The heart trouble, and asthma kept growing worse, and I began to despair. I had heard of Christian Science, but being a member of an orthodox church, I feared the commotion it might make if I accepted it. For two years my husband urged me to try Christian Science, but I thought I was doing God service by clinging to my creed, although I was not quite satisfied. There was a longing for something, I did not know what, and I failed to find the "peace of God which passeth all understanding." I did not realize I was forfeiting that peace by rejecting the undivided garment.

One evening a neighbor and his wife, who had been healed through Christian Science, called, and on their departure, left some Christian Science literature. One day while reading it I was instantaneously healed of a very lame back. This was proof to me that there was something in Christian Science, but not sufficient proof for me to leave my creed for Christ, so I clung to it, and to my aches and pains a few months longer.

The time came to me at last as it comes to thousands of others, when man's extremity is God's opportunity, and one day I had a severe attack of heart trouble, with a complication of several other troubles. I sent to my physician for heart tablets and headache powders, and took them according to directions the remainder of that day, all night, and until about five o'clock the next day, when I realized I was receiving no benefit, and decided to try Christian Science. A practitioner was sent for, and he said if I would give up my pagan gods (medicines), he would help me. I was a little inclined to be offended at this, for I did not realize I had been worshiping any but the one true God. I had, however, asked him to help me, and was determined to follow his directions, so I threw my medicine in the stove, purchased Science and Health, and began my search for hidden treasures.

It was Truth I needed, and as I studied my Bible with the aid of Science and Health, Truth was revealed to me through many beautiful demonstrations. I had been a Bible student for more than twenty-five years, but in all that time I did not receive the good I have received in the two years that I have studied it in connection with the text-book of Christian Science.

I would like to relate one of the many demonstrations we have had. My little grandson, a child two years old, had been playing with a little boy who had the whooping-cough. His mother was filled with fear when she learned of the whooping-cough, and of course kept track of the time to see the result. She was at our house with the child when the time came. The little one had been fretful all day and manifested signs of the dreaded disease. The mother was again filled with fear, but I told her to quiet her fears, the little one would not have whooping-cough. I took him in my arms and declared the truth the best I knew. He was easy in a few minutes, and wanted to go to sleep. His mother took him home and put him to bed. He slept well all night and woke up in the morning feeling all right.

This was nearly two years ago. I was very young in Science then, but this demonstration was a proof to me of the omnipotence and omnipresence of divine Love, "who forgiveth all thine iniquities; who healeth all thy diseases." Heretofore, I had asked and received not, because I asked amiss. Not knowing the Scriptures, I did err.

Divine Love certainly is very merciful. The physical healing is grand, but the spiritual understanding received by studying the Bible in connection with "Science and Health with Key to the Scriptures" is the most beautiful part to me.

The peace I was once longing for is now mine. The cross that seemed to bow me down to earth is greatly lightened. I do not know how to express my gratitude to the Discoverer of Christian Science in a better way than by taking up my cross and following closely after the dear Master.—MRS. SARAH PEYER, Eden, N. Y.

On coming to Christian Science I found that I had some boon companions to part company with. One of these was the smoking habit. I had contracted this at the beginning of my newspaper career, and as years went by I became an incessant smoker. I thought I could not work well unless I sat in a halo of blue smoke. As I became more and more interested in the reading of Science and Health my friends used to taunt me about my shortcomings, and I remember well on one occasion the surprise of a Christian Scientist who called at my home to find me buried in Science literature but complacently puffing at my favorite pipe.

I kept up my reading trying to imbibe more and more each day its spiritual meaning, then I began to notice that my relish for the weed was diminishing and I was very much ashamed to be caught smoking on the street. My favorite brands did not give the same satisfaction and I laid the fact largely to poor grades of tobacco. Finally I awoke to the fact that I was actually getting over the smoking habit and then mortal mind rebelled. I recall now how determined I was to smoke any way, but I kept up my study of the truth likewise. I tried to imagine how good the old pipe tasted, but way down deep in my heart I knew it was all an imagination and falsehood. Then came the desire to give it up and, "the desire," Mrs. Eddy says, "which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void"

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(Science and Health, p. 2). The victory was on the side of Truth, and while that is now five years ago I may truthfully say that I have never had a desire to touch tobacco in any form since that time.

ALLEN L. CLARK, Omaha, Neb.

The following is from a letter written by a gentleman fifteen years ago, and to-day he is able to work steadily at hard labor. Previous to coming to Christian Science he had not been able to work for two years. He says,—

"I was afflicted with neuralgia, dyspepsia in a very bad form, and heart disease before my treatment in Christian Science. I had doctored with five different physicians and continued to grow worse all the time until I was advised to come to Christian Science for treatment. After one treatment I felt like a new person and all signs of dyspepsia have entirely disappeared. Now I can eat any kind of food.

"Knowing that this treatment cannot fail to make a person better both physically and spiritually, I would recommend it to all who are sufferers."

JAMES E. BRIERLY, New Bedford, Mass.

"The people that walked in darkness, have seen a great light." This text means much to me. For many years I was in darkness because I knew not how to open my windows towards Jerusalem and let in this light that would cause "thy darkness to be as the noonday."

There came to me a great desire for a better understanding of life and its demands, a willingness to do God's will if only it could be made plain to me, and I now see that my desire was a prayer which was answered almost immediately, for I was led to Christian Science and healed at once of the severe headaches from which I had suffered many years. After such healing how could I help wanting to know something of the wondrous power that had wrought this change from sickness to health.

I commenced the study of Science and Health with the thought that its truth had been proved and that I could understand it, and how can I express in words the revelation it was to me. The Bible, which had previously been a sealed book, was now illumined. I knew I was a disciple of Christ, and I began to study and ponder his teachings, knowing if I were faithful the Christ-truth would lead me to "rivers of living water."

I have passed through great sorrow, but can truthfully say, God has never forsaken me, that underneath have been the "everlasting arms." How grateful we are that one disciple was pure and good enough to perceive this great truth, revealed to her through spiritual sense, and was enabled to make it plain to all receptive hearts, and that some time all will know that God reigns supreme now, that we need not to look to some future state to have all sin and sickness cease, and all tears wiped away. If we will only cling to God, never doubting, we shall know that nothing but good, nothing but love can come from Him. In proportion as we turn away from the material sense of things, and our consciousness is filled with the spiritual sense, we shall begin to realize that God is the only power, and all will be made plain here and now.

R. C. B., Providence, R. I.

It is better to look upward to the heavens than to look downward upon the earth. Some fix their eyes on gold, some on pleasure, some on fame and the resources which the earth furnishes. But the Psalmist says, "Unto Thee lift I up mine eyes, O Thou who dwellest in the heavens." The apostle says, "Set not your affections on things on the earth, but set your affections on things in heaven." "We look not at the things which are seen, but at the things which are not seen."

From our Exchanges.

Any one who observes closely the words and phrases in current use for teaching religious truth is impressed by the fact that a new phraseology is establishing itself wherever earnest men with a real message try by tongue or pen to gain the attention and the assent of their fellow-men. . . .

We believe that this disposition is for the betterment and enrichment of religion. Some persons, it is true, affirm that the new phraseology means a casting aside of the old truths, and that the men who employ it have ceased to hold the beliefs which their fathers did about God, Christ, sin, and the moral struggle; but it by no means follows that, because a man strives to make himself understood by the people to whom he speaks, he has completely modified his theological standard. To be sure, fresh visions of truth can hardly help giving rise to new forms of statement; but perhaps, after all, it is not so much a question of conservatism *versus* liberalism, as of a preacher's profound yearning to voice his message most effectively. As *The London Examiner* says, people are not nearly so interested in the average pulpit themes as the average minister is apt to think. We would go further, and declare that a good deal of the language used in the pulpit and on the religious platforms fails to carry any distinct meaning to the modern man. He has heard from childhood the familiar phrases so constantly that their bloom and beauty have entirely disappeared, or, lacking such a background for his life, he hears, when he occasionally does go to church, phrases so totally unlike anything he hears in the shop, the market-place, and on the street, that he is bewildered and mystified.

The Congregationalist and Christian World.

I want to see decent men strong and strong men decent. There is always a tendency among very young men, and boys not yet young men, to think that to be wicked is to be smart, and to show that one is a man. I ask that every man here constitute himself his brother's keeper to that younger brother, that this false estimate of life may be prevented. If any of you misbehave in the presence of younger boys he can thank himself that they will follow his example and not his precept. The most effective way to preach is by practice. Young boys don't admire anæmic virtue. They believe in courage and manliness. They admire those who have the quality of being brave to face any danger. I want to see you give the young a trend in the right direction. Your example counts in other things as well as goodness. I want to see every man able to hold his own with the strong and ashamed to oppress the weak. I want to see the young men able to face the world and not submit to imposition. I want to see each man able to hold his own in the rough work outside, but a good man at home, tender to his wife and mother and children. There is no use preaching to boys to be brave if you run away. There is no use preaching to them to tell the truth if you don't tell it. There is no use telling them to be unselfish if they see that you are selfish. Prove by your deeds that yours is not merely a lip loyalty.—PRESIDENT ROOSEVELT.

"It is wonderful how much of our goodness is due to the lack of temptation," said a wise woman, recently. "We plant our little virtues in some warm, soft soil, some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor or genuineness until something deprives them of their shelter and leaves them where the blasts of trial beat upon them.

"I thought myself a strong, reasonble, self-controlled woman, just and tolerant toward others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it.

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There was little trouble in living up to it in the dear home atmosphere of love and appreciation.

"But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger, and selfishness left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter than the change in outward circumstances was the revelation of myself."—*Wellspring.*

Not one of the twelve apostles would have left a trace in history if it had not been for the companionship of Christ, the training he gave them, his Spirit who was in them. Paul might have been merely a name, as pupil of Gamaliel and rabbi, in the wilderness of Jewish tradition, if Christ had not claimed him for his own. Peter calls himself a messenger, Paul and James call themselves bond servants, so wholly do they feel that their claim upon the attention of the world is that they represent their master. These were all ordinary lives, and all but that of Paul unmarked by genius or opportunity until they received the mark and became the instruments of the extraordinary, the ideal, the central man, Jesus Christ.

The Congregationalist and Christian World.

The root of faith is putting the revealed will of God above our own perceptions of pleasure or advantage. At bottom, faith is fidelity to our moral convictions. Saul showed that he wanted faith by trusting to his own sagacity as the guide of his action. We show our want of faith when we vary from purity or honesty or from thorough loyalty to our best ideals, because of the apparent loss or disadvantage fidelity to them would involve. In making faith the root of character the Scriptures are in the profoundest accord with the facts of human life. All good men have faith; they could not be good without it, or fail to be good with it. There is no arbitrariness in making faith essential to righteousness and salvation. Good deeds are not really good unless they spring out of faith. That is the supreme test of their moral quality. And if the man of faith is not saved, no one is saved.—*The Watchman.*

What we want, above all things, in this age is heartiness and holy simplicity; men who justify the holy impulse of grace in their hearts and do not keep it back by artificial clogs of prudence and false fear, or the sham pretences of fastidiousness and artificial delicacy. These are they whom God will make his witnesses in all ages. They dare to be holy, dare just as readily to be singular. What God puts in them, that they accept; and when He puts a song, they sing it. They know Christ inwardly, and therefore stand for him outwardly. They endure hardships. They fight a fight. And these are the souls, my brethren, who shall stand before God accepted.—BUSHNELL.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—F. W. FABER.

If you live up to your Christian profession you may be hated; but if you fall below your profession the world can only regard you with contempt. That is to be "trampled under foot of men."

ALBERT J. STEELMAN in *The Standard.*

The *Pacific* says, "We are passing from one theological era to another, from materialism to meditation, and from controversy to consecration. The criticism of the letter is surrendering to the realization of the spirit."

To get good is animal, to do good is human, to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is.—JAMES MARTINEAU.

Be what you wish others to become. Let yourself, and not your words, preach for you.—AMIEL.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.B., 30 Norway Street, Boston, Mass.

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Items of Interest.

National.

The eleventh session of the National Irrigation Congress was held at Ogden, Utah, last week. Delegates were present from eleven States west of the Mississippi River, representing the State and municipal governments and many commercial organizations. Among the speakers were United States Senators and the governors of half a dozen western States. Secretary Wilson said in his address:—

"It is estimated that about six hundred thousand acres of land at present under irrigation in the western United States are lying idle solely because they contain too much alkali to permit paying crops being produced. Whenever practicable, it is advisable to reclaim land of this character by washing and drainage. Nevertheless, in much of this land and that which may be irrigated in the future, the establishment of a proper drainage system could not be profitably undertaken under existing conditions. The question is, Can anything else be done with such land? To answer this query, the Bureau of Plant Industry is endeavoring to secure crops suitable for cultivation in alkali soils. Other parts of the world, where the alkali problem is a serious one, are being explored with a view to importing such of their useful plants as endure a large amount of these harmful salts. As a result, seed of resistant alfalfa has been obtained from Algeria and Turkestan, cotton from Egypt for trial in the warmer parts of the Southwest, and promising varieties of wheat and barley from various countries of the Old World. Resistant fruit-trees, such as the date palm and the pistache, have also been imported."

At the fourteenth annual session of the Transmississippi Congress the question of good roads was discussed. There was absolute unanimity as to the necessity of good roads and the necessity of general co-operation between the United States and the States. The point was made that, as many of the interior States and Territories do not profit from the river and harbor improvements, the Government might equably assist in the construction and maintenance of certain public highways in and through such sections. A resolution was adopted urgently recommending that the States adopt a system of highway improvement under competent engineering supervision embodying the general principles now successfully practised in many of the older States.

The final report of Fourth Assistant Postmaster General Bristow has been completed. The conclusion is reached that the interests of the Government require that a radical change should be made in the system of purchasing and issuing supplies. The recommendation is made that the purchase of all supplies, both of the first and second assistants' offices, and also of the other branches of the service, be concentrated under the fourth assistant, with an entire reorganization of the supply division, under a new chief at an advanced compensation, by reason of the increased responsibilities and duties of the new division chief.

The oral arguments began last week before the Alaskan Boundary Commission at the Foreign Office, London. The important question is in regard to the location of the line inland "thirty miles from the general trend of the coast." Does the "coast line" follow the windings of long, narrow bays or cut across from promontory to promontory at the mouth of such bays? In the latter case Canada would control the head waters of such bays and thus have deep water access to the sea. The contention of the United States is for the former interpretation, which would bring such bays wholly within American control.

Preparations are already well advanced for the memorial exhibition of James Abbott McNeill Whistler's works at Copley Hall, Boston, beginning the last week of February. The interest and co-operation of the executrix of the estate has been promised, as well as that of individual owners of his works. The success of this representative exhibition seems assured.

Foreign.

The Right Honorable Joseph Chamberlain, Secretary for the Colonies, finding his views on the question of preferential tariffs for the colonies too radical for present acceptance, and thinking time will be necessary for the success of his propaganda, has resigned from the British Cabinet. With him also resigned Right Honorable C. T. Ritchie, Chancellor of the Exchequer, and Lord George Hamilton, Secretary for India. These two resigned because they could not depart from their strict adherence to free trade principles, from which Premier Balfour departs somewhat. It is expected that Premier Balfour will fill the vacancies and that no general election will take place before next year.

President Palma of Cuba has been making a tour of eastern Cuba. He was received everywhere with great enthusiasm. Squadrons of mounted police greeted him at all the towns, addresses were presented by officials and party leaders. "It is the result," he said, "of the people's joy over the success of the republic and the tribute is extended to me as its chief executive."

France is reported to be making extensive preparations to annex Morocco to her empire. Morocco is regarded as a possible strategic point of great strength in the French possessions. Great Britain, it is said, gave her consent to the movement at the time of the visit of the French President in July last.

Industrial and Commercial.

The collector of customs at San Francisco is in receipt of information from the Treasury Department that the exhibit on the part of the Government of the Philippine Islands of its products, manufactures, arts, ethnology, and education at the Louisiana Purchase Exposition at St. Louis will necessitate the bringing to the United States of upward of twelve hundred residents of the islands and approximately ten thousand tons of freight of miscellaneous character. The great bulk of this freight and all the passengers will come by army transports.

The Board of Trade of Bath, Maine, has appointed a committee to join with the two New York associations interested in shipping, in seeking a remedy for the decadence of the American merchant marine engaged in the foreign carrying trade. All three associations will co-operate in an investigation of the subject, with the intention of finally bringing the matter before Congress.

Goatskins to the value of $25,000,000 are imported yearly into the United States, mostly from India, China, Arabia, and southeastern Arabia. In 1885 the importation amounted in value to only $4,000,000. The increased demand is chiefly due to the popularity of certain kinds of kid leather for footwear and gloves.

King Edward was received last week at Vienna by Emperor Francis Joseph and was accorded an enthusiastic reception.

Southern California expects to market this year between five and six hundred carloads of English walnuts.

General.

The collapse of the famous ruin of the castle of Rheinfels at St. Goar on the Rhine is reported. This castle, rising 375 feet above the Rhine at the back of the little town of St. Goar, was regarded as one of the most imposing ruins on the river. The castle was built by Count Diether III., who died in 1276, and a new Rhine toll was established there. In 1692 it was bravely and successfully defended by the Hessian general, Von Goerz, against the French general, Count Tullard, with an army of twenty-four thousand men. In 1758 the castle was surprised and taken by the French, who kept a garrison in it till 1763. In 1797 it was blown up, and in 1812 the ruin was sold for $500. The ruin was bought in 1843 by Prince William of Prussia, afterward German Emperor.

An innovation in suburban passenger cars has been inaugurated by the Illinois Central Railroad. It is a steel car with side doors. The entire suburban system will be equipped with the new carriages as soon as possible to bring a gain in time and greater conveniences for the commuter. Instead of having doors on each end, the car has twelve exits on each side. These doors do not swing, but slide, and all can be controlled at the same time by a trainman at the end of the car. Each door opens into a section in which are eight seats. These sections, unlike the English cars, are connected by an aisle extending along the side of the car.

Some American railroad lines earn twice or thrice the dividends they pay, but put the surplus earnings into "betterment," while in England extravagant dividends are paid and improvements made by new capital until it is difficult to pay dividends at all. The total capital of British railways is $283,000 per mile; of American roads $60,000 per mile. Since 1896 the dividends of the principal British roads have decreased; on American roads they have increased. Our engines, 41,228 in number, haul in a year 649,878,505 passengers and 111,089,347 tons of freight. For every passenger car there are forty frieght cars.

The following amounts are spent yearly by representative American cities for the maintenance and operation of their public schools: New York, in a single year, $19,731,629; Chicago, $8,203,493; Philadelphia, $3,319,604; Boston, $3,043,640; Baltimore, $1,417,391; Cleveland, $1,257,345; and Washington, $1,182,916. New Orleans is at the end of the list, with an expense of only $478,025. St. Louis pays more for its police department than for its schools; $1,602,182 for the former as against $1,526,140 for the latter—a ratio of one dollar for the police to 95 cents for the schools.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Effort to Love.

SAMUEL GREENWOOD.

Love is the "tireless topic" of the world, the theme of song and story; but that is not always love which takes its name. Mortals, in their belief, have invested it with a material nature, and confined its realization to a personal, corporeal sense. It has thus become to them a possible blessing or curse, a heaven or a hell. This false conception of the real essence and operation of love, this submergence of the God-like in animality, has wrought fearful havoc upon the peace and happiness of mankind. A higher standard and a truer estimate of love as a spiritual quality and procurement, would go far towards redeeming the race from its morbid tastes and low moral tone.

The alienation of humankind from this spiritual sense of love with its unselfish and unrestricted activities, has marked the degree of mortal's debasement into the unlikeness of all that man was made to represent. With this departure from the God-like intercourse of brotherly sympathy and love, the need began for a religion that would lead men back to that divine, spiritual state wherein Love is supreme, and all men are brethren. This need has found expression in a multiplicity of religious beliefs, but that one is always nearest right which has most of good in it and which inspires its believers with the greatest love and good-will. The fierce activity of wicked passions in human nature is lamentable evidence either of the imperfect nature of past religions, or of mortals' neglect to climb by the ladders let down to them.

When Jesus was teaching, and so founding Christianity, he laid especial emphasis upon the need of loving; even to the extent that without it, it is impossible to be an acceptable Christian; and St. John makes brotherly love a criterion by which Christians might be known. The importance of Christian loving cannot be over-estimated, for it is the vitality of all religion and ethics.

Christianity would have made greater progress, and have had more power of godliness, if this command of Jesus had not been forgotten or neglected. The spirit which led the differing divisions of the Christian world into mutual hatred and persecution, and which to-day divides church folds, is not the spirit of Christ, but of Beelzebub. The bright gleam of hope in this opening century is the growing tendency among Christian denominations to bury the hatchet of doctrinal warfare, and unite in a common love for God and mankind.

We all desire to become more lovable to our friends and less offensive to our enemies. What can accomplish this unless we ourselves give what we hope to get? It is our own loving that will make us lovable and disarm hostility. A longing for love expresses the universal need of man: for who can live without love? Nothing can compensate us for its loss or lack. The human heart bereft of love would wither like an uprooted plant. Then why should mankind lack that which exists in such abundance, unless the poverty is in seeking to possess without giving? Many of us are living in the underground cellars of self-interest when nothing but our own apathy prevents our ascent into the sweet sunshine of selfless loving. The man who positively hates his brother is not in greater need of loving than we, who may be so self-absorbed as to forget the needs and rights of others. The hateful and revengeful man may be as near an awakening into the desire for a kindlier and more loving heart, as is his lukewarm brother, imprisoned in his own selfish dreams.

Though love in its divine, spiritual action is spontaneous, and glows without effort, mortals who dwell in a sense of estrangement from God, who believe man to be material rather than spiritual, cannot attain that heavenly consciousness without an effort. The desire to love comes without labor or sacrifice, but the fulfilment of that desire implies the conquest of passions and selfish impulses. Jesus' love for others led him to the cross, and by some his priceless gift was despised. To love as Jesus loved will cost mankind many struggles and much watchfulness and prayer; but his command is, "Love one another; *as I have loved you.*" To love thus should be the goal of daily effort and desire. It may seem to be a rugged road, and prove to be the way of the cross to a self-filled sense, but no other way leads to heaven.

It is easy to love our friends, for the heart responds without effort to their amiable qualities, and for mankind in general we may feel a sort of negative affection; but neither of these represent the state of loving to which we must attain, and to which St. John referred when he wrote, "He that dwelleth in love dwelleth in God." Personal loving rests too much upon material evidences to constitute that divine indwelling. Personal loving and hating are alike the product of human belief, and represent the mutable and capricious nature of all sensuous ideals. Hence our efforts to love should not be directed towards the cultivation or broadening of mere personal affection, but towards the possession of that spirituality in which our love, the image of the divine, shall be diffused, like the fragrance of flowers, to all who will receive.

Our endeavor to reach this ideal state is opposed by a belief in unlovable or fallen manhood, which is not the product of God, divine Love. The abandonment of this belief is the door to our loving divinely. To reflect love as our Master did, we must see man as he saw him, not as a sinning mortal but as the son of God, beautiful and lovely. Personal conditions, however disagreeable, did not repulse Jesus, for to him they were the lie about the man which Truth and Love would remove. The attempt to reconcile a human sense of affection with the personal conditions which may surround us, is not the fulfilment of the Christ ideal of universal loving. Whatever impedes in us the impartial action of spiritual love, we must remove. Thoughts of unkindness, retaliation, anger, pride, greed, offence at personal sayings and doings, suspicion, hatred, etc., if indulged, will work out in us an image of evil which can reflect no love. Whatever is not making us more loving and lovable is hiding in ourselves and others the Christman we should labor to unfold.

Love is not a corporeal sense, neither is it regulated by

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the beautiful or repellent phases seen in a material conception of persons and things. Love is Spirit (Science and Health, p. 96), and loving is spiritual living. The effort to love aright involves the giving up of the belief that aught hateful or unlovely can come from God.

We are not required to love repulsive, mean, or wicked persons, but to let that love be reflected in us which sees no evil to repel. We cannot entertain feelings of tenderness for men while we see them to be disagreeable or bad, for this is the recognition of an evil power; whereas the Christ-love removes whatever presents man as other than the son of God.

Love exists in and of itself, and like the sun radiates universally when its rays are not obstructed. Our task is the removal of whatever prevents the manifestation in us of the divine ideal whose only life and mind and action is God, divine Love. As this is done, our hearts will glow with an impartial, spiritual affection which will embrace all humanity in its healing influence. This is not too transcendental for daily living, for loving is always more practical than hating, and every man may give love. This God-like giving will lead him above the lust of gain and the misery of selfishness, and give him the true understanding of God, "for love alone . . . comprehendeth Love."

The successful achievement of spiritual loving is a Christian privilege which the world can never take away. The standard of life is Love, and the understanding of this fact means the extinction of all fear, and deliverance from all evil. Our ascension into this heavenly realism is through the daily growth of thought from the plane of merely loving those who love us, or from the impulse of personal happiness, up to that broader concept of being wherein Love loves from its very nature, because it knows no other action.

This I understand to be Christian Science as taught and demonstrated by Mrs. Eddy.

Why I Strive to Follow the Teachings of Mrs. Eddy.

IRA C. HUBBELL.

By education and practice I am an engineer; what might perhaps be called a "self-made" one, in that I have not had the advantages of certain training which has been the privilege of others; and much that has been learned has been acquired when others were asleep, although at the time, I was doing a full day's work. I wish I might earlier in life have had the help received during the past eight years from the study of Christian Science.

In my study of engineering, preference was given those writers whose teachings were most lucid and explicit, and in the effort to gain a practical application of the subject I associated with those who possessed the clearest understanding of the principles of engineering, and who could, therefore, best enable me to apply what I had learned.

Throughout my life I have respected the teachings of the Bible and have taken rather an active part in Church and Sunday-School work, improving each opportunity to hear the famous ministers of the gospel, and have had intimate association with some of them; have heard and read their sermons in order to understand the Bible, and thank them one and all for the great good received from them; but under their teaching I did not get what was needed, for it all seemed to point to a God who was afar off, and it was a big question whether I was ever going to get where He had His abiding place.

I continued to drift until led to read "Science and Health with Key to the Scriptures," which I did in order to determine whether it was a fit book for my daughter, and for nearly eight years I have been a constant student of Mrs. Eddy's teachings, simply because I have found what I was seeking,—the truth, the simple, every-day, easily understood truth of which Jesus spoke when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The same truth expressed in Joshua, first chapter: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

This truth has made me free, free from things none others know, save the great Liberator, and in a measure the new heaven and the new earth are mine. Furthermore this truth has saved the life of the dearest person on earth to me,—my wife,—having healed her of consumption; and in addition to all this it has brought into our home life a condition of peace and joy possible only under Christian Science.

The Bible is, unquestionably, the greatest book ever written and the great need of man is to be able to read it understandingly so that he may use it as his constant guide in all his affairs. Everywhere it teaches the inseparable union of God, and man made in God's image and likeness, and the sole mission of the Church is to make this plain; but how few of us believe that its teachings are practical and applicable to all our needs. That if we lack wisdom, we may ask of God that giveth to all men liberally.

Take the 23rd Psalm, "The Lord is my shepherd; I shall not want." Do we believe this, and do we understand that it is as true as that twice two are four? that it means we shall not lack intelligence, wisdom, the power to do right?

"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."—is literally and absolutely true when we make God our habitation; and Christian Science makes this plain.

In Mrs. Eddy's writings I have learned how to get close to God and how to avail myself in an increasing degree of these glorious promises which reveal the great truth uttered by Jesus when he said, "The kingdom of God is at hand;" "The kingdom of God is within you." This teaching has made it possible for me to make the Bible my guide in business and social life, and has brought out results not possible under other conditions. It brings the results to-day as well as in all time, and makes it possible to "pray without ceasing" and to "do all to the glory of God."

I study Mrs. Eddy's writings to-day for just the same reason that I study the writings of certain well-known engineers in preference to others; viz., because of the practical help received therefrom.

When as children we took up the study of arithmetic we did not quarrel with the author because we could not do a sum in compound fractions, but we began with the simple lessons, learned the rules, practised what we learned, progressed, and understood what we should demonstrate. We should take Science and Health the same way, not trying to make its author say what we would like to find there, but trying to bring our thought to understand what she says, and to practise what we have learned. Doing this, we grow, and bless the day we began the study, and we find in Christian Science a high concept of God and man, an ideal devotion, a loving humility, and a lucid explanation of the life and mission of Jesus the Christ which enables us to follow close to him. It enables us to arise like the Prodigal and go to our Father that we may enjoy the sunshine of his love and enter into the fulness of our inheritance as his children.

I gratefully acknowledge the great good that has come to me and mine through Mrs. Eddy. She has made the world better, and is blessed of God and her life work verifies the fact that for every great event there is always one of remarkable receptivity to Truth, who meets the needs of the occasion.

It is small wonder that a church possessing the power to banish sickness should get on well.—*Boston Herald.*

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Christian Science is the New Commandment.

EMMA S. MILLER.

WE are surprised to hear persons ignorant of Christian Science ask if we believe in the Christ. Of course we do, and would have no right to use the name Christian if we did not. More than this, we believe our religion is the same understanding of God that was applied by Christ Jesus in his work among men. Jesus said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." All of these signs follow the work of those who understand and practise the rules of Christian Science, which proves our claim to be true.

Christian Science is the new commandment Jesus gave, —"That ye love one another,"—because all our work is done through love; and we are not true followers of the Christ if we bear resentment and malice. Our Science teaches us how to regard discord and see the true harmony that comes from God.

If you had a friend who had been a daily companion for three years and the time came when you were surrounded by enemies clamoring for your death, if in that hour of peril this friend should swear he had never known you, could you ever forgive his cowardice? Jesus did, and so can you when you come to an understanding of the nature of evil as revealed in the Christ Science, and there is none other religion, science, or name under heaven given among men whereby you can forgive and love your enemies.

Let us consider two methods of handling the case of a man who is unjustly and cruelly treated by another. Guided by human impulse the ill-treated one will judge the other to be tyrannical and arbitrary, and if a law can be found to fit the case he will have his persecutor punished. Perhaps some think that is the right thing to do. If it is right only good will result; but two conditions may follow that are far from good. In one case, the abused man may have made an enemy who will probably harm him at the first opportunity, and in the other case he himself may be in a degree more sinful, because instead of destroying resentment he has simply gratified his revenge, leaving hate and many other wicked thoughts, still strong within him.

Let us now see how Christian Science would handle the same case. Mrs. Eddy says, "Love is the liberator." "Let human justice wait on the divine" (Science and Health, pp. 225, 542). St. Paul, who understood Christian Science, said, "Whatsoever a man soweth, that shall he also reap;" so if a man deserves punishment his own conduct will bring it to him without any help from us, and we must be watchful of our own thoughts lest in condemning him we are incurring a punishment for ourselves. Jesus, our great example, who lived through all these trying ordeals for our guidance, said "resist not evil;" "do good to them that hate you." He surely had every human reason for resisting the cruel injustice inflicted upon him, but he was living the "new commandment;" so, "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." When his enemies were plotting against him, eager for his death, he prayed, "not my will, but thine, be done." As it is God's will to love and human will to hate, Jesus' prayer was, "Let not hate but love be done;" and because he loved he made even the awful crucifixion an occasion for the grandest, most glorious victory the world has ever known, showing us plainly that whatever comes to us can be turned to good if we do our part faithfully. In the words of St. Paul, "We know that all things work together for good to them that love God." That is the point,—to love God; then we will be doing our part faithfully; for in loving God we shall also be loving our fellow-man, and the harder we must work to do it the greater will be our reward. If we never have trials we can never have triumphs. Therefore the better law by which to adjust all difficulties is the law of love, or the new commandment. We have proof of this always before us in the life of Christ, and we now have with us the Science of the Christ to teach us how it can be done.

Getting and Giving.

EDWARD EVERETT NORWOOD.

THERE is one thing in the world which, in order to have, we must continually give, that is love. We must indeed make broad, clear channels for its streams,—

> And if at any time we cease
> Such channels to provide,
> The very founts of love for us
> Will soon be parched and dried.

So intimate is our association with our neighbor we cannot think a thought but it affects him; and all are our neighbors. In this way we can be foreign missionaries, while still in our homes. And while we know the work in Christian Science is severely individual, no one being able to do another's work for him, yet in the fullest and largest sense of the word we are our brother's keeper.

As we grow in the understanding of good and learn the demands made by divine Mind upon man, we recognize the true value and utilization of money. It is not alone a convenient medium of exchange, but an expression or manifestation of love or substance. Rightly used, a blessing; wrongly used, a curse.

It is said that John Wesley's plan through life in relation to money was, to get all he could, save all he could, and give all he could. Rightly understood it is a sensible and Christianly scientific programme. Some one has said that true wealth is not found in increasing our income, but in moderating our desires. As Christian Scientists, we know that "the earth is the Lord's, and the fullness thereof" and because it is His, it is ours also,—so much as we need of it. When He needs it for His cause we should be glad to give with a free hand, knowing that "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

In "Pilgrim's Progress," a riddle is propounded:—

> I knew a man, and some did call him mad,
> The more he cast away, the more he had.

And the answer was,—

> He that giveth to the poor
> Hath all he had, and ten times more.

The Gospel of giving, of true charity, is being preached and lived to-day more than ever before. People are feeling the need of the wise, careful giving that really does good, the supporting influence of good thoughts by those who, having nothing yet possessing all things, are glad to share with all. The one source is divine Love, and the supply is infinite. No sense of limitation can enter the mind of one who really demonstrates from day to day his needs. His understanding of the Principle of goodness is so clear that he is able practically to utilize this understanding, and so prove the allness and might of infinite good. Our Leader tells us in "No and Yes" (pp. 42, 16), that "Self-sacrifice is the highway to heaven," and "Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him." As Christian Scientists, we cannot encourage or resort to begging. A need is seen, and it will be met without struggle and without a sense of sacrifice.

Contributors to our publications are requested either to type-write or to write legibly, with ink, and on one side of the paper only, leaving a margin on the left side of the page, and not crowding lines too closely together.

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Selected Articles.

Some Corrections.

Spinoza used the term God throughout his philosophy as equivalent to "nature." It was his belief, so far as can be judged from his writings, that God was in the material universe. Christian Science, on the contrary, teaches that God is Spirit, as Jesus said to the Samaritan woman, and that God's universe and God's man, which reflect Him, are spiritual, eternal, and indestructible. Christian Science teaches that matter is one of the many concepts of the human or carnal mind, and that these concepts must one and all first be recognized as false, and then be overcome through the knowledge, or Science, of God the One Mind, Spirit, or Soul. This knowledge is neither pagan nor idolatrous. It is in line with Jesus' promise: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom Thou has sent," and it fulfils the first commandment: "Thou shalt have no other gods before me."

When the term personality is applied to God, great care must be taken not to imagine God to be a magnified man, limited and finite. Christian Science protests against the term personality as applied to God in such a sense. In her Message to the Mother Church in Boston in June, 1901, Mrs. Eddy stated,—

"Our departure from theological personality is, that God's personality must be as infinite as Mind is. We believe in God as the infinite Person; but lose all conceivable idea of Him as a finite Person with an infinite Mind. That God is either inconceivable, or is manlike, is not my sense of Him. In Divine Science He is altogether lovely, and consistently conceivable as the personality of infinite Love, infinite Spirit, than whom there is none other."

It is true that Mrs. Eddy's understanding of the term "the Christ" satisfies, and has satisfied a great many earnest and intelligent students of the Bible as being the only logical and consistent interpretation, but what is of far greater importance, as proof of its correctness, is the fact that with this understanding multitudes have been reformed from wayward lives, all manner of physical ailments have been corrected, and many agnostics and infidels have been brought to the study of the Scriptures and have become practical Christians.

As for the question of the existence of sin, it should be understood that Christian Science does not deny such existence, as far as the human or carnal mind is concerned. It would be sacrilege, however, to impute the existence of sin to the divine Mind or its creation to God, and make Him responsible for all the misery and infamy incident to evil.

Christian Scientists recognize that if God is omnipotent, and beside that is infinitely good,—which no Christian will question,—then it follows that, if evil were ever real for an instant, that same instant it would also cease to be real, for omnipotent good (God) must instantly dispel evil at every instant. Thus if God be conceded to be omnipotent, infinite, and good, sin and sickness can have no real existence, but must belong to the realm of illusion and delusion. An omnipotent, infinite, and good God cannot be conceived of as co-existing with real sin and sickness. Two opposite realities are incompatible in the same universe, and Christian Science recognizes and teaches this incompatibility. There is no more room in God's universe for real sin and sickness than there is place for real errors in the science of mathematics. Any supposed errors in mathematics are always unreal in the science of mathematics, and neither belong to that science nor affect it in the least.

It should be noted in this connection that the term "real" is used by me in its metaphysical sense as applicable only to the eternal and indestructible facts of existence.

Mrs. Eddy has stated in her "Miscellaneous Writings," p. 367,—

"To good, evil is never present; for evil is a different state of consciousness. It was not against evil, but against *knowing* evil, that God forewarned. He dwelleth in light; and in the light He sees light, and cannot see darkness. The opposite conclusion, that darkness dwelleth in light, has neither precedent nor foundation in nature, in logic, or in the character of Christ."

Modern men and women are weary of religions which promise salvation after death, and they long to hear the good-news that physical, mental, and moral regeneration may be had here and now, if we will obey Christ's injunctions.

W. D. McCRACKAN.

In *Brooklyn* (N. Y.) *Times.*

The Tares and the Wheat.

God's messages to mankind in all ages of the world, when correctly discerned, were designed to unfold the reality of being, a state of bliss often spoken of as heaven or harmony. As the true idea of God dawns upon human consciousness it enables us to discern between good and evil.

The Science of Christianity, or Christian Science, as given to the world through the writings of Mrs. Eddy, enables mankind the better to comprehend Jesus' teachings which separate the tares from the wheat. All that Jesus destroyed in his earth-mission were tares. Let us consider for one moment what he destroyed. All manner of evil and sin, sickness and disease, blindness, deafness, dumbness, sorrow, poverty, and death. The tares were to be gathered together in bundles and burned. The tares and wheat were to grow together until the harvest, which Jesus declared was ripe in his day.

The question naturally presents itself, how did Jesus destroy the tares and garner the wheat? Knowing that his Father did not send sin, sickness, and death, and conscious of his omnipotence and omnipresence, conscious that man, made in the likeness and image of God, Spirit, was spiritual and not material, realizing that the true senses of man are spiritual, he could bring even to the human sense of things a higher degree of perfection. Knowing that health is the normal state of man in God's likeness, and sickness and disease the unnatural, he destroyed the sense of disease and suffering (the tares), and garnered the wheat, awakening man to his God-given heritage of health and righteousness. The understanding of the true relation that man holds to God destroys any pleasure in sin, thus the desire to indulge in sin in its various forms is destroyed by the omnipresence of good. The Apostle Paul, speaking of the fiery purification, wrote: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Jesus said, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." When our thoughts are filled with Life, Truth, and Love, and we are conscious only of goodness and health, the tares (the opposite conditions) will be destroyed. Every individual must pass through this ordeal, this purifying process, and while doing so Jesus said, "There shall be wailing and gnashing of teeth," but when all the tares (material, sinful, sickly, and diseased thoughts) are rooted out of consciousness, this Scripture shall be fulfilled in our experience: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

L. B. C.

In *Dayton* (O.) *Herald.*

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We all recognize the good effects of right living,—the healthful results of doing good and being good, and that freedom from sin is a good preventive of disease. We should likewise understand that the destruction of sin in the individual means eventually the disappearance of its effects. In other words, that goodness in the individual is a remedy for ills as well as a preventive.

Perfect control over bodily conditions cannot be gained in a day. We must be gradually developed spiritually. I agree with our critic that a brakeman who claimed he could stop a car with his mind, would not be safe unless perchance he has proved his ability to utilize the power of omnipotence sufficiently to produce such a result. Wise Christian Scientists throughout the entire round of their practice are governed by this rule: not to attempt that which is beyond their present ability to demonstrate with a reasonable degree of success. Hence they are not guilty of the things which are sometimes attributed to them.

ALFRED FARLOW.

In *Hampshire Gazette.*

Appreciation of the Manual.

Rev. Mary Baker G. Eddy.

Beloved Leader:—Owing to the great demand for the new Manual, our order of many months' standing was much delayed, so we have had the precious book but a few days.

But I have fairly pored over the wonderful volume and am trying to mentally digest its contents.

I thank you more than words can tell, for the divinely wise provisions therein contained.

It points our fledgling students from person to Principle. It gives us who are teachers an opportunity to come into unity of thought and uniformity of action in our work; and underneath it all is the deep-toned call to better healing,—more and quicker and fuller proof that God *does* heal through Christian Science.

And though we may no longer use the dear term "Mother" as applied to you, I am sure this latest gift has brought me a truer concept of what that name really means. I cannot voice my thanks—I will aim to live them in obedience.

Your loving and grateful student.

MARY BROOKINS

925 N. Y. Life Building, Minneapolis, Minn.
September 17, 1903.

231 McLeod Street, Ottawa, Ont.
September 14, 1903.

Beloved Leader and Teacher:—I cannot accept your latest gift, the revised Manual of the Mother Church, without expressing profound thanks for this highest implement of church government, this spiritual enunciation of law and order in the church, this guide in the uniform unfolding of the ultimate harmony—God's law.

Because of the sacredness of our work in Christian Science, where human life and its dearest ties are daily and hourly in the balance, your loving wisdom has seen the necessity for safeguarding it with proper and effective regulations.

The By-law having reference to uniformity in teaching and practice must of necessity elevate the standard of Christian Science healing and ministry.

With the revised "Science and Health with Key to the Scriptures," the Concordance, and the Christian Scientist Law Book with its loving demand for the unity of teachers and students, we may now look with certainty for the unity of churches in our denomination.

My daily prayer shall continue to be, that I may be a help, not a hindrance to you in your great work for humanity.

Mr. Higman joins in sincerest love and thanks.

Your grateful and obedient student,

ELIZABETH W. HIGMAN.

Letters to our Leader.

May 25, 1903.

Rev. Mary Baker G. Eddy.

Dear Leader:—Under separate cover I am mailing to you a programme of the Emerson Centenary services which I attended last evening, and the hymn which all united in singing.

President Eliot's scholarly address dealt with Emerson "as a prophet"—especially with his prophecies regarding education, social conditions, and religion, and the extent to which his views have been adopted.

He spoke also of the reluctance with which any age receives a prophet, because to accept him acknowledges a dissatisfaction with the present.

I felt that the anniversary and reminiscence of this lesser prophet, might hold a moment's interest for you as prophet and seer, whose life and work are so potently touching and leavening these three great aspects and activities of humanity (education, social condition, and religion) and forcing it through and out of all the phases of human idealism to this—"The Christianization of mortals whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me' "(your Message of 1902) —in fact, to accept "Divine Metaphysics."

The hymn speaks to me of your "lonely vigils," your "obedience to the vision" and the present faint, and future fuller enshrining,—in the hearts of men,—your "life-purpose," your revelation of God and man.

And I find a prayer in my heart, that I may walk in the same path, though rough and steep, pure enough to see the vision—faithful and obedient enough to follow.

With reverent love, your student,

MARY STEWART.

18 St. Stephen St., Boston.

372 Boylston Street, Boston, Mass.

Dear Leader:—As reciprocal for the love you are constantly exercising for the children I feel your heart will be made glad by the positive, impromptu answers given by boys belonging to the Sunday School of the Mother Church. One little fellow was asked, "Why do you believe Mrs. Eddy knows more about God than any one else on earth to-day?" With scarcely a second's interval he earnestly replied, "If you really want to know—it's because no one else is the author of Science and Health, which is full of God."

To another it was said, "It is easy enough for Mrs. Eddy to be a Christian Scientist for she has everything her own way." Quick as a flash came the answer, "No, she doesn't either, it's only when her way is God's way that she has it; if it isn't she just waits until she knows His way."

I confess that I held a partial belief in the statement made to the second boy, until through personal conversation with you my mind was entirely disabused of that impression.

Lovingly and obediently,

MARTHA FRANCES ALLEN.

September 7, 1903.

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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 Healing Gospel.

We frequently hear the statement, "I do not see why Christian Scientists talk so much about the healing of disease, and lay such great stress upon it." The answer should not be far from the thought of any student or even casual reader of the New Testament.

When Jesus "had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," and when John's disciples asked, "Art thou he that should come, or do we look for another?" our Master's answer was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, 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." The healing of the sick was so essentially a part of Jesus' ministry as to forever identify the correct understanding of God which he preached with the healing and saving power demonstrated through his works.

The healing of one case of sickness is no less certain evidence of the Christian Scientist's understanding of Jesus' teachings than is the solution of a problem in algebra the one satisfactory proof of the student's understanding of its rule.

Christian Science has been subjected to many criticisms, its theology has been discussed from an academic standpoint, the shortcomings of its followers have been commented upon, and even their good works have been evil spoken of, but we imagine that nothing can be said from a theoretical standpoint which will shatter the faith or annul the gratitude of the writer of the testimony in the June, 1903, *Journal*, from which the following is taken: "It is through the understanding of Christian Science as taught by Mrs. Eddy that I am living to-day. I had reached that stage where the physician said I was dying and would probably be gone in an hour's time. . . . The physician said, 'Nothing in this world can save her, she is beyond all human aid.'" M.

Paying our Debts.

None will deny that all men should pay their debts, but someone may deny the application of this moral requirement on the ground that he does not owe any one.

Let us analyze this thought that we may see how nearly true it may be. There are undoubtedly many who wisely avoid the burden of financial obligation to others, but if compliance with the demands of justice in this single particular beget a sense of self-righteousness, he is surely accumulating debts which will some day have to be met.

The child's first obligation is to his parents; and it is surely a heavy one. Then comes the indebtedness to teachers and religious guides, to the friends of youth and of riper years, and to those who bear the burdens and responsibilities of public affairs, as some must,—a fact too often forgotten. In addition to these personal obligations we should constantly remember how much we owe to the cause of Truth, and prove our sincerity of purpose by speaking fearlessly for it when occasion offers, and living its teachings so consistently as to convince the world that it is Truth which inspires and governs us. In noble natures the sense of indebtedness to others ever increases with the unfolding perception of what has been undertaken and accomplished for them by those who have toiled to lift human thought above the clod. Few there are who see this subject in its true aspect until they themselves have suffered from the remissness of others; then with chastened hearts they ask themselves where they stand, and like Paul are ready to say "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

We Christian Scientists should ponder often this great apostle's words: "Render therefore to all their dues; tribute to whom tribute is due, . . . honor to whom honor. Owe no debt to any man, save the debt of love alone" (Conybeare and Howson's translation). This debt of love to the many is so great that we shall have to go on making payment forever, but like a national debt it involves no disgrace, and our creditors should never have cause to regret our relations to them.

Our debt to divine Love is boundless, and our obligation to our fellow-men is seldom cancelled until we lovingly acknowledge our indebtedness to God. Christian Science has taught us how to more truly estimate what is due our Elder Brother who taught the glorious possibilities of man's true being as a child of God. As we read the Bible in the light of Christian Science we are thrilled with love and devotion to Christ Jesus and our best return to him can be made by carrying on to its completion the work he began, till every sick and sinning child of the human race is redeemed though Truth.

In trying to pay this debt we cannot forget our lasting obligation to our revered Leader whose teachings have come to many of us like an angel of light, when we were faint and weary in the wilderness of sin and suffering, "harassed by the fiends of doubt and dismay;" knowing not God, nor where to find Him as a present help in our deep trouble.

In 2 Kings a beautiful story is told of a poor widow who had no means of meeting the pressing demands of her creditors. She sought counsel of Elisha, and told him that she had nothing in her house, "Save a pot of oil." The prophet bade her borrow all the empty vessels she could find, and pour oil into them till all were filled, then sell the oil, pay her debt, and still have all she needed to provide for her children and herself, and this was done even as the man of God told her. In order to profit by this lesson we should read the definition of oil as given in our text-book, "Consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592). These are the expressions of love which we should pour out continually in payment of our obligations to God and humanity. The source of supply is infinite Love hence no one ever need feel too poor to pay all his debts, and the way is so clearly pointed out in Christian Science that none should falter or fail. Our text-book says, "Honesty is spiritual power. Dishonesty is human weakness, which forfeits Divine help" (Science and Health, p. 453). K.

Giving and Gain.

Much is said nowadays by religious writers respecting an alleged decline of spiritual earnestness and activity, and not a few facts, such as the passing of revival movements, the indifference to Sabbath observance, the falling off in church attendance, the free and frequent criticism of creeds and dogmas, etc., may be cited in support of the contention: but in one respect the religious world is certainly establishing a record; namely, in its giving.

The raising of enormous twentieth century funds by various denominations has drawn special attention to the subject, and a religious weekly before us gives figures

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which have authorized the conclusion that about three hundred million dollars is annually contributed i the United States for the support of religious services and institutions, while not less than a billion dollars per annum are expended in the support and propagation of Christianity throughout the world. If, therefore, the amount devoted to Christian enterprise were a true measure of the presence and activity of the Christ-life, these figures might well awaken the greatest enthusiasm.

The doubter may have some reason to aver that men often give money to the church to atone for the fact that they are not willing to give their hearts to God, and that it is far easier for men to be generous subscribers to religious endowments than to manifest the spirit of Christ in the conduct of their business, and in their attitude toward their fellow-men; but in very large part it is certainly true that this giving does represent a genuine Christian impulse of love and self-sacrifice for others,—a heroism of earnest and conscientious endeavor which is equally splendid and pathetic, for it represents a faith that has been bravely indifferent to disappointment in results.

The early disciples of Jesus entered upon their work in the face of tremendous odds. The governing powers of the world were all against them, and the most dreadful sin and moral debasement characterized the general condition of the people. Moreover, they were simple, common folk, without organization, distinction, wealth, influence, or worldly power of any kind, and yet in the face of the bitterest opposition, the most cruel and destructive persecution, how steadily and irresistibly they advanced and won. The contrast is very marked and its explanation surely lies in their clearer and more practical apprehension of God-with-us, their consciousness of the omnipresence and availability of Truth. The demonstrations of the healing of sickness and sin constantly attended their ministry, and apart from this consciousness and their daily demonstrations of the power of Spirit, we can see how certain and complete would have been their failure.

Who can question the victorious outcome long ere this, of the movement which Jesus inaugurated, had his followers and representatives always retained and wholly relied on this divine factor in the undertaking.

Christian Science has come to re-enthrone the saving Christ-idea in human consciousness and thus effect anew the demonstration over sin, sickness, and death which rendered the ministry of our Lord and his disciples so adequate; and when this essential of Christianity shall have found recognition and been given its true place by Christian believers everywhere, the prospect of the world's redemption will be vastly more encouraging. W.

PRESIDENT ROOSEVELT will always be remembered for his frank forcefulness of character and expression. His appeal to the manliness of men is constant, and his oft-repeated statement that the true test of our advance, and of the promise of the future is not the volume of our trade, the size of our crops or the extent of our sovereignty, but the quality of the average citizen will always be associated with the world's remembrance of him.

A most baneful tendency, peculiarly incident to the times when the national feeling is strong, is that of the submergence of the individual—the forgetfulness that things depend for each and all upon the answer to the question: "Am I living a wholesome, unselfish, and manly life."—and the President's very frequent direction of thought to the pre-eminence of the individual gives great significance to his influence as a moral educator from the vantage-ground of an exalted position.

It is a very splendid and fortunate thing that the first and most influential man of the country should thus emphasize that "courage, honesty, and common sense, for lack of which no genius can atone." W.

Association of Teachers.

The first Annual Meeting of the Association of Teachers in the United States organized under Article XXXIII. of the Church By-Laws (29th edition of the CHURCH MANUAL), will convene in the Mother Church in Boston, Mass., Monday, October 26, 1903, at nine o'clock in the forenoon.

"Loyal Christian Scientists who have certificates of the C.S.B. or C.S.D. degree, or both, from the faculty of the Massachusetts Metaphysical College or Board of Education" are qualified for membership in this association, and those thus qualified will be admitted to the first meeting by card. Cards may be obtained from William B. Johnson, Clerk of the Church, 30 Norway Street, Boston, Mass. Application for these cards must be made by letter at a date sufficiently early to secure them in advance of the meeting. Applicants will please send name and address in full.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

The Concordance.

THE Concordance comes to me, as a mine of unfathomed treasures. I rejoice in it, and am thankful, but gratitude is the deep soul-sense of the power of Truth to overcome all error, and this I must demonstrate. So I work, watch, and wait, as our wise Leader has done in working out her ideal, after the pattern shown us in the mount.

M. E. E.

THE thanks of every earnest student of Science and Health, is due to our wise Leader for that anticipation of the wants of the Field which has provided us this "great gain." There is a sense of deep gratification in view of the thoroughness of the work. Surely, it is "*complete.*"

Our Leader's latest gift to her grateful students, is loaded with spiritual benefits to every seeker after righteousness. It is itself a Key to great riches, in Wisdom.

ELLIOT HOWARD GILKEY.

I DESIRE to express my appreciation of the Concordance to Science and Health. It certainly represents a vast amount of labor, and I think must be a revelation to most Scientists of how much there is to be found in our text-book. I do not believe that there has ever been published a book which in proportion to its size requires so large a Concordance to express adequately its contents. I have found it very helpful and a great labor-saving device in the preparation of selections for our Wednesday evening meeting.

M. P. RICHARDSON.

Applications for Membership.

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

Truth built into life's lowest outer plane
Of simple deeds leads to the higher way
That on and upward tends with endless gain
Of light and love, till lost in perfect day.

And truth must enter into smallest things
Of word and act that constitute the whole
Of life in ultimates, and thus it brings
To us the love which is of life the soul.

T. M. T.

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The Lectures.

At Canyon City, Tex.

At the Court House in Canyon City, Texas, September 1, Judge Septimus J. Hanna, C.S.D., lectured on Christian Science. Many were turned away at the door being unable to procure seats; many stood and listened to it all.

George A. Brandon, proprietor of *The Canyon City News*, introduced the speaker in a few well-chosen words.

Correspondence.

At Menominee, Mich.

Judge William G. Ewing delivered a lecture last evening [August 24] in the new Menominee Opera House, under the auspices of the local Christian Science Church. The audience was a representative one, there being present the most prominent members of churches of all denominations. Nearly every chair on the lower floor was occupied, and the convincing remarks of the eminent jurist received most respectful attention.—*The Daily Leader.*

At Toronto, Ont.

The lecture upon Christian Science delivered at the Grand Opera House on Sunday afternoon, September 6, by the Hon. William G. Ewing of Chicago, under the auspices of First Church of Christ, Scientist, was an interesting event. The Opera House was filled with a large and attentive audience, who were in their turn rewarded by a most thoughtful and logical address. Judge Ewing addressed his remarks rather to those who were not in accord with Christian Science than to the great number of Scientists who were present. Mr. John O'Connor presided, and Mr. J. H. Stewart introduced the lecturer in a brief address.—*The News.*

At Canton, Ill.

A great audience greeted Judge William G. Ewing at the Opera House Tuesday evening [September 1].

The speaker was introduced by the Hon. B. M. Chiperfield, who said,—

Ladies and Gentlemen:—The presence of this splendid audience this evening demonstrates conclusively the profound interest that is felt in this very vital question, and it is a matter of great congratulation to us all, many of us who know so little concerning it, that to-night it is no mere idle theorist who gives us instruction along these lines.

The theory of Christian Science and those who represent it command respect, if not full acceptance. I recall that during the last session of the legislature of the State of Illinois there was present before one of the committees of the lower house a representation of Scientists from the City of Chicago and from the State of Illinois, and it can safely be said that no more profound impression was made upon this body than by the class of men who came there representing their views and asking for fair treatment from the legislature of the State of Illinois.

So this evening, from one who has been an honor to the State of Illinois, one to whom we shall be pleased to listen, we shall be instructed in the subject that has so persistently gained public attention, and it is with very great pleasure that I have the honor of presenting to this audience Judge William G. Ewing, who will address you.

Canton Daily Register.

Lectures at Other Places.

Genoa, Neb.—Dr. Silas J. Sawyer, C.S.D., June 7.

Testimonies of Healing.

Knowing how it helps and encourages a beginner in Christian Science to read the many demonstrations published in the *Sentinel*, I feel it a duty to relate a demonstration made in our home, which to my mind has settled all existing doubt as to the efficacy of Christian Science. On the night of August 14 we had a little gathering at our home, and my wife made lemonade in a large zinc water bucket, and as same was not all used on that occasion she left what remained in the bucket over night. The next day she became thirsty, and not wishing to go out to the cistern for water she drank a glass of the lemonade which had been left over night in the zinc bucket.

After the lapse of a few minutes she began to feel ill, and later became deathly sick and according to human belief every symptom of poisoning was manifested. However, she immediately began to realize the ever-presence of God, knowing that no harm could befall her, encircled as she was by the arms of divine Love. In a short while she commenced to vomit, after which she felt very much better, and in the course of a few moments the demonstration was complete in every respect. While my wife has been in Science for several years, I am a young recruit in this great army of Christian workers, striving daily to follow more closely in the footsteps of Jesus, and this demonstration has added strength and courage to my efforts. This is only one of the many demonstrations made, and we are indeed thankful for this knowledge of the Christ-love.

J. S. F., Houston, Tex.

I have written two or three testimonies to the benefit I have received from Christian Science treatment, but did not send them, as I thought my demonstration was not complete, and that I should wait until it was. Of late, however, I have realized how helpful it has been to me to read the testimonies of just such cases as mine.

I had been an invalid for two years, with so many discordant conditions, stomach, liver, and bowel troubles, also displaced organs which a severe surgical operation had failed to replace. Besides these I had an abscess in the inner ear, supposed to be inherited, and a great deal of pain if I went without cotton in both ears, and I was compelled to wear a truss for floating kidney.

For nine months I was unable to lie down to sleep but was compelled to sit upright on account of nervous sensations in my spine and head. If I fell asleep and slipped off the pillow, I would be immediately awakened by terrible sensations that ran up my spine. I dieted very rigidly for twenty-two months, and lost over sixty pounds in weight in less than a year. I had the attention of four very good physicians during that time, but derived very little benefit therefrom.

Finally, when material means seemed exhausted, my prayers for help were answered, and divine Love led me to Christian Science. Although I went at my husband's solicitation it was with reluctance, being opposed to Christian Science through ignorance. I was healed at the first treatment of the persistent bowel trouble from which I suffered. I soon discarded my truss, took the cotton out of my ears, and ate what I wished. I was treated for two weeks, and then purchased Science and Health, studied it, and in two months had gained thirty pounds and could walk two or three miles daily. Best of all, I could sleep.

While some of the ailments were slow in yielding and error still tries to assert itself at times, I realize I have been wonderfully benefited.

I now weigh one hundred and forty-three pounds, am the picture of health, and can stand a great deal of exertion, where less than four years ago I weighed less than ninety pounds and in the eyes of many of my friends was doomed to death.

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I believe I can truthfully say I do not regret the painful and weary path that led me to this haven of rest, Christian Science. There are no problems in my life to which I do not apply its teachings. Worry, impatience, control of temper, and business interests, as well as disease, have all yielded to the power of Truth.

I have even been able through my slight understanding to heal our animals. Our pet horse was healed of an ugly growth on his neck, and one of our fine Durham cows of an illness which our man said would result in death.

If I should attempt to tell of all the blessings which Christian Science has brought to me, I would take up more space than I could expect to be given, but I wish to add my tribute of gratitude to the Giver of all good, who through Mrs. Eddy has revealed to us the truth of Christian Science. I also wish to thank the contributors to our periodicals for their helpful words and articles.

FRANC G. PERRIN, Chicago, Ill.

I was healed of many complaints, including heart failure, lung trouble, and other ills too numerous to mention. I was sick more or less all my life, always taking medicine, till Christian Science found me in despair. I was healed in less than twenty-four hours of the lung trouble and heart failure.

I have studied Christian Science now more than six years. I could never do without the *Journal* and *Sentinel*, they are such a help and encouragement to me. I have made many demonstrations over such ailments as headache, toothache, cholera morbus, and lockjaw. The best demonstration I made alone was over a burned hand. Late one evening I scalded my hand very badly and it was very red on the back. My first thought was to put it in coal oil quickly; the next moment I said, "No, if the Almighty does not help I will have a terrible hand and be scarred for life." So I got my *Journal* and read and treated the best that I knew. It pained very much at first. It seemed an hour, but it was not more than half that time till all pain was gone and I went to bed without even bandaging my hand. It was a little stiff the next day, but was never a bit sore, and no scar at all, and it was well the following day. I was happy over this proof of the allness of God, good, and how thankful I feel to read Mrs. Eddy's book. The Bible is a new book to read now, for I know that God will help those who trust Him faithfully.

SOPHRONIA A. ENGELS, Calloway, Neb.

"Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it" (Science and Health, p. 75). This passage came to me recently at the right moment, and I saw clearly the great distance between the seeming and the true man made in the image and likeness of God.

Years had passed during which I had been striving to gain this realization, and when the crucial test came divine Love upheld and sustained me beyond the most sanguine expectation. The shadow was erased and nothing left to cause fear or sorrow.

For sixteen years I had used no material remedies in any manner, but there came a time when a divided thought crept in and *materia medica* was accepted by a member of our family. Scientists only can understand the natural conflict in thought of opposing methods, although little of Christian Science was voiced on our part, and every aid was given to doctors and nurses, thus winning them over to a friendly attitude toward our Cause. We honored these friends who were using their highest knowledge to alleviate the suffering of our loved one; and in return they expressed regret at invading our home, and gave full recognition of our helpfulness and efforts to carry out their instructions.

"The sting of death is sin." If we have fulfilled, according to our highest light, our obligations of love and duty to those who have passed from mortal sight, and are persuaded, yea *know*, that they are advancing in truth, what cause remains for sorrow? I say "know," for as Scientists have proven even in a small degree the power of the Principle of Science over the lesser problems, does that not presage the certainty of its power over the greater?

In the old thought, where feelings of personal loss and self-pity would arise unbidden, we now find gratitude for Love that meets every human need, and added obligations of profound love and loyalty to our dear Leader who has made it possible by her teaching to triumph over the "sorrow of death."

That "there is no death" (Science and Health, p. 428), was never so clearly realized as in this late experience. I saw that the form of clay was not the child of God, who always was and is in the bosom of his Father.

A momentary stumble caused the dear one to resort to matter, but that was proven inadequate and error destroyed itself. From this false consciousness he has awakened to know that his Life was never lost, and now "eyes clearer grown the truth may see." This vision has opened for him the way for a greater progress toward Spirit. In this knowledge sorrow is assuaged, and there remains only the chastened heart, gratitude for divine Love, and a renewed vow to higher consecration to Truth and Love.

J. M., San Jose, Cal.

Up to the month of December last I was using hot baths, hot fomentations, and other remedies. On receiving the *Sentinels* and *Journals* in the month of January, I ceased using them all. I received Science and Health on the 18th of February last and took up study there and then. God bless the dear brother who sent it to me, for it has done wonders for me. It has done for me more than I am capable of telling. An organ which has been out of its place for years through an accident, has been made right. Nervousness and many other troubles are gone, thanks be to God. Two weeks ago I had a severe attack of dyspepsia for two days and two nights. I went about my duty as usual, without telling any one my sufferings, although they were severe.

I was often tempted even in my slumbers to use a material remedy, but I held to Truth. In that struggle I held on to these words, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." I held to Truth as recommended in Science and Health, understanding through its teachings that sickness is only a belief of mortal mind which is to be dismissed "with sudden dismissal" (Science and Health, p. 218). Finding that I was sore tempted with this belief, I said, The Lord will not suffer me to be tempted above that I am able to bear. At those words the error fled.

MARGARETTE M. H. RHULE, San Jose, Costa Rica, C. A.

I have been deeply impressed by the loving appeal of our Leader to those who will unite with her in the "pure purpose of demonstrating love even to loving their enemies" (Pulpit and Press, p. 29).

Although I cannot express in words my appreciation of her beautiful life and service to humanity, I can say in simple phrase, and with a heart that is striving to follow her counsel, that I am seeking to fulfil this loving request in my own life; and will, through God's dear grace, faithfully struggle till it be accomplished.

ELIZABETH KEEN, Plainfield, Ill.

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The pages of our periodicals have been filled with words of life and liberty to me, and in loving gratitude I desire to give to others a few helpful words.

About two years and a half ago my little girl, one year old, fell forward out of the baby carriage, striking her face against the hot grate, in which burned a coal fire. The screams of the nurse and children brought me from the other room; I told them to retire quickly and leave me alone. I took the child tenderly in my arms, and God's presence and allness were so fully realized that the sense of material fire simply faded into nothingness, and I saw that it had no power. When I bathed the little one's face there was only a tiny red mark left, which faded away in a day.

Another case of healing was that of a young woman who was suffering severely with neuralgia in the teeth and face. My consciousness seemed quickened so that with great clearness I realized God's spiritual creation and again material things faded into nothingness. Instantly she arose from her chair and said, "Why, I am well, I have no more pain." Knowing, is so much better than mere thinking.

I returned from church one Sunday to find one of the little fellows hurt, and he was screaming and angry. I realized the truth as Mrs. Eddy gives it in Science and Health, page 340: "Divine Love is infinite, therefore all that really exists is in and of God, and manifests His love." I did not go near or touch him, but he was instantly healed of both pain and anger. It rejoices my heart to write of the peace and happiness, the joy, light, and love, the many beautiful experiences, the spiritual growth and harmony, that Christian Science has brought into my life. All that I am, and all that I have I owe to Christian Science.

A. C. B., Durham, N. C.

Truth is indeed ever ready to banish the false sense of discord. As we apprehend the light, even in a small degree, fear, hate, and anger all disappear.

This I have had occasion to prove for myself. As a college student, I was recently brought face to face with a very harassing sense of inharmony in one of my classes. Extreme irritability and expression of bitter sarcasm on the part of the professor in charge tended to arouse a strong sense of fear and ill-will among his students. The studies being quite difficult, it made matters seemingly worse.

From the first I strove to see the reality of harmony, the falsity of discord, and the perfect man, reflecting only God, Love. Each time that I entered the class I clung steadfastly to these thoughts, and each time there came instead of jarring discord a most satisfactory condition of peace. The recitations passed with far less friction than formerly, and to me there came still more clearly the "sweet and certain sense that God is Love" (Science and Health, p. 569).—Philip S. Barto, Urbana, Ill.

Having suffered from chronic dyspepsia for over twenty-six years, and having taken, I think, every drug and herb used in such cases with no good results, I tried patent medicines, but received no benefit.

I then abandoned them all and tried various home remedies, but for all I grew so weak and lethargic that it was with the greatest difficulty I could walk any distance. At this time a friend left me some *Sentinels* with other Christian Science literature, which I gladly read and approved.

This was a little over four years since, and soon after my daughter came to see me, and asked me if I would like her to treat me, to which I readily assented, though not expecting to receive much benefit from the same, as she had only been in Science a few months herself. To my agreeable surprise, however, I began to gain strength at once and soon had a good appetite for food, and could eat almost anything without discomfort. I am to-day, and have been for the last four years, in good health and am happy in the understanding of Truth.

Two years ago last February I met with a serious accident in removing a cap from a high pressure hydrant. I lost control of it, when the spring, which is a powerful one, lifted it off with such force that it struck me under the left eye, laid the flesh open an inch long, and knocked me almost unconscious. After washing the wound and refusing all other material aid, I walked home, a distance of a mile, and taking the Bible and Science and Health, I commenced treatment at once. I soon fell into a peaceful sleep, and on waking in the morning found the wound perfectly closed and the skin united. Strange to say, it never discharged or formed a sore, yet not strange when we realize that God is All-in-all and cares for His children and heals them of their sicknesses.

Edward W. Webster, West Brighton, N. Y.

Several cases of small-pox broke out in The Young Woman's Friendly Club in Denver, Col., where I was boarding last May. Although the place was not quarantined, every one was required to be vaccinated or leave, and all the cases were removed to the pest-house.

I had been feeling badly for three or four weeks, and had tried to meet the disturbing condition through my understanding of Science, but gradually growing worse, I was finally compelled to ask my teacher for help.

After telling her how I felt, I ended by saying, "I don't want to go to the pest-house," and she replied that it was not necessary for me to have small-pox.

Having given me a treatment, she advised me to be vaccinated, not because it was a necessity in Science, but because they required it where I was boarding.

There was already a slight breaking out on the body, but she assured me it would go no farther. That evening I called upon the physician to whom she recommended me, was vaccinated, and in a short time was feeling as well as ever, for the vaccination did not work, and every symptom of the disease disappeared.

Some of the worst cases were taken to the pest-house after I commenced treatment, and although the physician who vaccinated me strongly advised my moving at once, I remained at the Club for more than a month, until it was convenient for me to move to my present boarding-place.

God is indeed our refuge and strength, and though "a thousand shall fall at thy side, and ten thousand at thy right hand," "it shall not come nigh thee."

With the help of Truth I am striving to demonstrate the "stationary power, stillness, and strength," commended by Mrs. Eddy in "Retrospection and Introspection" (p. 117), and as I realize more and more my place in the infinite Mind, unhindered by the limitations of either time or space, the more I am able to manifest those qualities.

Mrs. Isabelle Morrison, Denver, Col.

For seven years I had been an invalid, and for two and a half I was forbidden by the doctors to stand or walk. One day a neighbor told me she wished me to try Christian Science treatment, and after thinking about it, I consented to have a practitioner come. When I saw her bright face aglow with interest in my case, I felt I would trust her method of healing.

In a day I was up, and in a week I dismissed the servant and was able to do all the housework. I still feared, however, that I might have a relapse, so I continued to call for treatment occasionally for four weeks.

Twelve years have passed since then and there has been no return of any disease. I can truly say that I was

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strengthened, made happy and free, and enabled to "Rise, in the conscious strength of the spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit" (Science and Health, p. 390).

One of the first paragraphs that I saw in the Christian Science text-book (p. 342), contains such glorious promises that after a few weeks' study I applied for class instruction, and began at once to devote my time to helping others to know of this freedom that the word of God brings to suffering humanity through the study of Science and Health.

I feel very grateful for the privilege of seeing Mrs. Eddy face to face and hearing her loving counsel to us: "Trust in the Lord."—MRS. ANNA ROBINSON, Little Rock, Ark.

The healing of many physical and mental diseases in my own case, among which were nervous neuralgia, weak eyes, and two tumors,—one on the breast and one on the back of the neck,—convinced me that Christian Science is the knowledge of God. The privilege of living in the home of a practitioner where I have witnessed many cases of healing that would make those outside the understanding of the healing power of Truth marvel, proved to me beyond a doubt that Christian Science is the truth that makes us free.

It is now four years since I first learned about Christian Science. It appealed to me at once as the balm I had searched for all my life. I wish to express my gratitude and love for all the Christian Science publications, and to Mrs. Eddy for her fidelity in leading us up higher.

FRANCES ELIZABETH WILLEY, Cedar Rapids, Ia.

In 1895 I was healed of a severe fistula which in the old way of doctoring required an operation in order to obtain relief. Some of my relatives even went so far as to have a physician try to persuade me to undergo an operation, but I knew there was a much better method of healing. Having been greatly benefited by Christian Science a few months previous, I would not consent to the use of the knife, and I was entirely cured of this ailment as well as dyspepsia and many others through Christian Science.

I feel very grateful to our dear Leader and to my helper who has striven with me patiently and earnestly. I am thankful for the spiritual understanding, and though I have not had the benefit of class instruction, I am enabled through this truth to make many demonstrations.

Had it not been for the benefits received through Christian Science, I would not be here to tell the "glad tidings of great joy."

MRS. IDA E. LEITHAUSER, Cedar Rapids, Ia.

I cannot let this opportunity pass without telling about the shower of blessing I received at the Communion services held in this city July 12, 1903.

I have been a student of Christian Science since March, and like many others have been slow to grasp its full significance of good. Although I studied and tried to learn, yet there was something that seemed to keep me from seeing the light. I prayed earnestly that I might be led from darkness into light, and as I began to realize that God's ways are higher than ours, I saw how I had been listening to error and planning my own work and way instead of depending on divine Love.

But on that blessed morning when we communed with divine Love, the burden of my heart rolled away and all was peace and harmony.

My heart overflows with gratitude to our dear Leader, and for all that Christian Science has done for me. I hope the light will shine as brightly for others, and it will, as they learn that God is Love.—L. B., Chicago, Ill.

Some years ago I had a very severe case of Roman fever and nervous prostration, and during three years tried both schools of medicine, as well as electric baths, having in all fifteen physicians.

Each spring I was sent to the seashore to escape the home climate and spent one entire summer on the island of Heligoland, Germany, as a consultation of physicians had made the family feel that it was necessary to find a place devoid of vegetation. During three years I scarcely slept at all, and was seldom without a severe headache, which the doctors called "rheumatism of the brain."

Finally one of our friends recommended yet another remedy, which at first gave me relief, but after two or three years the old troubles came back in a worse form and I found myself in great mental and physical distress.

In this condition, I turned to Christian Science, and after many months of patient work, I was finally healed.

I now realize that Divine Science is the way of escape from all ills, that Jesus Christ came to show this way, and that the Discoverer of Christian Science has revealed it anew.—MARY L. HUSE, Annapolis, Md.

While on a business trip recently, I met a lady whom I had not seen for about two years. When I last saw her she expressed great fear in regard to her daughter, who is a musician and travels a great deal. She feared that accident would befall her, and was constantly worried by this sense.

Trying to preach faithfully the Gospel of Christ-truth as found in Science and Health, I explained that God, intelligence, cared for all His children, and that she had no reason to fear for her daughter, as God is everywhere, and not a sparrow falls without our Father's notice. This conversation was held on a railway platform while waiting for the train to take us to our respective homes. At this recent meeting the lady informed me that from the time of our conversation she was entirely healed of all fear for her daughter's safety, and added, "She travels all over the United States, and I have not one thought of fear for her." During the same time the lady has also been healed of a serious disease. She is working her way out of other troubles; and we know that she will conquer in the name of Truth. She is an earnest student of Science and Health.

We feel very small and humble when we contemplate the fact that it is through our Leader's comprehension and explanation of Truth that such work is done. Every one may know the truth if his thought is receptive, for the same intelligence or good is with us all.

We praise God daily, and know that He has blessed, and will bless our Leader and all who teach faithfully the Christ-truth as has been revealed through her clear understanding.—HARRIET N. CORDWELL, Berlin, N. H.

About two years ago I was afflicted with a lame arm. For days and weeks I denied the error and tried to realize the allness of good, but the error was stubborn and it seemed impossible at times for me to do a day's work, nor could I if it had not been for Christian Science.

After reading of so many demonstrations given by those who had been healed by studying Science and Health, I knew that through the study of the book I could be healed, for God is no respecter of persons; so I went to work in earnest and by the time I had carefully read my book through twice I was healed.

In this demonstration I found that we should never be impatient if we are not healed by reading a few pages in Science and Health, for "when we realize that Life is Spirit, and never in nor of matter, this understanding will expand into self-completeness,—finding all in good, and needing no other consciousness" (Science and Health, p. 264).

MARY E. WATKINS, Lincoln, Neb.

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From Our Exchanges.

In our orthodox exchanges we find evidences of an uneasy feeling concerning revivals. Judging by the past a revival of religion is now due. It ought to come, just as a revival of business follows a period of stagnation. The revival of religion is due. The churches need it, business needs it, in social affairs it is needed, in the life of the republic it is demanded. There is a sore need felt everywhere of an increase of the impulses which may properly be described as religious. But the old-fashioned revival has suddenly become antiquated and impossible to intelligent men. A revival of religion is needed: it must come, and it will come, just as soon as the object of it is the increase of religion pure and undefiled as a motive in the common life of the people. It must be unsectarian, not dogmatic; and above all things it must be unselfish.

The Christian Register.

Man cannot remain forever satisfied with material progress, however great it may be, which, from its very nature, does not make him all he should be and knows he ought to be. Forces lie within the personality which wait to be touched into action by motives and purposes which are above all temporal and material incentives. Within this field God waits for the opportune season to make His most effective appeals. The twentieth century is waiting for miracles of power in the spiritual to equal those in the material realm. There are large areas of undeveloped territory in the Christian man of to-day, and there are indications that Christian manhood will move out of the field of present struggle into the new domain of worthy endeavor, where it will awaken to a new conception of the undeveloped power resident in Christendom.

The Standard.

We estimate a man by what he is, or by what he has done. God estimates a man by what he desires to be and is striving to become. If one, in his heart of hearts, longs to be one with God, to honor God in his doing or not doing, and to serve God faithfully in serving others, even though that one be hindered or kept back and kept down by obstacles or opposers, God sees the mark at which he aims and the ideal to which he aspires, even though one's fellows note only that which has been already realized. We have indeed reason to be grateful that our judgment is with our ever-loving and our all-seeing Father, and not with our imperfect and short-sighted human fellows.

Sunday School Times.

There has been a great deal of effort in many places to swell the church roll, but little to purge it. Quality is of more account in God's sight than quantity. He calls for vine-pruning. Useless branches must be "lopped off." Discipline may be a "lost art" in our day, but many a church suffers greatly because it no longer exists. There is a growing need for its rediscovery.—*Presbyterian.*

Not in a single experience only, but daily, hourly, through life, is it true of every one of us that he is with the wild beasts and that the angels minister unto him. The beasts are our inherited or acquired animal appetites and impulses, which are seeking to drag us down to their baser level; and the angels are our higher spiritual aspirations and resolves, which call to us to rise.—Rev. Richard W. Boynton.

Daily living of the Christ-life is the best testimony we can give of the reality of our faith. We are not exempt from serving God on six days of the week because we are exempt from labor on the seventh. "Always abounding in the work of the Lord," is the apostolic rule of life.

The Examiner.

What simplifies life is to say something like this: "I do not pretend to know all about religion, or duty, or Christ; but I do propose to live along the line of life which I will call toward Christ. I propose to think less of what I may live by, and more of what I may live toward."

Francis G. Peabody.

"The atheism of to-day is not a denial of the existence of God, but indifference to the divine requirements," says *The Religious Telescope.*

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Items of Interest.

National.

Sir Robert Finlay closed the argument for the Canadian case in the Alaskan Boundary question last week. Sir Robert said that Canada desired above all else access to the sea and control of the head of the Lynn Canal. He contended that the narrow channel of the Pearse Inlet should form the southern boundary, and that Wales, Pearse, and other small islands commanding Port Simpson should be given to Canada. The general trend of the coast should be taken as the boundary only when the mountains retreated inland beyond ten marine leagues. He quoted diplomatic reports to show that British acquiescence in American occupation had never been given, and asserted that without such acquiescence occupation was valueless. He was congratulated by Lord Alverstone, chairman of the commission, and by the American arbitrators. The case of the United States was then taken up by David T. Watson of Pittsburg.

The German third-class cruiser Gazelle, which has been visiting the Charlestown Navy Yard, has proceeded to Key West. This ends the visit of the first of that nation's warships which has been in Boston for many years, and the call has been a success in every way. The cruiser was sent here by the Kaiser in order to allow some of her officers an opportunity to look over the Charlestown Navy Yard's plant, and also as a show of international courtesy in return for some of the visits our ships have recently made to German ports. The Navy Yard officials have shown the visitors every honor, and the compliment has been most cordially returned by the foreigners. The Gazelle will visit several other of the navy yards and stations along the Atlantic coast before rejoining the squadron to which she is attached.

Professor Jenks of Cornell University, who has been in Europe serving on the American Monetary Commission, has been appointed by President Roosevelt to go to China to further the work of that body there and consult with representatives of the Imperial Government for a new monetary system for the empire. At present great confusion prevails in China owing to the lack of a uniform system. He will also stop in the Philippines to assist the Administration in its currency problem. The results attained by the commission in Europe are considered very gratifying.

The Government at Manila has decided to build a canal from Lake Taal to the sea at the expense of $200,000 out of the Congressional relief fund. This will give Batangas province an outlet for its products. Governor Taft has just received additional reports of distress among the natives of Batangas, Negros, Tayabas, and Cebu, the result of failure of the crops, owing to the ravages of locusts. The Government is now distributing $350,000 worth of rice among the afflicted districts, which is to be paid for in work.

The Honourable Artillery Company of London, which is expected to arrive in Boston this week under the Earl of Denbigh commanding, will visit Boston, New York, West Point, Washington and near-by points of historic interest, Buffalo and Niagara Falls, Toronto, Montreal, and the White Mountain region. The Company will be royally entertained at all points.

Foreign.

Affairs between Turkey and Macedonia still remain in an unsettled condition. Turkey is reported to have posted her troops along the Bulgarian borders to intercept Bulgarian bands attempting to cross the frontier to assist their co-patriots in Macedonia. Bulgaria threatens to mobilize her whole army unless the Turkish forces are withdrawn from the frontier. The Powers still insist in requiring Turkey to carry out the promised reforms in Macedonia, and Turkey promises to carry them into execution, but meanwhile her forces are cruelly repressing Macedonian bands that are almost equally ruthless. The Powers inform Bulgaria that she will not be supported by them in any purpose beyond her support of the needed reforms in Macedonia. The United States cruisers under Admiral Cotton still remain at Beirut.

According to reports an international arrangement is likely to be reached whereby France will support the Sultan of Morocco in suppressing the troubles within his dominions and will assume a protectorate over the country; Italy will give up any claims she may have in Morocco in return for a free hand in Tripoli; Great Britain's possession of Egypt will be recognized; Germany will receive satisfaction in the shape of the open door in these territories, while Spain will be compensated for exclusion from future expansion in Morocco by France. Previous reports were to the effect that France would annex Morocco by conquest.

A new North Pole expedition is being fitted out by Captain Drake, an experienced navigator, to start next year. The vessel will be brigantine rigged, with auxiliary steam, and will be provisioned for a six years' cruise. She will proceed from London to Vladivostock, and thence to Point Barrow and Prince Patrick's Land, whence she hopes to reach latitude 86 degrees. From that point a dash for the pole will be attempted.

There may not be any active interference in the management of the Congo Free State affairs, which have been administered by King Leopold of Belgium, but as a result, however, of the note of inquiry by Great Britain there will doubtless be increased stringency in repressing cruelty to the natives and greater care in the selection of officers.

Senator Obaldia, who was favorable to the Hay-Herran Canal Treaty, has been appointed governor of Panama and has taken over the functions of his position. This appointment is considered politic and will tend to check the secession sentiment in the Isthmus resulting from the disappointment at the failure to ratify the treaty.

Industrial and Commercial.

It has been decided at a meeting of passenger traffic officials at Chicago that the new two thousand mile interchangeable mileage book will go into effect November 1. The new book will be good on all trains and no question will be raised as to whether the person presenting it is the purchaser or not. It was announced officially that the following lines had entered the new bureau and would accept the book on their trains: Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Quincy; Burlington lines in Missouri; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, St. Paul, Minneapolis, and Omaha; part of the Great Northern; part of the Northern Pacific; Quincy, Omaha, and Kansas City; and Wisconsin Central. Officials of the roads represented in the new mileage bureau say that all Western lines, with the possible exception of the Rock Island, will join the bureau as soon as it is in operation.

A movement is being engineered by the Interstate Builders, Contractors, and Dealers' Association of Connecticut to merge into a single organization all the associations of masters of the various branches of the building trade. The promoters of the merger insist that the proposed consolidation is not intended to be hostile to the workingman and to labor unions, but that its purpose is defensive rather than aggressive, and that it seeks permanently to terminate the perturbing controversy between masters and journeymen in the building trades.

Agricultural implements exported from the United States last year amounted to $21,000,000 in value; in 1893 they amounted to only $4,500,000 in value; in 1883, to less than $4,000,000; in 1873, to $2,500,000, and in 1863 to less than $500,000.

Of this total of $21,000,000 worth nearly $3,000,000 went to France and about an equal sum to Argentina; $1,500,000 to the United Kingdom, and about an equal sum to Germany; $1,250,000 to Australia, and over $1,000,000 to Africa.

General.

Great things are expected of the different varieties of the eucalyptus trees in the matter of supplying the world in the future with a wood of quick growth and wide range of general and commercial use. American consuls say that eucalypts seem destined to revolutionize sylviculture in France, Algeria, Italy, Spain, Corsica, Portugal, Cape Colony, and the Transvaal. In Australia and the neighboring islands eucalypts are one of the important sources of the general timber supply and are the chief source of the hardwood timbers used here. They enter into the construction of buildings, ships, bridges, railroads, piers, telegraph lines, fences, paving, vehicles, agricultural implements, furniture, barrels, and a great variety of minor articles. They are held by foresters to be unequaled as a forest cover, as wind breaks, as shade trees, as a source of timber, fuel, oil, and honey, and improvers of climate. There are about 150 species, some adapted to tropical swamps, some to desert sands, and still others to lofty altitudes.

A member of the Paris fire brigade has invented a new mask, which is said to be a great improvement over all previous ones. It can be fixed to an ordinary helmet and around the neck by straps. The visor is of mica, protected by wire. In front of the mouth two pipes open, one furnishing fresh air and the other carrying off what has been breathed. A reservoir worn on the back as a knapsack contains two compartments, one holding two steel jars filled with compressed air; the other bag, which is called the lung, and which is connected by copper tubing with steel jars and special mechanism admits compressed air only at normal pressure to the lung, whence it is conveyed to the mouth. The mask leaves the ears uncovered. An electric bell gives warning when the supply of air is running out. The apparatus weighs only twelve kilograms, and will be put into immediate use in the Paris fire brigade.

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"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Significance of the True Denial.

KATE SWOPE.

THERE is much general misunderstanding regarding the use of the term "deny" in Christian Science. This word is often misconstrued as meaning a general non-recognition of evil, a sort of nonchalant waving aside of all that is not pleasant and pleasing, a complete overlooking of things that should be remedied and eradicated; but it is a mistaken idea that Christian Scientists deal with evil as imaginary. They know that evil is real to mortal mind, very real indeed. They recognize that evil thought precedes evil action, therefore they strike at the root of evil rather than at its branches, and this process must of necessity give their efforts a superior power of destruction. They recognize that wicked thoughts are "the tares, . . . the children of the wicked one; the enemy that sowed them is the devil." Their destructive process is mental and spiritual, and it is aimed at sin, evil, or devil.

Christian Science offers a most practical, scientific, process for the destruction of evil because it works at the cause of evil, rather than the effect. Christian Science stands for the highest civilization of our times, for the greatest mental and spiritual culture of the day. It is attractive to, and draws within its ranks, a body of people largely characterized by progressiveness, intelligence, and such rugged mental courage as is necessary to the pioneer in every form of advancement. Christian Scientists, more than others, desire to root out all evil, to advance civilization and progress, and to lift men above a low physical, mental, and moral plane of living. Christian Science does not mean apathetic non-recognition of suffering,—a refusal to consider a remedy for evil,—far from it; its denials are fraught with sympathetic power. It is because of our great love for humanity, because of our sympathy for those who suffer as we once suffered, that we wish to employ the most enlightened means in their behalf.

We know divine Mind to be all power, and we try to reflect that power in behalf of others. Our means are remedial, because Mind is operative. The world is full of human helpfulness, but the age of spiritual helpfulness has come with Christian Science. We silently give the cup of cold water in Christ's name, in the name of, or the authority of, the spiritual declarations of the Christ-truth.

Jesus taught us practical prayer; he taught us how to find an answer to prayer, how to manifest good. He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." As Christian Scientists, we try to express good according to this teaching. We believe that we have ever-present good,—God. We seek first the spiritual sense of possession, so that all things may be added unto us. As this was Jesus' method of manifesting good, it may be safely inferred that his way of obliterating evil must have been by the same process, and he might have said, when ye pray, whatsoever evil ye desire *not* to have, deny it, or *un*believe it in Christ's name, or the authority of Truth, and it shall be taken away from you. That is the kind of "denying" Christian Scientists do. We engage in an active *un*believing in the reality of all evil that is to be obliterated, so that the kingdom of heaven on earth may appear. We deny sin, sickness, and death, but when we use the term "deny," we do not mean that we dream away in an indifference to the proximity of the world's sin, sickness, and death. Our denials are prayers,—an active, purposeful, unbelieving in the power, activity, or presence of evil, so that we may more nearly approach obedience to the first commandment, "Thou shalt have [or believe in] no other gods before me." We need to remember that "the letter killeth, but the spirit giveth life." Our denials serve to make error unreal, by the affirmation of truth, they represent a spiritual process, not a letterly one. Unless our denials are spiritual, are an active unbelieving in error, they are not demonstrable Truth, therefore not practical. "Believe that ye receive them, and ye shall have" whatsoever ye believe in, of good or evil. Believing in sickness tends to subject us to it. If we believe we are in bondage, we help to bind ourselves, and the way to escape the shackles of slavery is to unbelieve that one is bound, to know that he is free.

"Where the Spirit of the Lord is, there is liberty." Herein lies the way of escape from all mortal trials. If we are in the bondage of enslaving environment, there is no escape so long as we dwell in that sense of bondage. The shackles of slavery fall asunder only as the sense of slavery breaks. When the Word of the Lord appears, when the spirit of the Master, or the mastering truth, appears, then there is liberty, then the stone rolls from the door of darkened lives and man walks forth free, demonstrating liberty. While we are believing that God is All and in all, we are certainly unbelieving all that is not good. This is our way of "denying" evil.

Christian Scientists have many temptations to believe in obstacles, to believe in minds many,—minds that resist progress and demonstration. The words of the Master should never leave us: Believing that ye have, ye shall receive. We need to watch while we pray, watch and see that we are not believing that we have obstacles, lest we maintain them. What we believe in, that we are likely to sustain. What power has a man over an obstacle, so long as he believes it to be an obstacle? The way to remove an error believed in, is to unbelieve it and know the truth. The way to remove obstacles is to know that the divine Mind is fixed, stable, unchangeable, "the same yesterday, and today, and forever." Obstinacy is but a counterfeit stability, an unreality. We need to know that in spiritual perception is all power, and that our spiritual thought alone is unchanging. "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, good" (Science and Health, p. 450). He spends his time trying to surrender human will power, so as to reflect the divine will or purpose alone. The Christian Scientist is the master in so far as he keeps his spiritual dominion,—the mastery of Spirit. The absence of mortal mind, and mortal force, bespeak a transparency for Truth, wherein power is reflected in power; wherein the Master is revealed,—the Master who said, "I am with you alway [within], even unto the end."

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The Joy of my Life.

ELLA S. SARGENT.

"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."

Two strong points in this appeal of St. Paul urge themselves upon my thought: "The *renewing* of your mind," and "the *acceptable* will of God."

The acceptable will of God! That man should suffer, be punished? Sin, repent, and make weary atonement? That was never, to me, the acceptable will of God. I would not accept it. Christian Science has, however, shown me an acceptable will.

I have, somewhere in Boston, a little friend, a boy associated in my memory with the North Station. I never pass through that station without looking for him, hoping to see him that he may help me again as he helped me before.

I had to wait an hour for my train, and near me sat a little Jacob who told me that he was eight years old and that he sang in the Jewish Synagogue on the Sabbath. Jacob and I fell a-talking, and I asked him many questions about his church and about his God. Suddenly he turned his clear eyes upon me, lifted himself reverently and said severely, "You must stop this fool-ish-ness about God. God isn't a person; God is fire. He burns up all that is bad. He makes all pure." Ah, little boy! If this be true we need to lose the sense of God's personality; we must see Him as the Principle of being.

If we recall Mrs. Eddy's interpretation of the Twenty-third Psalm: "[Divine Love] is my shepherd," we shall no longer see God as a person, a literal shepherd, a god made in *our* image, a dispenser of good and evil; but see Him as infinite Love, leading and feeding the sheep with watchful and tender care.

It is the mistake we have made, you and I, and all the longsuffering, sinning, dying human race. We have made God in the image of mortals; a god punishing as we would punish in our wrath; a god making man to suffer as we make him suffer in our unforgiveness; a false god, a Lord God, a Jehovah. Not the great Elohim, the tender El Shaddai of the first chapter of Genesis who made only what was good, and who saw that it was good.

God is Love. What would our love do, our best nature do, our true self do? Why, we would save the objects of our love. We would rule out death, disease, sin. Even *we* would do this. Behold the Principle of the love that actuates us in its entirety, the infinite Principle, divine Love, which casts out fear, which feeds the heart, and abolishes death.

And what is His will? Why, simply that we keep His commandment, the new law, more compelling than the Ten Commandments, "This is my commandment, That ye love one another, as I have loved you."

Surely we can accept this will. Then, let us re-new our mind. Let us know this acceptable will, that all is Love and Love's behests.

Love transforms. Its every thought renews. No will of death, disease, or sin, for God is Love.

Love is a consuming fire. Little Jacob was right, God is fire. The fire which burns out fear and hate. "It makes all pure."

What is it to heal the sick? Why, it is to bring to human consciousness the simple truth that man is the image and likeness of Elohim the God who is Love. This is the Master's simple teaching: "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Christian Science teaches that God is perfect and man is His image and likeness.

Be not conformed to this world, with its material laws, its pitiless limitations, its flickering loves. The body obeys the mind. Transform the mind till it has no fears; the heart, till it has no hates, and this human body will make sweet accord, purified by Truth and governed by Love.

This teaching that I have received, this little understanding that I have attained, makes me glad to say, at all times and in all places, that Christian Science is the joy of my life.

A Business Man's Point of View.

J. E. FELLERS.

"Why do your congregations contain so many business men?" is a question often asked Christian Scientists. The answer is not difficult. In this busy age, when the lines of competition are so closely drawn, men of affairs are compelled to seek and hold fast to practical things. They are not looking for theories; they want facts. When they find a fact which pays a dividend either in money, health, or happiness, they are slow to give it up. The writing machine, the incandescent lamp, the cash register, the telephone, the elevator, and the telegraph are all practical things in the business world. Their value is measured by results, or "by their fruits." There is no other reasonable test. The business man who is wise could not be induced to discard these convenient labor-saving and time-saving articles, unless his reason was convinced that their place could be filled by something more practical.

In most instances, the business men who are found in Christian Science congregations, are those who have known suffering while trying to conduct business enterprises and at the same time combating physical ills with material remedies, experiencing the slow but steady approach of ill health, shattered nerves, and a faltering faith in God. In Christian Science they have found a religion that has given them health for disease, peace and satisfaction for nervousness, and a deep-toned understanding of God's presence and power. They have been convinced by actual experience and severe tests that Christian Science gives fact for theory, and they refuse to believe, very naturally, that a half-sick man is as competent in the management of business as one who is healthy and happy. They are so thoroughly satisfied with the results obtained from Christian Science that they have discarded old theories which have proven impractical for the up-to-date facts of this great religion. Having tested the efficacy of this wonderful truth, which in every-day life means so much to them, it is not strange that they should find among others who have had similar experiences a congenial and helpful atmosphere. They are drawn to the Christian Science service, therefore, as naturally as thirsty travelers to a fountain in a desert.

Large corporations recognize the fact that the man who is watchful and constant in whatever capacity employed, is preferable to one who is ill, indifferent, and vacillating. Managers of many large firms say that great loss is sustained each year by the sickness of employes. A young man who is expected to be at his post of duty promptly on a given morning, telephones the manager of his department that he is ill and is advised by his physician to remain at home that day. His place remains vacant, or, if filled, the substitute, not being acquainted with the position, fails to present articles in such manner as to effect satisfactory sales. The firm not only loses the profit on that particular salesman for the day, but in most cases it pays him for the time lost. For several days following, this salesman does his work poorly, and on account of this fact another loss creeps into the firm s business. Loss is also occasioned by many employes becoming disqualified for several days at a time in consequence of dissipation and imprudent practices.

There are also many instances in which families of business men have not only been cured of various diseases, but habits of extravagance in every-day life have given place to frugality and economy. Better working capacity, better

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morals, better service, better employes, better employers, these represent some of the "hundred-fold more in this time" which Christian Science has brought to its faithful followers. What wonder, then, that the practical business man is found in the church which teaches a religion that glorifies God, that brings peace of heart and triumph over sickness and sin, and which thus tends to drive hunger and dissatisfaction from the home of labor, and fear from the home of wealth?

A Visit to the White Mountain Church.

VIRGINIA A. HUBBELL.

On a fair Sunday morning we drove over beautiful mountain roads to the little White Mountain church nestled in the valley. It is a pretty structure of birch logs and boulders, surrounded by green fields with rugged mountains for a background from any point of view. It was the first service of the season, and the usual number of mountain visitors had not yet arrived; but there were about twenty present. The service was simple, a characteristic which marks all Christian Science services, but this one seemed unusually sweet, in the quiet of the mountains, and there seemed to be less of mortal thought to interfere with the peace which prevailed.

This little church is one of our missionaries in which all Christian Scientists are interested. It certainly means much to the Cause for those people who flee from heated cities in the summer to be able, Sunday after Sunday, to attend our service in so attractive a spot. If the church had a visitors' book, it would contain the names of many from distant cities and countries.

While in the mountains, a lady who is not a Scientist said, "I have watched the Christian Science people a long time, and when severely criticised they have manifested much love and gentleness. They bear no malice to any one, and when judged or condemned say nothing, but keep on living their same beautiful lives. I am going to study Science for myself now." How much missionary work Christian Scientists can do if they all thus live up to their knowledge of Christian Science! How much more that will accomplish than years of preaching and talking. The quiet and faithful living of the truth as taught in Science and Health is the deed which speaks louder than words. Truly "the best sermon ever preached is Truth practised, and the demonstration thereof,—the destruction of sin, sickness, and death" (Science and Health, p. 201).

Speaking for Others.

WALDO P. WARREN.

In our desire to emphasize our remarks we are sometimes tempted to state that Christian Scientists as a class do this or that, forgetting that except on well-known points it is presumption to speak for others. The feeling that we are privileged to do this may arise from the thought that where all are working from the same basis they must reach the same conclusion. But it should be remembered that while Christian Science is always the same, our application of its truths varies according to the degree of individual understanding and individual demonstration. With our problems at such different stages of solution, our conclusions as to application must necessarily be in a state of growth, as we advance in the understanding of Science. These conclusions may therefore differ, and yet each be true from the standpoint of the individual. How necessary then to avoid making generalized statements of attitudes towards a given phase of the life problem, when really we have only our own experiences from which to judge. It may not be necessary to point out that such statements are prolific sources of misunderstandings which injure the cause.

Selected Articles.

Surface Criticism.

Will you kindly give me space to reply to Dr. Kilmer's criticism of Judge Hanna's recent lecture on Christian Science in your city?

Dr. Kilmer first argues against Judge Hanna's statement that sickness is the result of sin; and the doctor seeks to make his objections more acceptable by applying them to the case of "children too young to know right from wrong." It is clear that the critic has wholly misunderstood Judge Hanna's meaning. He has forgotten the necessity for always keeping to clear and strict definitions in all abstract reasoning, and has wholly misunderstood the true definition of sin and sickness as stated by Judge Hanna from the Christian Science standpoint. He has, instead, suffered himself to fall into a want of clear thinking, and has been led by his outraged sense of justice to devote to Christian Science some pretty harsh language, whereas what he is berating is not Christian Science at all, but an odious theological dogma which has somehow got mixed up in his beliefs. As briefly as I can, I shall try to make these distinctions clear.

The theological dogma teaches that God created sin and sickness. Christian Science denies this; recognizes God as the supreme source of all good, and that it is unthinkable that God's omnipotent rule of law and order is broken by His own creations of discords such as sin and sickness. Christian Science teaches that atheism is the only logical outcome unless we accept the scriptural statement, "And God saw everything that He had made, and, behold, it was very good."

The theological dogma teaches that sin and sickness are realities of man's life on earth, sent upon him "by some mysterious act of Providence." Christian Science teaches that nothing exists as a reality except what is good, using the word "reality" in its true philosophical sense. One might write down on paper, and might believe, that three times eight is twenty; but that would not make it a reality. There are many false appearances, and many false beliefs, but nothing exists as a reality except what is in perfect harmony with God's will and purpose. Christian Science teaches that all reason is put to fault unless it be true. As written by James: "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." Christian Science teaches that it would be contrary to all reason to affirm the existence of God and then deny the truth of John's words: "All things were made by him; and without him was not anything made that was made." Reason and Scripture unite in teaching us that "God is Spirit," and "God is Love." Therefore, the old theological dogma that God sent sickness as one of His creations upon children, or men, or women, is illogical as well as unscriptural.

Now let us apply the above, according to Judge Hanna's lecture. He said, "Christian Science teaches that sickness is the result of sin, in its broad definition as human error." "When we speak of sickness we do not mean merely physical sickness, but every kind of discord, sorrow, and disease." Those are the words to which Dr. Kilmer makes his objections. Does Dr. Kilmer still affirm the old theological dogma to be true, and that God is the author of the sickness of children? If so, let him vent his sense of outraged justice upon the unjust deity of his own false beliefs, not upon the eternal and infinite Love who is God. Or, does Dr. Kilmer now agree that sickness is man-made and not of divine origin; or, in Judge Hanna's words, "the result of sin, in its broad definition as human error"?

Let us reason together a little further. "All things were

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made by him; and without him was not anything made that was made." What, then, is sickness? Using the word according to its strict definition in logic, is sickness a reality or a phenomenon? When analyzed, the question as thus worded is this, Is sickness God-made or is it man-made? Shall we say that God makes the transgressions of His own laws? That would be absurd. Who makes sickness, then, man or God? Man makes it. And when man makes it, is it not a departure from God's law, and is it not, therefore, outside of the realities of being as known to God's law which is without variableness or shadow of turning? And here we come to the fundamental of Christian Science teaching as to sickness, that, being man-made and not God-made, its causative origin is to be found necessarily in erring human mentality. And hence follows the essential difference in practice: the drug physician doctors the effects, while Christian Science deals with the cause, and lays its axe to the root of the tree. The logic of Christian Science is irrefragable; and the experience of the last third of a century in healing sickness and sin demonstrates and confirms it. It is the same blessed truth taught by Jesus, and is being proven in the same blessed way. Christian Science disowns and repudiates the adulteration of dogma as no part of Christianity. It says to the sick, "Sin no more," when healed of their sickness, just as Jesus did, affirming, just as Jesus did, that sin and sickness belong to the same category. When Jesus said, "Ye shall know the truth, and the truth shall make you free," he declared the ability of truth to deliver us from the errors of sin and sickness. When James declared, "The prayer of faith shall save the sick," he so declared upon the strength of what he had been repeatedly witnessing. When those who are the beneficiaries of Christian Science say to you in the words of Jesus, "Have faith in God," and, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," they also say those things to you upon the strength of what they have repeatedly witnessed.

All that Dr. Kilmer threateningly says about prohibiting people from attending the sick unless they are educated as drug physicians, would be applicable to Jesus and the early Christians if they were now on earth. He must remember that we live in a free country where no form of a medical trust, however disguised, will be permitted to interfere with the personal and religious freedom of any citizen. As well take us back into the darker ages when ecclesiastical tyranny sought to stifle the freedom of religious conscience, as to force us to swallow the prescriptions of drug physicians, and to employ them, whether we believe or disbelieve in them. Wherein would the odiousness of a medical tyranny be any less than that of a sectarian tyranny? Our fathers fled to the wilderness to escape the torch and scaffold of a hostile religious sect. Surely, Dr. Kilmer never weighed the force of his words on the subject of prohibitive legislation against Christian Science, or else there was much need, very much need, for him to have hesitated before he said, "Let it be distinctly understood that I am not bigoted in this matter."

I have made no reference to the abundance of harsh language with which Dr. Kilmer has treated the sincere convictions of those who venture to entertain notions differing from his own. Harsh words prove nothing. If we differ, let us do so kindly and reasonably.

CLARENCE A. BUSKIRK.
In *South Bend* (Ind.) *Times.*

The Atonement.

THE atonement of our Lord may properly be called vicarious, since it was a pure sacrifice for mankind manifesting his infinite love. He said that he could have called more than twelve legions of angels, intimating that he could have prevented his death if he had used the power at his command.

His death and resurrection illustrated the ideal manhood, proving that it was deathless, that his life was not in matter, that he could not be confined within the tomb, realizing, as he did, that God was his life. Jesus proved the truth of his teaching, "It is the spirit that quickeneth [giveth life]; the flesh [matter] profiteth nothing."

His death and resurrection were needed to illustrate certain facts concerning the Science of being which were necessary to be understood and practised by mortals in the fulfilment of the Scriptural command, "Work out your own salvation with fear and trembling."

The observance of the paschal ordinance is a celebration of the event wherein God rescued the children of Israel from Egyptian bondage. In other words, it is calling to mind the fact of divine deliverance. The children of Israel were commanded to observe this forever; that is they were commanded to bear always in mind the power of God to save. Jesus, fulfilling the demands of the law, observed the customary ceremony of the Jews, and said to his disciples,—

"This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

His second coming was to be "without sin," that is to say, the flesh—a spiritual coming. The first coming was the advent of the personal Jesus which Mrs. Eddy defines in "Science and Health with Key to the Scriptures," p. 589, as "the highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality." Jesus was the person who understood the truth in its perfection and who demonstrated it perfectly in overcoming sickness, sin, and death. The "second coming" is the advent in the individual consciousness of the Christ mentality,—the spiritual understanding which Jesus had, and by which he did the "mighty works." The first coming proves what the understanding of Truth will enable men to do; the second coming shows how they are to do it. When the spiritual coming of Christ is accomplished and the meaning of Jesus' words, "It is the spirit that quickeneth; the flesh profiteth nothing," is made plain, all necessity for the material form of the ordinance is done away and the celebration of the passover, losing its material accompaniments, consists in remembrance of the divine power to deliver.

It is the mission of Christian Science to render Christianity more practical by revealing its spiritual *modus operandi,* above and beyond any material ordinance. So long as religionists have faith in materiality and labor from a material standpoint, the material sense of the ordinance is essential; that is, one must observe the commands of God in a material way if he does not understand the spiritual. Knowing no way beyond the material he can do no more nor less than worship materially, but Jesus taught that God is Spirit, and that the true worshipers shall worship spiritually. Christian Science leads its adherents into a spiritual understanding of God and therefore a spiritual worship. It leads above and beyond all material forms.

It was the purpose of the priesthood to provide a mediator between God and man. Jesus was the "high priest," because he led his followers into the highest possible conception of the Father, into the very presence of God. Jesus said, "When he, the spirit of truth, is come, he will guide you into all truth." Evidently he meant that the spiritual understanding concerning truth, in contradistinction to a materialistic sense of it, would lead into a full and perfect knowledge.

We can understand something of the divine power from a human or material standpoint, but to be guided into the full realization of truth we must draw our conclusions from a spiritual standpoint.

ALFRED FARLOW.
In *Pittsburg* (Pa.) *Despatch.*

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Intelligent Activity.

It will not do to assume that Christian Scientists do a great deal of good to themselves and to others "without knowing how they do it." It is the very knowing which entitles them to the name of Scientists, for Science is knowledge. First of all, they know that it is not they who heal the sick, but that the spiritual understanding of God performs this beneficent task. Not "emotion," nor the resulting "vibration," nor mere "cheerfulness" are sufficient to heal the patient who is lying unconscious, beyond all physical help. But Christian Science, the Science or knowledge of God's omnipotence over evil of every sort, does restore such a one to health and usefulness. It is not a question of the mere prevention of disease, although that is one of the greatest services which Christian Science is performing in our day and generation, but the question is one of the cure of so-called hopeless cases, of confirmed invalids, of acute and organic diseases.

If mere "cheerfulness" could cure diseases, there would still be left the possibility of cheerfulness to be explained under circumstances which make for despair and desolation. The cheerfulness of Christian Scientists is based upon the understanding that God is Love, and that to rely on Him is to enter into paths of peace and comfort, physically as well as mentally and morally. W. D. McCRACKAN.

In *New York Journal.*

Christian Science is based on the Bible entirely and follows Jesus' practice and teachings in healing diseases as well as sin. Those who study Christian Science as set forth by Mrs. Eddy unite in one verdict, that it has made them happier, more wholesome, healthier, more charitable and loving, and has given them better and clearer ideas of God and man's relation to Him. Surely these things are the fruit of the Spirit which the Apostle Paul so eloquently portrayed. EZRA W. PALMER.

In *Trinidad* (Col.) *Church-News.*

We are taught and we believe as Christian Scientists that cleanliness is next to godliness, and a faith without works is dead, but we must insist that it is in the fullest sense as consistent to expect God to heal the sick without material remedies to-day as it was in the time of Jesus, who did not administer them, and that the great number constantly being healed by reliance upon God alone fully warrants our position.

Only those who seek our services are brought under our administration, and the measure of our success is so great that the number coming to Christian Science for healing steadily increases. GEORGE H. KINTER.

In *Buffalo News.*

The Concordance.

The new Concordance to Science and Health has been a true love-gift to us. By its help a clearer light is shed on the correlative passages to the Scriptural selection at our Wednesday evening meetings, and we can readily refer one another to some helpful passage in Science and Health when in need of enlightenment.

We cannot with words thank our Leader, who through her untiring labors and clear foresight of our spiritual needs has given us this valuable addition to our book-treasures.

May we, through a more consecrated study of the Bible and Science and Health and a correspondingly purer life, show her our true gratefulness.

MORRIS WEBER, Roseburg, Ore.

Letters to Mrs. Eddy.

12 Merrion Square, Dublin, Ireland.

Dearly Loved Leader:—May a young student this side of the water send a little tribute of gratitude for the love which prompted the gift of the new Concordance? Already it has led me to deeper study of the Bible and Science and Health, and has opened out new vistas on some subjects which I had not been able to study so profitably before.

As I try to be faithful each day to the teachings of Christian Science I appreciate more and more what your life and work have been. This "Knowledge of Christ" which you have revealed means so much to me now, and I just pray from hour to hour that I may become more like a little child and live as Jesus lived—so simply, sweetly, and tenderly reflecting Love that the sick will be healed, the sorrowing comforted, and the sinful uplifted through the gentle radiance of the Light, and through faithful work "in rebuking sin, in true brotherliness, charitableness, and forgiveness" (Church Manual).

With loving gratitude from a great grandchild.

CONSTANCE GIBSON.

September 10.

Beloved Leader:—At the first Wednesday evening meeting in our new church home, the one thought was that of loving gratitude to you for your inspired guidance, consecrated example, your steadfast courage, constant patience, and loving self-sacrifice, leading onward and upward to the joy of achievement.

The opening speaker voiced this thought, and the congregation of a thousand people unanimously responded by rising and singing the doxology.

It is a pleasure to convey to you this expression of love in behalf of Second Church of Christ, Scientist, Minneapolis, Minn. Faithfully your student,

EMMA A. THOMPSON.

September 24, 1903.

The New Manual.

No doubt every member of the Mother Church felt deeply gratified with the contents of the recent edition of the Manual, and silently recognizes the value of every new measure therein given.

If, as our Leader says, "this Manual will increase the spirituality of him who obeys it" (*Sentinel,* p. 24, Vol. VI.), the importance of the gift will not be overlooked by him who is earnestly seeking the Way of Life.

I have been greatly quickened and strengthened by the perusal of this book. I have learned in Christian Science to love obedience, because this Science has taught me that obedience means willingness to love, and that in the proportion that I am willing to love, do I find obedience a joyful action, laden with blessing.

Words do not in any way tell my appreciation for the labor of our beloved Leader; this is a sweet secret hidden in my heart but known to divine Love. But because of it, I feel impelled to make this acknowledgment.

SAPPHO E. PRENTISS, Chicago, Ill.

Applications for Membership.

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

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Question Answered.

I REPLY to the following question from unknown questioners: "Are the students whom we have taught obliged to take both Primary and Normal class instruction at the Board of Education in order to become teachers of Primary classes?" No; not if you and they are loyal Christian Scientists, and after examination by the Board of Education your students are found eligible to enter the Normal class —which at present is taught by the Board of Education only.

There is evidently some misapprehension of my meaning as to the mode of instruction by the Board of Education. A Primary student of mine can teach pupils the practice of Christian Science, and after three years of good practice he himself can be examined by this Board, and if found eligible receive a certificate of the degree C.S.D.

MARY BAKER G. EDDY.

Pleasant View, September 29, 1903.

The True Preaching.

SOME one wisely said, "Let yourself, and not your words, preach for you," and this is good counsel for Christian Scientists as well as for others. Some of us have found by bitter experience that persistent endeavor, through words only, to convert our friends to our views has resulted disastrously, and that by our mistaken efforts we have but succeeded in erecting additional barriers in the pathway of those whom we have sincerely desired to lead to Truth.

A fundamental proposition of Christian Science is that it heals the sick, but the simple declaration of this fact is not enough to convince the world that it is true. In this, as in every other line of human endeavor, the world asks for proofs, and we are placed at a disadvantage if the evidence be not forthcoming.

Convincing proof of the efficacy of Christian Science in humanity's behalf must come through the healing of the sick and the regeneration of the sinner, and no mere preaching, in the commonly accepted meaning of that word, can take the place of active works which speak for themselves.

The call to every Christian Scientist is to heal the sick, and unless this call finds response in our hearts and through our deeds, our preaching is vain. We have in mind the case of a woman who was healed of cancer while visiting a relative at some distance from her own home. When she returned to her home she did not need to tell her friends that she had been healed, they could see for themselves. Within a few months after this woman was healed, two Christian Scientists settled in the town wherein she resided and were pleased to find that the prejudice against Christian Science which formerly characterized the neighborhood had given place to a lively interest, and upon the first Sunday after it became known that those who wished to join in the reading of the Lesson-Sermon were welcome to their home, over twenty assembled for that purpose.

The fact that some person has been healed by the practice of Christian Science, or that another is living a consistent Christian life in accord with its teachings, is the evidence called for, and by none other will the world be convinced that Christian Science is the religion of Jesus. M.

A Message for the Hour.

A CLEAR conviction of truth is sure to beget entire independence of human opinion, however time-honored, and it does not need the support either of tradition or present authorities. In contradistinction to this, much of the religious thought of the world has been dependent upon the traditions and opinions which have gained acceptance with the lapse of time.

This has been unfortunate in many ways, and no less unfair to the great thinkers of the past, who would have rejoiced in the broadening application to human conditions of the truth which they perceived.

New ideas are constantly appearing, and their recognition and acceptance opens the way for progress. Such being the case, men very properly inquire why they should be asked to adopt the views of their forefathers on the all-important questions of government and religion, when in respect to so many other interests the ideas and methods of the past no longer serve as models for the present.

Every great thinker has had a new message for the world, or at least a re-statement of truth which was adapted to the needs of his time, but he has invariably had difficulty in bringing others to a recognition of the truth perceived by him. This was Jesus' experience, and while no one in the world appreciated as did he, the incalculable value of the Mosaic law, he was continually assailed by those who made comparisons between Moses and himself, which were always intended to place him at a disadvantage. His compatriots and co-religionists were sticklers for the traditions of the past, and they failed to see that the teachings of Moses and the prophets should ever be in the van of progress.

There is no doubt that Jesus' disciples were influenced by this national tendency until their illumination after his resurrection. At the time of the transfiguration a wonderful lesson was given them. They then had a vision of the immortality of law and prophecy, with which Moses and Elias were identified as their true representatives. Peter's shortsightedness in his manifest desire to secure and retain the co-operation of these great leaders received a rebuke which concerns us all very deeply, for a voice out of the bright cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." What most concerned them,—that which they most needed,—was the message of truth which he had brought them; and there was danger that while they were building tabernacles to conserve the outward form of an idea, the message of the hour might be in large measure overlooked. In the presence of the Christ-truth they could lose nothing, for had not their great teacher said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." The truth which appears in any age offers for the need of that period all that the past holds, and gives it new vitality,—it fulfils the promise of the past.

To this age has come, through Christian Science, a message from on high which needs not to appeal to the traditions of the past, however sacred. This rising sun sheds its beams across the ages and illumines both law and prophecy, while it shows the eternal glory of the gospel of Christ. At a time when doubt seemed to be deepening, and physical science had declared that material law offered no evidence of spiritual existence, but rather disproved it, Christian Science came announcing as the one undeniable fact,—an absolute certainty,—the all-presence, all-power, all-goodness of God.

As Moses said of the teaching which he had given to Israel, so Christian Science announces to the world to-day,

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"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. . . . I have set before thee this day life and good, and death and evil; . . . therefore choose life, that both thou and thy seed may live."

Our Leader says, "Divine metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live" (Science and Health, p. 140). We have surely deep cause for gratitude that this message has come to our age and that it was brought us by one who has so understood the Law and the Gospel as to be able to link to them this teaching which is healing and uplifting the world. K.

Ascending Step by Step.

JACOB'S dream gave the world an abiding and suggestive symbol of the means by which it may attain to spiritual heights.

There is no doubt about the fact that to reach heaven we must do some serious climbing, and that each round of the ladder must, in turn, serve our ascent and then be left behind as we advance to a higher and nobler sense of Truth. Each round, in its order, is the best and only one available for us at the given stage of our progress. We may think we would like to step from the first to the fifth, and try to do so, but the attempt is hazardous and will certainly result in disappointment and delay, for the higher levels are reached only as we have taken all the steps leading up to them, and our next step is always just above our present footing.

As we get on we perceive that those things which seemed important, even vital, to us at one time, are no longer necessary or of service. In passing beyond them we have verified for ourselves the poet's assurance that

> men may rise on stepping-stones
> Of their dead selves to higher things.

Better beliefs thus follow one another, each serving us in its place, and there only.

Our neighbor a little way behind us may be taking a step which would be down to us, but it is up to him, and seeing this we no longer judge the quality of his acts solely upon the basis of our apprehension of Truth. Upon the plane of human progress very many determinations and courses of conduct have relative values which are to be estimated, not only with respect to the ideal standard, but also with respect to individual consciousness and educational and corrective need. We therefore do well to counsel a belated brother, simply to take his next forward step, which he can certainly do. Our next step is so far beyond him, perchance, as to render even a reference to it unwise.

This right sense of relations relieves us of any feeling of envy or discouragement should we discover that some other brother is done with problems which remain for us to solve, for we know that we shall find our way to his triumph in the persistent doing of our next plain and simple duty. We learn, too, after a while, that if we are unduly interested in the climbing of others, we are much less likely to go on steadily ourselves, and that there are quite a number of reasons why we should devote the great bulk of our time to the more profitable task of minding our own business.

Experience will also teach us that it is better to look up as we climb, and employ both our hands and our feet in the undertaking. We can carry a good load with ease, so long as we maintain our freedom by unswerving faithfulness to our highest ideal, but we can neither help others nor get ahead ourselves if we have allowed a fair and seductive compromise to tie either our hands or our feet.

Another thing we are sure to discover; viz., that it is not wise to turn round and try to climb backward, while looking at the things that are beneath, and that should have been kept behind. So abnormal a position is sure to beget that fear which anticipates a fall, and one who was scaling the heights shouted back this word of wisdom long ago, "Forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

One of the most inspiring things about the way which was shown to Jacob is the fact that its every step has been hallowed by the feet of angels. In all our efforts to reach a higher and yet higher apprehension of Truth, how encouraging and helpful it is to know that these heavenly messengers are constantly coming to our aid, and that the feet of all the good and great who have gone before have pressed the rounds by which we rise. W.

In Recognition of Faithful Service.

Boston, Mass., September 11, 1903.

Mr. Calvin A. Frye, C.S.D.,
Pleasant View, Concord, N. H.

Dear Brother:—Your fellow Executive Members of the Mother Church in presenting the gift which accompanies this letter, have in mind your twenty-one years of faithful and loving service to their beloved Leader and Teacher, and the Cause for which she has so successfully labored.

They hope to express through this gift some measure of the love and esteem in which you are held by all Christian Scientists, and especially to recognize the value of your work for God and man which has been beyond price. While it is true that you have had an inestimable privilege in standing by the side of our Leader for these many years, yet we cannot but marvel at the unselfed love which enabled you to sever all other ties and so consecrate yourself to the service of your fellow-men.

May God, infinite Mind, still guide and guard you in your work, is the prayer of your brethren.

Fraternally yours,
THE EXECUTIVE MEMBERS OF THE MOTHER CHURCH.
By WILLIAM B. JOHNSON, *Clerk*.

Pleasant View, Concord, N. H.,
September 17, 1903.

To the Executive Members of the Mother Church, Boston, Mass.

My dear Brothers and Sisters:—I was greatly surprised and made happy upon receiving your beautiful gift of a large mahogany roll-top desk and chair. That you all should have so kindly co-operated in this unique manner to commemorate the completion of my twenty-one consecutive years of service as Rev. Mary Baker G. Eddy's private secretary, touched me deeply with its fraternal chord of brotherly love, and from the depth of my heart I thank you each and all.

I assure you that in comparison with the infinite blessings received while in this blessed service I have sacrificed nothing in leaving my former associations to serve God and our Leader, and I shall continue to strive by faithfulness to be worthy of the confidence and esteem of our beloved Teacher and Leader, and of the rapidly increasing army of Christian Scientists.

Yours in the bonds of Christian brotherhood.
CALVIN A. FRYE.

Let us aspire towards this living confidence, that it is the will of God to unfold and exalt without end the spirit that entrusts itself to Him in well-doing as to a faithful Creator.—CHANNING.

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Among the Churches.

Building Begun in Washington, Ia.

The corner-stone of the new church edifice of First Church of Christ, Scientist, of this place, was laid with quiet and fitting ceremony on September 17.—*Correspondence.*

Church Opening in Marshalltown Ia.

The nucleus of the present First Church of Christ, Scientist, which was formally installed in its permanent church home Sunday, August 30, had its beginning sixteen years ago when two women of the city, one of whom had been healed by Christian Science of a malady pronounced by the medical world to be incurable, met for the study of the teachings of Rev. Mary Baker G. Eddy. From this first step the membership grew until a church building became possible, and during the past year the erection of the church was commenced, its completion being made last week. The windows were the gift of O. H. Hole, and as a testimonial of gratitude for complete restoration to health through Christian Science.

The service Sunday morning was most impressive and carefully followed by the large audience present. A party of nineteen from Cedar Rapids came to the city for the evening service.—*The Marshalltown Herald.*

Improvement in Syracuse, N. Y.

Extensive improvements and enlargements, amounting practically to the erection of a new church building, are to be made this fall at the edifice of First Church of Christ, Scientist, East Fayette Street. The architects have prepared plans for the changes and will receive bids this week for the contract to build the new structure. The membership of the church and the attendance at its services have grown to such an extent that its present home has become entirely inadequate. The changes now about to be made are only for the temporary relief of the crowded condition, as it is planned to build an entirely new church edifice in a few years.

At recent Sunday services the congregation has numbered more than one hundred and fifty persons, it being necessary to place chairs in the aisles to accommodate the attendants. The new church will be paid for when built, as it is contrary to the practice of the Christian Scientist to go in debt for a place of worship.—*Syracuse Herald.*

Organization at Hanford, Cal.

About five years ago a few believers in Christian Science met at the home of one of their number for the purpose of reading the Lesson-Sermons given in the *Christian Science Quarterly.* Later on, as the number increased, the meetings were held in an office owned by one of the members. Last year it seemed to us right that we should have a still more commodious place of meeting, so we hired the Masonic Hall, which is nicely furnished and well suited to our wants.

February 1, 1903, the organization of First Church of Christ, Scientist, of Hanford, was duly effected, twelve members signing the roll. Since then the membership has steadily grown till now we have twenty-six. We have a reading room where we hold our Wednesday evening meetings.

We are a small band, but are united in Love and ever striving to demonstrate Truth. We gratefully acknowledge God's loving care and guidance; also that of our dear Leader, who so faithfully made known to us the way of Life.—FRANK MCCLELLAN, *Clerk.*

Testimonies of Healing.

Last fall, two of our best physicians decided I had a tumor, and I was also suffering from bronchial consumption. A room was engaged for me at a hospital in Chicago, but my physician decided I was not equal to the operation, and that I should wait until I got a little more strength, as I coughed until I actually thought I should strangle.

I dreaded the use of opiates, as I felt that when consciousness was gone I should never awaken again this side of the grave. My mother had passed on after an operation for tumor, and I grew up with the thought that I would inherit it and an operation would be the end of it all. I was resigned in a way. I did not understand God then, but I had a sense that God was all, and I never feared Him. I had as many friends who had gone before as I had here, and to leave my husband was my only regret. We were talking over our trouble, and he could not give me up. I said, "Why not try Christian Science? The practitioner here is one of my particular friends, and I esteem her very highly." He went to the telephone and she came and took the case. She had not gotten out of the building, I think, before a seeming load was lifted from my weary brain. Words cannot express my sensation. Needless to say, I investigated, have had the privilege of class instruction, and am now able to laugh at the fears I used to hold to, and at all error. My heart goes out in gratitude to Mrs. Eddy for the wonderful enlightenment she has given to us.—ANNA B. PFEIFFER, Rantoul, Ill.

My consciousness is so filled with love and gratitude to God for the many blessings Christian Science is giving me daily, that I am glad to avail myself of the privilege of sending to our Publishing Society a testimony of benefits received, knowing it will help some searcher for Truth.

For about eight years I suffered greatly with my eyes, and went to several of the best oculists in a number of cities. They never seemed to agree as to the nature of the disease. Tumors formed on the lids, inside and out, which necessitated several operations.

I was in constant pain, and finally the time came when I could only use my eyes a few moments at a time, with specially ground glasses for reading and sewing, and others for the street; but these afforded no relief.

The last oculist to whom I went suggested another operation, but said it offered no hope of healing, only relief, and it might result in leaving me "cross-eyed."

Beside the eye trouble I was a chronic invalid, not being able to sit up very long at a time and I could do no walking. The mental condition was also very pitiful, and it was at this time I began Christian Science treatment, knowing little about it and having no special faith.

For the benefit of those to whom temptation has come to be discouraged, I desire to say my healing was very slow. I simply came for "ease in matter" and had I received this, would have been satisfied, hence I am very grateful for the slow healing, as I was thus awakened to the truth that "Except a man be born again, he cannot see the kingdom of God." Science and Health states on page 296 that "Progress is born of experience. . . . The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal."

I have had so many demonstrations for myself and others, of the truth contained in the above statement, I can never express in words my gratitude, and my hourly prayer is that my life shall testify for me.

For Mrs. Eddy, the Discoverer and Founder of Christian Science, I have a deep sense of gratitude and love. For our helpful periodicals I thank our Publishing Society many, many times. When the pathway has seemed very dark and dreary, they have arrived and pointed out that

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"the sunlight of Truth" (Science and Health, p. 162) was still shining, and I need only turn to it to see my way clearly.

The revised Science and Health is simply a revelation to me, and I find the Concordance fills all requirements when I have turned to it to assist me in my work.

LOUISE N. PIERCE, St. Louis, Mo.

In proof of the effectiveness of the truth of Christian Science, I would like to tell about some accidents that have come under my observation.

A few years ago a lady, in descending some stone steps very hastily, caught her dress in the screen door, which caused her to be thrown violently to the pavement. In some way one ankle was twisted and turned under her so that her entire weight fell upon it. With assistance she arose, and the sense of pain was so acute that it was thought at first some bones were broken. A Christian Scientist was quickly summoned and treatment given. For some time the pain was most intense, but an hour later the pain ceased: all the laws of mortal mind, including inflammation, discoloration, etc., were so completely destroyed that the patient went to her work in the store and stood on her feet until 9 P.M. and walked eight blocks to her home. Next day she did not notice the slightest evidence of an accident, and that ankle is to-day as strong as ever it was.

About a year ago I was called to the telephone and received this message: "Treat me at once, I've sawed off the end of my thumb." I immediately began to realize the Truth of being, and continued treatment for about thirty minutes. Two hours later, I saw the patient at his home and he told me that all the time he lost from his work was just while he was tying up the wound; that he had not had a single pain and did not think he would have. Treatment was continued about a week, and afterward he testified at a Wednesday evening meeting, saying that during the healing there had been no pain, swelling, or inflammation at any time and in five weeks his thumb was as perfect in shape and size as the other, new flesh and nail having grown out complete. It was cut off straight through the nail a nd flesh, about half the nail being lost.

One evening about dusk my mother stepped on a board which had a large rusty nail in it. She had on overshoes, it being cold weather, and the nail penetrated through both shoes and into the ball of the foot about three quarters of an inch, and was with difficulty extracted. Much pain and fear had come up ere she reached the house, and dismal pictures of blood-poison, lock-jaw, etc., were already in her thought. Sympathy came up so strongly that mortal mind tried to make me believe I could not successfully treat the case, and for a moment I did wish I could reach another Christian Scientist; but none were available at that time, and I thought, God does the work, it is Truth that heals, and I can deliver the message just as well as any one, and I realized the power of good to be omnipresent. Treatment was continued until about nine o'clock when she became free from pain and went to sleep; about eleven o'clock, however, she awoke in great distress, and was shaking with a hard chill. A great fear of lock-jaw had seized her and she thought death would be inevitable. The struggle seemed long and severe between Truth and error, but in a little less than two hours the fear subsided, the pain ceased, and we knew that the ill was destroyed. She then fell into a peaceful slumber and did not waken till morning. We had company the next day who were opposed to Christian Science and she was afraid she would limp: but she was on her feet most of the day without the sign of a limp. In a few days the wound looked inflamed and a little sensitive. We probed it with a needle, and out came a piece of rubber which had been forced into the foot with the nail. After that it healed quickly and gave her no more trouble.

MARY E. COX, St. Joseph, Mo.

Less than one year ago I believed myself a well-nigh hopeless invalid. I say well-nigh, for I had a hope that in some way I should find release, though I could not see how it was to be accomplished. My faith in God's word encouraged me to hope, and that hope has been realized.

Through reading Science and Health and the practice of its teachings, my health has been restored, and after more than twenty years of suffering I have found relief. I know that this is the Truth that makes us free; yes, free from "the law of sin and death."

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." In Science we can say with Andrew, "We have found the Messias, . . . the Christ."

How can I ever thank the friends who so kindly and patiently helped me? Only by a life of love and prayer, can I reward those who loaned the precious book to me. Thanks to our dear Leader, who so bravely upheld the standard of Truth in the face of a frowning world. If any doubt the truth of Christian Science, I would say as Philip said to Nathanael, "Come and see."

K. E. R., Muskegon, Mich.

It has been my desire for some time to tell what Christian Science has done for me, and it is with a heart full of gratitude that I write these words. Although I had known Christian Science for some time, possibly five years, I thought that I had no particular use for it myself, for my physical condition was all that could be desired. Finally the time came when I did need it; but, instead of trying it at first, I had medical attendance which proved so unsatisfactory that I was given up to die by three physicians of this city.

There was nothing left for me but Christian Science, so a practitioner was sent for, and in two weeks I was out, and as well as I ever was. I cannot fully express my gratitude for this wonderful Truth.—G. H. N., Lowell, Mass.

Christian Science first came to me some years ago as a seemingly sudden illumination, but really as the outcome of experiences which discredited all except a simple trust in God, but I was then without real understanding or assurance, and at times most doubtful and fearing. The prospect held out to me with my first glimpse of Truth, was bright indeed, but I doubt if any except one's own self ever really can know what such an unfoldment means to them.

Now, after the lapse of some years, filled, I hope, with honest endeavor, something of the volume, the beauty, graciousness, and efficiency of what has come to me is seen, and I know that I have been lifted from the depths of discouragement, an exhaustion of the mortal sense working from its position of error, into an assurance that every thought and act in "rightness," brings progress.

I think it a matter of course, that greatly improved physical health and energy has come with a clearing out of the many cobwebs and useless stores in the mental granary.

For all this I can find no cause other than what I have learned in Christian Science, whose text-book is "Science and Health with Key to the Scriptures," and it is quite impossible that I should be less than deeply grateful to its author, Rev. Mary Baker G. Eddy.

There are friends who, in the days of my awakening and all along through the successive days and months to the present time, have come into my life with their loving help, to whom I should like here to express my enduring gratitude. These are Christian Scientists, and the words bring to me memories only of unselfish, loving helpfulness.

JOSEPH F. COX, Atlanta, Ga.

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Christian Science found me at a time of great need, for health and hope were leaving me, and three physicians, each unknown to the other, had said I could never be well. To all appearance I was as well as the average person, but I was tired most of the time and less and less able to do my work. I would go home at night too exhausted to eat my supper and my one resource then was sleep.

I knew that I was fast approaching invalidism, and thus I should become a burden to others. Before this fear was realized a blessed message came to me, through an acquaintance, to go to a Christian Science practitioner. This was a chance and I decided to try it.

I knew nothing of Christian Science when I went, save that the healing was done through prayer. From the first treatment I received to this day, I have never had a return of the disease which the doctors pronounced incurable. I was also healed of a throat trouble of seven years' standing.

The great joy and mental uplifting surpassed any previous experience of my life, and I was eager to study Christian Science at once, for I knew it was the truth I had long sought but never found.

I would like to tell how I was led into Christian Science, for back of all the above-mentioned facts, and previous to the experience I had with the physicians, I was led one night to decide that I would no longer pray at random asking for things I did not really expect to receive. Instead of this, I decided to ask each night, in a few simple words such as I would speak to an earthly parent, for what I most needed. I asked that I might know God, and I made this request quite regularly until six months later came the chance to study Christian Science. Since I have studied Christian Science the falsity of the remaining ills has been made manifest, for which I am thankful, as it means that some wrong thoughts have been corrected and each demonstration helps us on our way "Up to Thee" (Miscellaneous Writings, p. 400).

E. KELLOGG, Atchison, Kan.

While crossing the Atlantic some months ago, I had an experience with sea-sickness, which I will relate. The second day out, while passing through the English Channel, the sea became rough. I saw many of my fellow-voyagers succumb to sea-sickness, but as I had never suffered much from the malady myself I gave it no particular thought. However, on the afternoon of the day referred to I became sick and was obliged to go to my stateroom. Thus began a severe struggle which lasted four hours. I was most miserably sick. The thought came to me if this agony should continue through the rest of the voyage, I never could endure it, and if there had been another Christian Scientist aboard, I certainly would have appealed for help, but as I was alone I knew I had the work to do myself.

I did work as best I could, denying that this universal belief in sea-sickness had any intelligence to govern me, and affirming that I had God-given authority to annul the action of this false, so-called law. In this way I resisted the evil mentally, while the testimony of the senses was that I was so ill I could scarcely raise my head, but at last God's word proved efficacious, and at the end of four hours I felt I was healed. My courage and strength returned, the feeling of nausea was gone, and I was able to stand on my feet. I was still a little weak, but I went to the upper deck, and there I enjoyed a promenade around the deserted decks. The waves had not in the least subsided and the boat was pitching and rolling as much as ever, but my belief in the law that this motion upsets the stomach was thoroughly destroyed, and I was free. I shall never forget the feeling of joy and gratitude I experienced for the relief from that suffering. The pleasure of the rest of the voyage was enhanced by this experience. It was to me a most positive proof of the efficacy of Christian Science treatment. I was glad that I had gone through the suffering, for thus was I enabled to see the glory of God made manifest.—M. P., Oak Park, Ill.

As a slight expression of gratitude for many blessings received through Christian Science in the past year and a half, I offer this testimony for the *Sentinel* columns.

About a year ago, one Saturday afternoon I had a garment to finish for some one who was to leave on the evening train. I really had plenty of time, but I listened to error, and allowed a sense of hurry to creep in, and in feeding the machine while stitching rapidly, my finger got in the way and the needle went through the end of it, breaking with such a loud report that my mother, who was down stairs, came up to see what was the matter. I was so frightened I trembled all over as I looked down at my finger, which was white and numb. The first thing I thought of to declare was, There is no matter. Then began denying laws of belief, such as pain, soreness, discoloration, swelling, inflammation, etc.; realizing the one Law of God,—harmony. A few drops of blood came, but it never hurt, was never sore, inflamed, swollen, or discolored.

Thanks for Christian Science, which is a balm for every wound, whether mental or physical. Peace and joy to the dear woman who has borne so much that all mankind might have this blessing. Divine "Love never faileth," and will be with her always.

M. DELLA MEEK, Eureka, Ill.

I would like to give my testimony in return for the many which have been helpful to me. I was healed in 1898 of tumor and of spasms, the latter supposed to be brought on by the pressure of the tumor against the spinal cord. I had as many as five and six spasms daily, and if I walked across the floor and jarred myself in the least, I fell screaming in a spasm, suffering untold agony.

I had about lost all hope when Christian Science found me, as the doctor had told me that there was no help for me. I had also some kind of stomach trouble, so that swallowing any solid food would cause acute suffering. My mother heard of Christian Science and begged me to try it, saying that it would do me no harm any way. Although I was prejudiced against any religion but my own orthodox belief, I at last consented, to please my mother, although I made light of it, and told the practitioner that I thought it absurd to suppose that she could help me. She told me that God could heal me, and this I believed, though I then thought He *would* not.

I was healed in just three treatments of the tumor, spasms, and the stomach trouble. All my other ailments disappeared after a time.

I went to work as soon as I was healed and with the first money I earned I bought a copy of Science and Health which with the Bible has been my constant companion ever since.

I have had many good demonstrations in overcoming error in myself and others. I will only give a few of them. My mother was bitten on her neck by a black spider. In a moment there was a hard lump with just a tiny speck of red in the center of it where the spider had bitten, and it was becoming very painful. My father was very much frightened and wished to apply turpentine, but my mother said, "No, I have a better remedy," and called me outside with her. I repeated the promises from the sixteenth chapter of Mark, eighteenth verse, and treated her a few moments when she smilingly assured me that she felt all right. I have overcome sick headache, colds, and many other ills, but best of all is the spiritual uplifting and peace

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that come with Science. The overcoming of sin is more to me than the physical healing. Through Christian Science I have been enabled to overcome hatred and selfishness, and I find it an ever-present help indeed. I could not get along without the help of Science in my household duties, or in any line of work, and it will be a glad day for me when I can say I am a member of the Church of Christ, Scientist.—MRS. FLORA PAYNE, Confidence, Cal.

On May 23 I experienced a grand demonstration of the power of Truth. I am a railroad switchman by occupation, and while engaged at my work I was caught by the engine foot board which ran upon my leg and threw me to the ground, and at the same time passed over my foot doubling it up in a space of about four inches, causing the foot to bend at the instep. My foot was pressed solidly against a tie, so that I could not move. The engine was stopped and the two switchmen who were assisting me with the work were standing on this foot board at the time of the accident. One of them said, "Let's lay Jim's leg over off the other one. His leg is broken." This man did not know my understanding of God, did not know that I was a Christian Scientist, but the other man did, though neither of them was a Scientist. My reply was, "Do not touch me, I am all right. I am a Christian Scientist." So I lay there about a minute realizing that God is an ever-present help, and that He always looks well after His own. When I got up I went on about my work as if nothing had happened. I became somewhat lame later in the evening so I had help from a friend near by, who, with his good wife, is a Christian Scientist. Next morning I put my shoe on and went to work, and had no lameness, no soreness. This friend saw the accident at a half block's distance, and came to me just as I was getting up. He said not a word to me nor I to him, but thank God the thought he was holding for me and my own realization that no evil should befall me, made the demonstration.

I am indeed very thankful to Mrs. Eddy for showing us how we can go to God and get these good gifts.

We have no church here; we are only a very small society, though we meet every Sunday and Wednesday and go over the helpful lessons, and the testimonial meetings are held at my house. I do not forget to thank God for even the small understanding I have, but I pray for more, and I know that my prayer will be answered. God will bless Mrs. Eddy and her true followers.

JAMES KELLY, Gainesville, Tex.

I feel I ought to express my gratitude for the help and good received through the truth as revealed in Science and Health. Three years ago I was very sick in San Diego with a nervous trouble for which I had been trying to get help through other sources, but kept getting worse. I was in despair, for I had already lost faith in *materia medica;* but remembering a conversation with a friend who told me of her healing in Science I concluded to send for a Christian Science practitioner.

I will never forget that day. The practitioner spent about two hours in conversation on this subject, and in treating me. When she left she assured me I would be all right, and that the next morning, being Sunday, she would call for me to go to church. I remember thinking that such a thing would be impossible. After a little my mother had occasion to go down town and when she returned she found me starting supper. I ate a hearty meal and was up all the evening.

That night, for the first time in a week or more, I allowed my mother to sleep in her own room, saying I was not afraid to be alone. Next morning I got breakfast and when church time came was ready. The error presented itself several times in the next few days, but I had felt "the power of the Word" (Miscellaneous Writings, p. 398), and I knew Christian Science was truth, that it could and does heal, and what it had done once it could do again.

A year ago I had a severe attack which was met through this truth. My growth in Science has seemed slow, but I am grateful that I have been led to it, for the understanding gained gives us such a sense of confidence, because we know in whom we trust, and that we are subject only to the perfect law which means freedom.

I am very thankful for the Science literature from which I receive many helpful thoughts, and above all for the knowledge of the one God, one law, one Christ as given in Science and Health by Mrs. Eddy.

GEORGIE G. WATKINS, Los Angeles, Cal.

Christian Science was presented to me when I needed it most. I was a physical wreck, not knowing where to turn for help, doctors and medicines having failed.

Among my many ills were rheumatism, dyspepsia, heart trouble, and nervous prostration. For thirteen years I was compelled to bandage up in flannel, and last winter is the first for thirteen years that I could dispense with it and go out in all kinds of weather with no trouble following. I have learned that divine Love is omnipresent and omnipotent.

Before taking treatment I was afraid to eat, as it seemed to cause untold suffering. I was almost starved. After my first treatment I ate of everything I desired, and have been able to do so ever since July, 1902. My heart trouble, which seemed to be an aggravated case, also disappeared. My entire healing was almost instantaneous. For that priceless book, Science and Health, I feel greatly indebted to Mrs. Eddy, as it has brought a marvelous spiritual uplifting to me. It has illumined the Bible and taught me to love the study of the same. Words fail to express my gratitude to God, to Mrs. Eddy, and to the practitioner and friends who have helped me.

MRS. D. DIEHLMAN, Baltimore, Md.

It is a little over four years since I commenced the study of Christian Science. Three years previous to this I had been healed of a severe ailment which three doctors failed to help at all, the last one saying that nothing but an operation would help me. But thanks to God and Christian Science the operation was not necessary, although I did not at that time take up the study of Christian Science in earnest; but the seed had been sown, and I was led back to divine Love to learn of this wonderful truth.

I have been healed of stomach trouble which was very bad. I had to be careful of my diet, and was so nervous and run down that the least exertion caused me great trouble, the fear of the heart trouble being great. Now I can eat anything, and I was also healed of another trouble from which I had suffered from childhood, a period of over twenty-five years.

There have been many other discordant conditions overcome, much sickness and sin has been destroyed by this understanding of God as taught in Christian Science, and I have always found when I have relied wholly upon God, He has never failed, and I know He never will. I feel very thankful to all who have helped me in this search for Truth, and cannot close without a word of love and gratitude to Mrs. Eddy, who has shown us this way of life.—M. H., Philadelphia, Pa.

My father was like God in this, that he always forgave anything the moment there was anything to forgive; for when could there be so good a time?—although the person forgiven could not know it till he asked for forgiveness.

GEORGE MACDONALD.

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From our Exchanges.

Not one of the twelve apostles would have left a trace in history if it had not been for the companionship of Christ, the training he gave them, his spirit that was in them. Paul might have been merely a name, as pupil of Gamaliel and rabbi, in the wilderness of Jewish tradition, if Christ had not claimed him for his own. Peter calls himself a messenger, Paul and James call themselves bond servants, so wholly do they feel that their claim upon the attention of the world is that they represent their master. These were all ordinary lives, and all but that of Paul unmarked by genius or opportunity until they received the mark and became the instruments of the extraordinary, the ideal, the central man, Jesus Christ.

The Congregationalist and Christian World.

Much is said to-day about a coming revival of religion. For ourselves we thoroughly believe that it will come. But to our way of thinking, a revival of religion is unthinkable if it is not based on some sort of appeal to the human conscience. That has been the invariable concomitant of any revival the world has ever known that has done any good. The time cannot be far distant when the public conscience will be aroused to a fresh and vital response to the dictates of righteousness, to the judgment of men according to the laws of righteousness.—*The Watchman.*

A soul at peace with itself, with God, and with men will pass through the world with a song, serene and triumphant. Hate will not embitter nor opposition discourage it; poverty cast it down, nor wealth puff it up; flattery seduce it, nor frowns dismay it; adversity chill its love, nor prosperity inflame its pride; sorrow destroy its faith, nor joy lift it above the need of it; indigence cause it to hate God, nor affluence lead it to despise others; solitude cast it down, nor society corrupt it.

S. M. VERNON, D.D., in *The Christian Advocate.*

The God who calls His prophet gives also the power to speak. The divine hand touched the mouth of Jeremiah and gave him the prophetic words he was to utter. He was the God of Pentecost, who gave the power of convicting speech unto Peter and his fellow-disciples. There is no measuring the power which accompanies the words that fall from God-touched lips.—*Christian Advocate.*

Paul learned that God's grace was sufficient for any trial that came to him, and so may we. He found that it was not the character of the obstacle but of the man which was all important, and that if divine strength could come to the man it did not make any difference about what the difficulties were. We may and ought to have the same experience.—*The Standard.*

You find the secret of the great achievement wrought by many men of no unusual endowment, in the love that refreshes and strengthens them. And the secret of the failure of many a gifted man is explained when you know how bare his inner life was of the love that nourishes and sustains.—*The Watchman.*

Watch, lest God's perpetually fresh revelations find your eyes closed and your soul shut; lest a spirit that might have opened to you a store of new and rich life, have roused in you possibilities of growth that may henceforward never wake again, should pass by you unnoticed.

J. EDWIN ODGERS.

The world expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives, we need to put up this prayer earnestly, "Cleanse thou me from secret faults."—MARK GUY PEARSE.

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Items of Interest.

National.

A law recently enacted by the Philippine Government provides that one hundred native young men shall be sent to the States every year to be educated and fitted for positions in the insular civil service. By competitive examination one hundred are to be chosen, and from these the Governor may select those who are best qualified. He is also authorized to select and appoint twenty-five without subjecting them to competitive examination, but the whole number sent to the States in the first year must not exceed one hundred. For the support of each student the Government will pay $500 a year, and those who go to the States under these conditions must sign an agreement binding them to return after the completion of their education and to take an examination for appointment in the civil service. It is expected that while they are in the States these young men will live with American families.

It is reported from Manila that leaders of the Federal party are preparing a petition to the United States Congress asking that the Philippine Commission be reorganized. A Manila Cablegram to the Chicago *Tribune* says: "They will ask that the membership be increased by the addition of two Filipinos and one American, and also that the salary of the Filipino members be increased because the auditor, the collector of customs, the attorney general, solicitor, and treasurer receive salaries of $5,000 in excess of those paid to the present native commissioners. The petition also will set forth the desire that the secretary of finance, secretary of justice, secretary of commerce, and secretary of police be so appointed that two natives may hold office as secretaries. It is believed that this is the motive for a concerted demand for the appointment of more native office holders at higher salaries."

General Ola, leader of a band of insurrectos, which has been creating considerable trouble in the province of Albay, Luzon, has surrendered to the American troops with twenty-eight officers and men of his command. This practically ends all armed resistance in that portion of the island, the rest of the forces of the reconcentrados having been already dispersed. The hemp industry, of which Albay is the main center has been seriously affected by the insurrection of which Ola has been the chief support.

Sir Michael Herbert, the British Ambassador to the United States, passed away on the 30th ult. at Davos-Platz, Switzerland. Mr. Herbert acted as the British agent before the Court of Arbitration which settled the Anglo-Venezuelan boundary dispute. He has represented Great Britain at The Hague, Constantinople, Rome, and Paris, and succeeded Lord Pauncefote at Washington.

November 10 has been set as the day for the formal opening of the Harvard Germanic Museum. On that day Baron von Sternberg, the German ambassador at Washington, will make the formal presentation of the splendid gift of Emperor William to Harvard University, and President Eliot will receive it on behalf of the University.

The Honourable Artillery Company of London were royally entertained at Boston this week as guests of the Ancient and Honorable Artillery Company of Boston.

Sir Thomas Lipton sails for home this week. It is said that he may build another challenger if he can find a designer. He is still desirous of lifting the America cup.

Last week Chicago celebrated the one hundredth anniversary of the building of Fort Dearborn, which was erected in 1803, on the site of the present Chicago.

Foreign.

One effect of the new Irish land law already noticeable is a pronounced check upon Irish emigration. An anti-emigration society has been formed in Ireland whose purpose it is to restrain emigration and to keep the people in their own country. A writer in the St. Louis *Post-Dispatch*, referring to Irish emigration, says: "The volume of emigration has been enormous. During the last decade of the nineteenth century France lost by emigration one inhabitant out of 6,975 of its population, Germany one in 2,574, Belgium one in 267, England one in 292, Italy one in 212, Scotland one in 214, Spain one in 261, Portugal one in 241, Sweden one in 427, Austria-Hungary one in 480, Denmark one in 686, Switzerland one in 1,256, Holland one in 2,772, and Ireland one in 114. Of course the cause of this movement, which has threatened Ireland with depopulation, was the misery of the people. Ireland is one of the most fertile countries in the world. The blight of landlordism being removed, there is every reason to believe that she offers all that her sons can ask, for several generations at least."

The State Department has received a despatch from Minister Beaupré under recent date, discussing the new bill which passed the Colombian Senate authorizing President Marroquin to negotiate a treaty along the lines laid down by the Colombian Congress which requires the payment of ten million dollars to Colombia by the Panama Canal Company. The plan of those favorable to the treaty is to amend the bill so as to authorize President Marroquin to negotiate a treaty with the United States on the most favorable terms obtainable. Should the amendment prevail President Marroquin would immediately reopen negotiations with this country, and he would then be in a position to approve of a treaty identical with that already ratified by the United States Senate.

The official candidates for president and vice-president in Colombia are said to be Reyes and Marroquin, the latter being the son of the present president. Both of these men are favorable to the Canal Treaty.

The first session of the tribunal appointed to consider the question of preferential payment on the part of Germany and Great Britain arising out of the Venezuelan affair, met at The Hague last week and considered a few details of procedure. At the opening M. Muravieff, president of the tribunal, pointed out the significance of the proceedings in which most of the nations of Europe for the first time are participating, the avoidance of the calamities of war, and the victory of arbitration over the argument of force.

The matter of the Russian evacuation of Manchuria seems not to have changed. The Russian demands upon China for an extension of the time for evacuation beyond October 8 have not yet been acceded to by China. Japan protests against the extension; she has even sent troops into Korea ostensibly to guard her telegraph lines and other interests there, but perhaps more as a counter-move against the presence of Russian troops in Manchuria, posted there for similar purposes.

It is reported that Russia now has in or near Manchuria 250,000 armed men. There are forty warships at Talienwan and forty at Port Arthur.

The situation in Macedonia remains about the same. It is reported that Turkey has withdrawn her troops from the Macedonian frontier and that the outposts have been occupied by the Macedonian insurgents. The Christian population is being slaughtered by the Mussulman soldiery, and villages sacked and burned, but the reforms in the government are not being inaugurated as promised.

The unveiling of Eberlein's colossal memorial to Wagner, who is represented as sitting in an armchair, the base showing sculptured incidents in the Wagnerian operas, took place last week in an amphitheatre in the woods of the Thiergarten at Berlin.

Industrial and Commercial.

A federation of manufacturers' and employers' associations, employing tens of thousands of skilled workmen, and with a combined capital of about a billion dollars, has been formed at Chicago. Plans were made for a general meeting in Chicago of representatives of employers' associations and citizens' alliances the first week in November, when a national employers' association will be formed. The object of this federation, as announced, will be to protect and promote interests of the employers and independent workmen of the country by all legitimate means.

The number of cotton spindles in the South has increased from 2,000,000 in 1891 to 8,250,000 at the present time; the pig-iron output has increased from 397,000 tons in 1880 to over 3,000,000 tons; its coal yield has increased during the same period from 6,000,000 tons to ten times that amount, and its lumber values between 1880 and 1900 from $40,000,000 worth to nearly five times that amount.

General.

The Dominion Government some time ago detailed the chief astronomer of the Dominion to arrange details for ascertaining the exact longitude between Vancouver and Brisbane, Australia, in order that the numerous small oceanic South Sea islands between America and Australia might be accurately charted instead of approximately as at present. The longitude of the two places has been accurately determined and they will now be made the centers for fixing the longitude of the "floating islands" occupying the intervening space.

Tintoretto's celebrated painting of "Paradise," which has so long hung over the throne in the chamber of the Grand Council in the Ducal Palace at Venice, has been taken from the wall and is now undergoing a cleaning, under the supervision of a national commission on paintings. This is the largest oil painting in the world, measuring 72 feet by 23 feet. A series of frescoes by Guariento was discovered on the wall behind the picture; this series was painted two centuries earlier than the Tintoretto.

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...Scientist.—Services: 10.45 ... Sunday School, 11.45 A. M. ... at 8 P. M.—At the Athen... ...and Biddle Streets. ...ding Room open daily, except ... from 10 A. M. to 5 P. M. ...Building, corner Was... ...and Milwaukee Streets.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Honesty in Individual Work.

HON. CONSTANCE GIBSON.

MRS. EDDY says, "There is but one way of doing good, and that is to do it! There is but one way of being good, and that is to be good" (Retrospection and Introspection, p. 107). We must be true to ourselves. We must be willing to let the light shine in on every thought, and then watch closely to see the influence that thought has on our lives, whether it is making us more pure, more honest, more unselfish, more loving. If we find ourselves excusing our thoughts and trying to justify our actions, we should allow the light to shine in more fully and ask ourselves why all this explanation is necessary?

The greatest sins usually begin with hypocrisy,—deceiving ourselves into thinking wrong is right, and so serving evil in the name of good. It is the little thoughts we must watch and uproot before they have time to develop. Error's first argument was, "ye shall be as gods,"—do wrong and you will find it is right,—and the fruit of serving sin was fear and shame. "Perfect love casteth out fear," and when we are governed by this Love we shall need to be careful that we do not cast our pearls before swine, but we shall not be afraid of having every thought known to the whole world. The danger is when we begin to try to hide things,—when we argue to ourselves that our thoughts are right but we must not let them be known, as the world would not understand. Let us rather ask ourselves if these little thoughts are of God; if so they must be eternal, and they will still be there when the day comes in which "there is nothing covered, that shall not be revealed."

Truth is never ashamed,—it never hides. If we are honestly doing our best we shall not be afraid of facing every thought. If we do wrong we shall frankly acknowledge that it is wrong, and do right for the future. We do not need to decide how others should think and act, but we must decide for ourselves and act according to our highest sense of right.

Mrs. Eddy says, "Whatever blesses one blesses all" (Science and Health, p. 206). If our thoughts are from God they must flow out and bless all around us. The purity, the honesty, the sweetness, will be felt, and will do their own work in helping to destroy evil for the whole world. It is only doing our own work which really enables us to help others. Jesus did not do our work for us. He did his own; and because he did so his life remains the greatest influence for good the world has ever known. He did not look round to see if others considered he was doing right. He acted as he was taught by the Father; and even on the cross, when it seemed as though the world misunderstood the aim of his whole life, he clung to his ideal and came out victorious. It was not possible for Jesus to remain on earth to help us. Progress compelled him to rise in demonstration, and as his thought became more spiritual it was inevitable that he should ascend above the scope of mortal vision, but it was impossible that those who had not done their work should ascend with him.

It was because Mrs. Eddy purified her own thought that she was enabled to perceive the truth contained in Christian Science. Science and Health is the outcome of her individual work and purity, even as each patient healed, each sinner reformed, each church established is the manifestation of the individual work of Christian Scientists. We each receive now according to our deserving, but every thought unlike God will have to be overcome before the perfect reign of Love is established in our consciousness, when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The Safety of Christian Science Treatment.

SAMUEL GREENWOOD.

SUCCESSFUL treatment for the cure of the sick has been earnestly sought through many centuries. The increase of diseases and the intense desire of mortals to escape from pain, have produced many differing schools of medicine which have pushed their investigations along every avenue which has held a glimmer of hope. The results have not been encouraging, for the secret of restoring health and soundness has not been discovered along any line of material research. It has not apparently occurred to these physicists that the secret of disease causation may not be in matter after all, but in the human mind; and that the restorative and curative power is to be found on the higher plane of spiritual being. In view of their long and fruitless quest they could well afford to be liberal in conceding this possibility, even if they have not yet reached that divine dissatisfaction with matter which would welcome its probability.

Christian Science has taken issue with all material theories as to the cause and cure of disease, and has presented to the world a purely Christian and spiritual system of treatment, based on the operation and availability of divine law as illustrated in the healing work of Jesus.

Among those unfamiliar with the results of this treatment the impression largely prevails that it is not a safe or proper method for healing the sick. There are many who, by reason of past thought and training, look upon any radical departure from visible agencies in the treatment of the sick as a hazardous neglect of the patient, since they cannot understand how any real help can be given which is intangible to material sense. This attitude is commonly due to a misapprehension of the nature of the so-called miraculous healing recorded in Scripture. A liberal investigation of the power of Christian faith over disease would remove this misapprehension. The assumption that Christian Science treatment is dangerous because no material means are employed is not sustained by fact, since its success in healing diseases that have baffled medical skill is widely admitted even by its opponents. The increasing growth of Christian Science is the assured evidence of its success.

When Naaman the Syrian went to Elisha for the treat-

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ment of his leprosy, he at first resented the impersonal method of the prophet. Elisha's treatment, though not wholly separated from material symbolism, would hardly be called scientific by the medical men of that day or this. They would probably "pooh, pooh" the whole thing as Naaman was inclined to do; for who ever heard of leprosy, that dreaded disease, being cured by simply dipping seven times in water, any more than of blind-born eyes being opened by the rubbing on and washing off of mud? So Naaman scorned the idea as an insult to his dignity; but his need was extreme, and he finally obeyed. He was then able to perceive the cleansing that had been wrought through Elisha's spiritual work, and he realized that the greatest possible good had been done for him. Was the healing of this case an accident? or was the prophet's treatment, after all, a scientific one? If the latter, it was the result of an intelligent application of Principle, and therefore an indication that divine power is safer and more reliable than human.

The question is, Do Christian Scientists ask or expect too much of God when praying for the recovery of the sick? Have they a Scriptural precedent in this course, or are they wrongfully relying upon the sweet promises of Holy Writ that God will succor the distressed as long as hearts are troubled or His children are in need? Do they exceed the authority of Christian teaching, or exaggerate God's love for man, when believing that their heavenly Father will remember them in their affliction, and in response to faithful prayer will remove the destroyer of their peace? Does not the Bible sanction their belief that God Himself is the healer of disease, and a constant safeguard from evil?

Christian Scientists are desirous of living up to their highest sense of Scriptural truth, and to that end they accept the Bible precepts, commandments, and promises as of equal value to them now as to any people in time past. Human experience is essentially the same to-day as in any previous age. The same foes to peace and progress, purity and righteousness, have menaced mortals through all time. The dire results of moral disobedience, the penalties of wicked thoughts and acts, the pain and death comprised in a material sense of man, afflict humanity much the same to-day as in past times. Since this is so, Christian Scientists are convinced that the spiritual remedy successfully used by prophet and Messiah, apostles and early Christians, would be equally effective to-day if applied with the same reliant faith and understanding.

If the promises of help from God, so frequent in the Scriptures, were ever true and reliable they are true and reliable now, for the divine Father has not ceased to be pitiful and loving any more than the sun has ceased to shine. Christian Scientists see no reason why they should not have such unreserved confidence in God's integrity as they have in that of their fellow-men. Confidence and obedience are the simplest of filial duties and the least that man can render unto God. What other way is a safer one for mortals to tread? Has mortal man, a sinner, so improved upon God's mode of salvation that the divine way is no longer desirable or safe?

A man's religion should be more than sentiment or ceremonial; it should reach to the utmost of his need. If Christians are not finding in God a refuge from evil, including disease, they are not availing themselves of the full privileges of Christianity. In that sublime prayer of our Master, recorded in the seventeenth chapter of John, he asked that his disciples be kept from the evil that was in the world, and included in his prayer all who should believe on him "through their word." He did not postpone the divine deliverance until after death, nor prescribe a material avenue through which God must reach and succor man. Are Christian Scientists outside the zone of safety when trusting God to keep them from the evil of disease, as well as from sin, even as their Master prayed that they might be kept? Does an injection of morphine, an acknowledged poison, aid the divine power, or render God more willing to answer the prayer of His child in pain? Or do our Christian opponents venture the subterfuge that the morphine is the legitimate answer to that prayer, and indicates the extent to which it can safely be relied upon?

When arguments fail experience must decide. All the theories ever advanced regarding the passing out of divine healing are utterly worthless when proof is given to the contrary. The prophet Malachi represents God as saying, "Prove me now herewith, saith the Lord of hosts." Until we have done this we are not qualified to pass judgment upon the availability of divine help, nor the measure of protection afforded by God to His people.

To the best of their ability Christian Scientists are endeavoring to prove the power of God according to the Scriptures. They consider this a Christian duty and privilege. If God can and will deliver men out of trouble and temptation, out of poverty and sin; if He will save them from the terror and the anguish of disease, they want to know it; the world wants to know it; for no lesser way could equal the safety and success of the divine way. But if He cannot be relied upon to do this; if earnest faith and prayer will not bring men into touch with the divine Spirit, and reveal the strong arm of His salvation; if there is no road to that refuge from woe so sweetly promised in the Scriptures, no safety for men from mortal ills and fears, from the pain and passion of sinful thoughts, then what is the whole fabric of the Christian religion but a house built upon the sand, and what is the Bible but a piece of clever fiction?

If it is a sin to look to God alone for the healing of disease it is indeed a dangerous practice, since sin is the only danger which can beset mankind. If it is unwise to pass by human means that have already failed, and seek divine assistance in physical extremity, then the hopelessness of the unhealed is as the gloom of the bottomless pit; for of what avail is man's pity if God have none?

The best of doctors, with the best of intentions, and with the best resources of *materia medica* at their hand, helplessly see their patients die. This occurs not seldom, but every day and in every city. Then as medical methods are proven to be not safe and it is "dangerous" to trust in God, what is man to do? What higher hope or stronger help is offered him? But can human authority countermand the divine behests of Scripture and say that mankind must now seek relief for bodily distress from lifeless matter rather than from the living God?

Those who have declared that there is risk in Christian Science practice should state wherein is the greater danger, in trusting God too little or too much. Is the risk with God that He will not hear, or with man that his faith is too small? In what way are material or humanly mental methods superior to the method of Jesus who healed all manner of diseases by spiritual means alone, and yet did not claim for himself any special gift or power which all Christians may not possess when they reach the same purity of heart? In what way or by what authority is a drug safer in time of need than the Christian's God, whom our Master proved to be the Saviour of man even from the extremity of death?

For many centuries physical science has been experimenting and investigating in every possible material way in the search for a knowledge of the science of life, but it is still confessedly in the dark as to the real origin and life of man. It has not understood the substance or the formation of a single cell, much less the structure and action of the human organism. It has been a long, pitiable failure, this exploration into matter in quest of the life Principle and for the unseen source of thought and will. The closest scrutiny of brain and nerve has revealed nothing but

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matter,—unthinking, unknowing matter,—the sphinx whose ears have never heard the weary questioning of man. Truly the wisdom of the (material) world is foolishness with God (Spirit).

The wisest of matter-wise men, though a master of all knowledge accumulated through the ages and initiated into all the mystery and magic of chemical action and production, cannot add one cubit to his stature, nor make one hair white or black. With all the elements of matter in his laboratory he cannot produce in them sensation or life; he cannot construct a muscle or compound a drop of blood. No microscopic or surgical examination has discovered to him the secret of human life and death, or marked the course of love and hate. His material knowledge has not solved for him or for us the mystery of being, and he stands before the common problem of the race as ignorant of the Principle of man, of life and health, as the untutored savage who has never heard of molecules and atoms.

And this is the being in whose wisdom and knowledge we are called upon to trust in preference to that divine intelligence whose creative mandate brought man and the universe into being. The accepted theory is that God originally formed the human body, the heart, muscles, nerves, brain, etc., and gave them life and action; and yet if these become deranged we are told that the Creator of man is less safe to rely upon to restore the disordered sense than some finite mortal, whose knowledge of man is as small as his knowledge of God; and that some nauseous, or poisonous drug is more potent to save than almighty Spirit. The fallacious assumption that God co-operates with the compounds and concoctions of a chemical laboratory in His government of man is the plea of the fearful who have little faith in God.

After all, the question is one of results. Facts are the supreme court of human decision; for men will resort to that system which, under equal tests, has the largest measure of success. Those who are relying upon Christian Science treatment have had prior experience with approved material methods, and their satisfaction with this Christian system is because of its beneficent influence in removing their physical as well as moral ills.

Christian Scientists have the same instinct of self-preservation which leads their brethren of other faiths to whatever inspires in them the strongest hope. They have as hearty appreciation of health as other mortals, and in the presence of physical distress they seek the surest help available. That help, to their understanding, is God, referred to in Scripture as "a very present help in trouble." What help could be more available and trustworthy for a troubled sense than ever-present divine Love? What do mortals need more than God, and who knows better how to set the erring belief right, and heal the aching heart?

God who with infinite wisdom and might said, Let there be, and there was; who maintains the universe and guides in safety the millions of stars in their courses, should be capable of preserving man in health or of restoring a lost sense of it. All Christians should rejoice that Christian Scientists are proving God's goodness and power in the healing of disease as well as sin. The religious world should give them encouragement in this work, since faith in God is admitted to be the Christian's duty. The relation of God and man is essentially the same throughout time and eternity, and it is surely safe to believe that He will be as good to a Christian to-day as in earlier times, when healing the sick was a sign of Christian belief. To seek the kingdom of God *first* is the only sure escape for mortals from the ills and pains of the flesh.

Because they have gone again and again directly to God, without any material intervention or obstruction, and have received from Him the healing of their diseases, even when mortal man in his wisdom had declared there was no hope; because of their positive evidence of God's presence with men as their Saviour and Physician even to the direst extremity of their woe, Christian Scientists have risen to the sublime conviction and assurance that intelligent Christian reliance upon God is the safest and wisest way open to man.

Selected Articles.

Consecrating our Lives to God.

To consecrate is to set apart as sacred. Jesus said, "Where your treasure is, there will your heart be also." The Apostle Paul said, "Present your bodies a living sacrifice."

To consecrate our lives to God includes our means and our business, whatever our vocation may be. It is conducting business on the basis of the Golden Rule, a strictly honest and just standard, no false measures or misrepresentations. A practical consecration of our lives to God in the business world is illustrated in the method adopted by a business man who became a Christian Scientist and instructed his clerks to sell goods just as they are, "cotton for cotton, and wool for wool, else let them perish on the shelves." Since adopting this fundamental basis for his business his sales have increased.

Another business man, whose wife was healed in Christian Science of a very serious illness, informed me that he began to investigate the subject and commenced to conduct his business on its basis, pursuing a higher course of honesty, and as a result his business has increased and never was as satisfactory as at present.

While there is a longing to see all classes of people come into Christian Science, we are always pleased to hear of the business man becoming interested in this subject and conducting his business on its basis, because it restores confidence. Christian Science destroys all desire to misrepresent and deceive through the medium of advertisement.

The effect of Christian Science on the lives of traveling men is beautiful to behold. What a reformation it has wrought with many of them!

This is not only true of the traveling men, it is the effect of Christian Science on the lives of individuals in every vocation,—the housewife, the farmer, the clerk, and the mechanic,—it better enables all to love and honor God.

L. B. C.

In *Dayton* (O.) *Herald*.

Known by its Fruits.

Superstition and delusion appeal to the ignorant and illiterate. They are fostered by and grow through fear of the unknown. Christian Science appeals to all classes and is not mystical. It presents itself to the thought in such clear, logical sequence that it satisfies the understanding. Its fruits are to make better men and better women, which superstition and delusion never do. Christian Scientists do not advertise either their cures or their failures. The business of the Christian Scientist is to do the will of God and love his fellow-men, not to seek notoriety. Christian Scientists, however, do protest, and justly so, against sensational and oftentimes unjust publication of all cases of apparent failure with no credit whatever given the much more numerous cases of unqualified success. All they ask is that they be given a fair and impartial hearing, and they are quite willing to let the verdict of the public rest on this basis.

The work of Christian Science has taken such a firm hold in every part of the United States, and the happiness, health, and cheeriness of its followers are so apparent that

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one cannot fail to learn of its workings even with the slightest effort. The churches are open to every one who cares to attend. However, Christian Scientists do not make public exhibitions or tests. They follow the Scriptural injunction not to tempt the Lord thy God to satisfy mere curiosity and are warned not to cast pearls before swine.

Christian Scientists do not deny the existence of disease to human sense. To them disease is as real as the material mortal thought declares it to be, and no more. When the thought of disease vanishes, the disease vanishes. Disease to Christian Scientists is a negative condition, a lack of understanding of God, as darkness is the negation of light. We do not study darkness in physics, because it is a nonentity. So Christian Scientists study to know God who healeth all our diseases.

Christian Scientists do not ask for any special or class legislation. They protest, however, against being judged by a standard which compels them to use means or methods contrary to the teachings of the Bible or Christ's commands. They ask only to be protected in those rights guaranteed them under the constitution of the United States and of the various states of the Union. Praying for the sick is the Christ method of healing and is the only method used by Christian Scientists. That Christian Scientists are only insisting on their rights as citizens in this respect is proven by the significant fact that the many attempts to legislate against them in the various states have failed. To take away this right from them is to strike at the chief cornerstone of American liberty. EZRA W. PALMER.

In *The Critique.*

A Choice of Means.

Christian Science is a religion, not a method of practising medicine. True, the healing of sickness follows as an incident to the religious work, a "sign following" to prove the truth of its doctrine. In this it follows the "works" of Jesus and the early Christians, who depended upon the "works" of healing the sick, etc., to prove the verities of Christianity and to spread the gospel. Jesus and the early Christians found that all forms of sickness, as well as sin, were curable through the ministry of their religion, and Christian Scientists are rejoicing over similar experiences all over the world. They are seeking to obey their consciences in obeying the commands of Jesus, which they understand was directed to his followers of all times: "Preach the gospel;" "heal the sick." It is an integral part of their religion that Jesus did not promise falsely when he said, "He that believeth on me, the works that I do shall he do also."

No Christian Scientist claims that he heals sickness. God is the "great Physician." It is in God that we live, and move, and have our being. They claim the indefeasible right of conscience to pray for the sick, just as clergymen and friends do. But they seek to pray aright and not to "ask amiss," and they are rewarded already all over this and other countries in thousands upon thousands of instances by unquestionable demonstrations that it is true, as the Scripture declares, that "the prayer of faith shall save the sick." They rely upon the guarantee in our Indiana Constitution: "No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions or interfere with the rights of conscience." Let those take drugs who wish to. But no humanitarian physician can do otherwise than rejoice when suffering is relieved by prayer. I do not believe that, upon more serious consideration, the Medical Board of Indiana will wish to interfere with the great mission of Christian Science any more than it would with the mission of Jesus and the early apostles and Christians if now on earth. Yet the law would apply to them as well as to us.

Our position as Christian Scientists is this, and it is based on the fundamentals of civil and religious liberty: We obey the laws respecting contagious and infectious diseases out of respect to the rights of the majority, but in those cases which concern the individual, and not the public, our position is that they who prefer drugs should be permitted to have them, and those who prefer prayer and the seeking of God's help should also be permitted to exercise their choice. CLARENCE A. BUSKIRK.

In *Indianapolis* (Ind.) *Journal.*

Transformation through Mind.

If Christian Science were what many think it is,—a form of hypnotism clad in religious phraseology,—it ought to be condemned by all right thinking people. If, on the other hand, it is what its followers claim it to be,—beneficial morally, physically, and socially,—the public ought to know it, lest they be found "fighting against God" in defaming and ridiculing such a factor for the uplifting of mankind.

St. Paul was stating a metaphysical and healing thought when telling the Romans to be renewed or transformed by the renewing of the mind. His words to the Philippians, "Let this mind be in you, which was also in Christ Jesus," is intended for all professed followers of Christ. This cleansing power of God's word has never been abrogated. That is the only metaphysical side there is in Christian Science practice and living.

The transforming, regenerative power of spiritual thought (or silent prayer) wielded by the true Christian Scientist is not a metaphysical formula, incantation, nor any laying on of hands. Neither does the mere abstinence from drugs constitute Christian Science practice. The study of Science and Health, the text-book of the denomination, does not heal the diseased body while permitting the possessor of that body to retain his corrupt thoughts, and indulge his sinful inclinations.

Guess-work or blind faith have no place in Christian Science, which is simply the application of spiritual law to the physical world, whereby moral and physical disorders are expelled from the human consciousness either instantaneously or gradually according to the receptivity and temperament of the one seeking help. Failure is generally the result of the disobedience, of patient or healer, to one or more of the rules of its governing Principle. As Mrs. Eddy says in "Miscellaneous Writings," page 295, "My teachings are uniform. Those who abide by them do well. If others, who receive the same instruction do ill, the fault is not in the culture but in the soil." C. DREYER.

In *De Funiak Springs* (Fla.) *Breeze.*

The reformatory work of Christian Science must be emphasized. One cannot theorize his way into the kingdom of God. One cannot work out his own salvation by simply learning what he ought to do. One reaches heaven by actually taking the steps which Truth points out, and it is certainly well that we should take time to consider how much of right enters into our conduct as well as to seek new ideas. We should grieve more when we are not using the understanding we already have than because of a lack of it. A daily study of our text-book, Science and Health by Mrs. Eddy, will furnish most students with enough understanding for daily use. ALFRED FARLOW.

In *Boston Times.*

Mrs. Eddy has never assailed any of the world's benefactors and has always commended every honest effort to uplift the race physically and morally, whether she agreed with the systems or not. She has always recognized toleration as a mark of Christianity. The founder of Christianity said: "Judge not, that ye be not judged."

ARCHIE E. VAN OSTRAND.

In *Brooklyn* (N. Y.) *Times.*

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Letters to our Leader.

Boston, Mass, October 1, 1903.

Reverend Mary Baker G. Eddy.
Pleasant View, Concord, N. H.

Beloved Leader:—It is with a feeling of deep gratitude, and with wonder at your forethought and spiritual guidance, that I acknowledge the worth of your Church Manual. My feeling of gratitude comes to me stronger day by day as I answer letters of inquiry from many parts of the world and see how each need is met by your valuable and efficacious By-laws. My heart goes out to you as I realize somewhat of your tireless and prayerful labor in giving to us this volume of guidance.

I believe that those who best realize the splendid sweep of your spiritual vision are most loth to write to you, for they feel that you see far beyond their horizon, know all that they know of good, and whatever they have to tell is an ancient chronicle to you. But I feel most strongly that it is an encouragement to a Leader to find that his pupil is following him, and believes as he believes.

What would be the fate of a general if, when he saw his advantage from some knoll that gave him an extended view of the field of action, he were to find that his captains—because they stood on lower ground and could not see the field—refused to follow him? He needs not only a feeling of confidence in his men, confidence of their response to his word of command, but also the ringing hurrahs from enthusiastic throats and unfaltering hearts. He may have heard the same shouts of victory in former battles, but the cheer of enthusiasm and faith is encouragement to the tireless general who has worked through the watches of the night to perfect his plans.

And so should we cheer you, we who are in the fire zone and see how well you meet each error and pacify the warring elements with Truth. May God bless you.

I seriously doubt if you will have the time to read the enclosed Ode, but I send it to you, for I feel that it is product of Christian Science thought. The title "Out of the Depths" will explain itself, and against each stanza I have placed the name of the subject-matter. During the last two years this Ode has been read to many, and has been strongly praised by artists, musicians, and literary people. At present I do not feel that the time is ripe for a Christian Scientist to strike too hard at strong and anciently rooted beliefs, for I feel that our duty in the advancement of the Cause impels us to be thoughtful, careful, politic, and free from rash zeal. I have never believed in acting upon first impulses or emotions. I much prefer to let the blood cool, then think and act, and God will nurse our beloved Cause to greater strength before we attack a too powerful foe. Therefore my judgment tells me to keep two stanzas from print at present, and perhaps for some time to come.

Thanking you again for your labor and love, I am most gratefully and lovingly yours.

WILLIAM LYMAN JOHNSON.

Lewiston, Me., October 1, 1903.

Dear Mrs. Eddy:—I wish to express to you in words, what I have mentally expressed many times, my thankfulness for the discovery of Christian Science as given to us in Science and Health.

I was healed, by reading the book, of a severe case of lung trouble of five years' standing. My first wish after being healed, was to express my gratitude personally, but I learned through older students that your life was so very busy that you did not have time to see all who might wish to see you.

I have thought lately that it might bring you a measure of joy if I sent you a message of love telling you how much I honor and try to appreciate your unselfish, consecrated life.

Yours in Truth and Love,

MISS HARRIET B. CLARK.

Boston, September 29, 1903.

Dear Leader:—I have been much interested in reading the new Manual. I think one of the most satisfying By-laws (to me) is the one which provides for the retaining of the Mother Church intact. Very few realize the struggle it took to erect this dear edifice, and perhaps fewer realize that it was your demonstration against and over all the supposed powers of darkness. To me this building stands as a monument of victory over evil. If left to me, I would never take a brick from it.

Then again we shall need the room for so many purposes. I was simply delighted when I saw the Manual. All work demonstrated by the Founder of Christian Science *stands!*

I have wanted to write you of an incident which occurred on our visit to your home last June. I stood a little to the east of the elm-tree which is perhaps a hundred feet or more from your house, while you addressed us. I heard perfectly every syllable uttered by you. As you began to speak a little bird flew into the tree and set to music the gospel which you uttered. His voice was strong, and loud as a canary, but with his loud song he did not seem to take at all from the distinctness of your utterance or from our hearing you plainly. Some birds would have been frightened at so large a gathering, but he sang as though he were a part of us.

A young miss of fifteen who came to Boston to attend the Mother Church for the first time, was there. For three days afterward she requested her room-mate and friends not to speak to her. She simply desired to meditate. She said she had received a new gospel, an inspiration, by coming into your presence, and she wished to assimilate it.

There were so many pleasant things that occurred at our Annual Meeting that if I should write them all you would not have time to read them. One student from the West said, "There are no *big Scientists* at this meeting." This was true. We were more nearly on the same level than ever before.

Your affectionate student,

EDWARD P. BATES.

Philadelphia, September, 27, 1903.

Our dear Leader and Teacher:—As the days and weeks of mortal time fleetly pass and we recognize the ever-increasing help accorded to us through the tireless effort of her whom God has called to lead us in our warfare against the seeming powers of darkness, we feel it a sacred duty as well as a joyous privilege to express, feebly though it may be, in words, our loving appreciation of her great labor of love.

This year of 1903 is, through you, replete with blessings, for two of which we are specially grateful.

Most of us longed for a complete and concise index to Science and Health, and lo! at our June Communion gathering, the Concordance appears with all its inestimable helpfulness and perfection, a glad surprise.

What a simplifier and comfort in our study, directing us quickly to just the reference needful to guide our thought, at any point of the battle, grateful possessors are we.

Now within a few weeks arrives another visitant,—our new twentieth century Manual,—a message of earnest warning, of loving counsel and admonition, of deepest longing that we may step up higher through demonstration.

Mere words seem very cold in the endeavor to convey the heart's impulse, and we feel that we can express to you our heartfelt gratitude and love in no better way than to assure you of our earnest desire and purpose to strive loyally to adhere to every precept as it may be unfolded by divine Love through you to us.

Very sincerely and gratefully your willing followers,

CHARLES H. FAHNESTOCK,
VIRGINIA PECK FAHNESTOCK.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

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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 By-laws.

THE following sections of the Church By-laws have been amended to read as follows:—

ARTICLE XXXI.

APPLICANTS AND GRADUATES.

NORMAL TEACHERS.—SECTION 1. Loyal students who have been taught in a Primary class by Mrs. Eddy, and have practised Christian Science healing acceptably three years, and who present such credentials as are required to verify this fact, are eligible to receive the degree of C.S.D.

QUALIFICATIONS.—SECT. 2. Loyal Christian Scientists' pupils who so desire can apply to this Board for instruction in one class, and if they have practised Christian Science healing successfully three years and will furnish evidence of their eligibility therefor they can enter the Normal class. All members of this class must be thorough English scholars.

ARTICLE XLII.

THIRTY-THIRD EDITION THE AUTHORITY.—SECTION 2. The Board of Directors, the Committee on Bible Lessons, and the Board of Trustees of this Church shall each keep a copy of the thirty-third edition and subsequent editions of the Church Manual; and if a discrepancy has appeared in any revised edition, these editions shall be cited as authority.

Section 4, Article XXXIII., has been amended by adding the following paragraph:—

The session of the General Association of Teachers may be held two days, closing daily not later than 6 P.M. The main topics for discussion are, *unity of action*, strict conformity to the Mother Church By-laws and to the contents of the chapter on "Teaching Christian Science" contained in Science and Health.

A Bad Practice.

WE think our readers will heartily endorse the following, which appeared in a recent issue of *The Christian Register*:—

"Is anything gained by giving to the world daily bulletins concerning great men who are dying? Details which would not be mentioned even among friends are now published and sent by telegraph throughout the world. Certainly the general health is not improved by these grewsome details, and the effect upon the mind is not wholesome."

The extent to which the details of the sick-room and the sufferings of the patient are chronicled in such cases is beyond the bounds of good taste, and there seems to be no excuse for thus invading the privacy of the home.

That the sufferer is a man of prominence does not present justification for this practice, nor does the plea that the public is vitally interested in the welfare of the patient seem sufficient. The exploitation of detail to which our contemporary refers can appeal only to a morbid sense, and it helps neither patient nor public to have the hopes and fears of the entire world centered upon the case. The *Register* truly says that "certainly the general health is not improved by these grewsome details, and the effect upon the mind is not wholesome."

The ethics of professional life impose certain restraints upon those called in a professional way to the assistance of their fellows, and the obligation of the physician, the lawyer, and the clergyman to preserve inviolate the confidences reposed in them is too well known to need comment, and it will do no harm to say in passing that the same and even a greater obligation not to betray the confidence of his patient is binding upon the Christian Science practitioner, who stands in the relation of both physician and clergyman to those who appeal to him for help.

M.

Answers to Prayer.

WE often hear it said that Christian people, and even those who make no profession of religion, have remarkable answers to prayer, and students of Christian Science are sometimes asked to explain such occurrences in the light of their understanding of Truth. As such experiences are related, one is impressed by a fact common to most of them; viz., that these unquestioned answers to prayer usually came when the divine aid was invoked in a time of dire extremity; not that the petitioners were otherwise prayerless, but that education and the weight of opinion alike, were on the side of material means either in case of illness or in great trials.

To the student of human nature it is surely worthy of the deepest consideration, that when all else fails, when the door of hope is closed, so far as materiality is concerned, there is something in man which springs up from the very ashes of despair, and cries out for God.

Jesus said of the Father, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." So no prayer is unanswered and the gift of divine Love is never withheld. The pity is that men call so seldom, and so late.

In spite of this, however, countless blessings have been recorded in human experience. It is no less strange than true, however, that those who have had remarkable answers to prayer usually turn to materiality when other trials come, and thus the experience which meant so much at the time becomes an exception in their lives.

Now it is hardly fair to charge this conduct either to ingratitude or to perversity; indeed, it sometimes seems to arise from an ill-defined fear of troubling the Almighty with matters too trivial for His notice. However explained, the fact is that generally when all else fails and shipwreck threatens, then mortals are prompted to turn from the means that no longer promise help, and cry out, "Lord, save; or I perish." None are more ready than Christian Scientists to admit that the divine aid comes in some measure to all who earnestly seek it, and Christian Science explains these special demonstrations and shows that when faith in materiality is shaken, man from sheer necessity turns to God, since reliance upon something outside of himself is inseparable from his very existence.

Like all others, the Christian Scientist comes as a mendicant at first, asking only for the crumbs which fall from the Master's table, but he soon learns through the healing what it is to be a child of God. The tender rebuke of divine Love strikes at the very root of the false sense which murmurs at supposed trials. It says, "Son, thou art ever with me, and all that I have is thine." "All that I have," —all life, all truth, all intelligence, all substance, but no pain, sorrow, war, sin; for these belong not to God,—they are not to be found in the realm of spirit, and that realm is everywhere.

Some may say, "And are we then to cease asking?" Christian Science answers, On the contrary we are to ask with fuller assurance, as children ask at their father's bounteous table, knowing that the parental love and wisdom are far greater than their need. Paul expresses this both

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clearly and strongly when he says, "Because ye are sons, God hath sent forth the spirit of his son into your hearts."

What more can ever be needed than this, "The spirit of his son;" and how can we ever forget the daring of our brave Leader, who in the name of the Christ laid claim to this, and nothing less, for herself and for all humanity,—for "whosoever will,"—the right to know and possess our birthright with all it includes? One to whom this rich blessing had come, said to a friend some time after being healed, "I have never been sick since I found out what I really am." Dr. Ellingwood Abbott says,—

Art Thou the good?
To Thee then with a bursting heart I turn
And at Thy fountain stand and hold my urn,
As aye I stood.

Forgive the call,
I cannot shut Thee from my sense or soul,
I cannot lose Thee in the boundless whole,
For Thou art all.

K.

The Passing Leaf.

THE splendor of New England's wooded hills, these autumn days, leads one to wonder if the Aurora of the north-land has not escaped the meshes of the night and drifted into milder climes, that our summer might vanish in a dream of color; and in its profusion, its variety, and its delicacy of tints, the fleeting vision has surely brought to all who, having eyes, see, suggestions of that unfading beauty which pertains to the manifestations of Spirit.

Material sense may seem to veil and obscure the glory of these manifestations, but it cannot mar or restrain them, for the clouds of this mortality are being shot through and through by that revealed and revealing word which will ultimately dispel them all and usher in the perfect day.

There are those to whom the varied aspects of nature make strong and immediate appeal, who are gladdened and helped in some degree by companionship with the fields and the flowers, the wild birds and the sky,—and yet who see in all but the expressions of an unthinking, unfeeling force. In all their getting, these "nature-lovers" have not found the true riches. They have ascended Nebo, but they have not seen "the Promised Land."

In contrast with their limited sense of being and beauty, the thought that has been awakened to spiritual truths has acquired an unmeasured gain. To look steadily away from appearances to reality, is to realize a quickening and expanding sense of Love's omnipresence, and in that measure we become sensitive to the spiritual disclosures of all that is good and beautiful in human experience. "When every form and mode of evil disappears to human thought, and mollusk and radiate are spiritual concepts testifying to one Creator,—then, earth is full of His glory, and Christian Science has overshadowed all human philosophy" (Miscellaneous Writings, p. 361).

This nobler sense becomes both the inspiration and the interpretation of life, and it enables us to see that "all things beautiful and harmless are the ideas of Mind." We now understand how "Christians rejoice in secret beauty and bounty hidden from the world, but known to God" (Science and Health, pp. 280, 15).

The falling leaves have finished their course, and in passing they are made radiant with imprisoned hues by that which is not of them but above them. They tell us not only of the "light from heaven above the brightness of the sun," but they suggest how this light, as it dawns in human consciousness, illumines, with a glory not its own, every normal human experience and relation,—every improved and improving belief,—in their passing until, like the leaves, they have all disappeared, in light.

It is the province and privilege of the Christian Scientist—the true idealist—to know and declare that the lingering shades of material sense cannot and shall not interdict an ever-increasing apprehension of spiritual reality. It is his to find in every gladsome incident, every beauteous vision, every uplifting and progressive experience of this human life, those spiritual intimations by which we may all be taught of God; and it is his to be so enriched thereby "in all wisdom" that his daily ministry to the famished, the perplexed, and the suffering of earth shall indeed prove an avenue for the divine visitation. W.

General Association of Teachers.

The following arrangements for reduced railroad rates are announced, in the interest of those planning to attend the Association.

The New England Passenger Association, Trunk Line Association, Central Passenger Association, and Southeastern Passenger Association have granted reduction in round-trip rates to Boston of fare and one third on certificate plan.

From California, Nevada, Washington, and Oregon, members may avail themselves of the regular nine months' rate to Omaha, Council Bluffs, Kansas City, Chicago, St. Paul, St. Louis, or New Orleans and rebuy at one of the above points. If the nine months' rate is not in effect from the member's home station or starting-point, the agent at such station will cheerfully ascertain and advise the nearest point from which such rate does apply, as well as the eastern point to which it will be most advantageous to purchase nine months' ticket.

While the Western Passenger Association has not given notice of its action, it is confidently expected that it will concur in the fare and one third plan.

Those who wish to avail themselves of the reduced rates are advised to consult their local ticket agents for full information.

Appreciation of the Concordance.

When the announcement of the new Concordance to Science and Health was first received, I rejoiced in anticipation and supposed I had measured, in a degree, its scope and possibilities. When the volume was placed in my hands, the first glimpse filled me with satisfaction and gratitude. Since then, I have searched its pages "as for hid treasures," and its daily revelation is indeed marvelous. Surely none can use this gift from our dear Leader, without turning again to Science and Health with an awakened assurance that it is indeed a boundless storehouse of blessings. Words may suggest my feeling of gratitude, but they cannot express my sense of the value of this work to students.—C. LULU BLACKMAN, Fremont, Neb.

Having lately obtained a copy of the Concordance to "Science and Health with Key to the Scriptures" I am pleased to state that during my first years of the study of Christian Science, I found that the book Science and Health was truly a Key to the Scriptures and it revealed the Truth; and when reading Mrs. Eddy's various books collectively, each book (by the inspiration of the author) sustained the others, and the others sustained the one. Now, to my discernment, the Concordance seems to serve as a Key to Science and Health and as we are taught in Science and Health, (p. 495), to "study thoroughly the letter, and imbibe the Spirit" the Concordance does enforce the Spirit.—EDWIN I. FREEMAN, Cleveland, O.

God does not give us ready money. He issues promissory notes, and then pays them when faith presents them at the throne. Each one of us has a check-book.—T. L. CUYLER.

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The Lectures.

At Rockland, Me.

That the subject of Christian Science is attracting the attention of many of our people was evidenced by the large number present Thursday evening, September 10, in Farwell Opera House to listen to an address by Judge William G. Ewing of Chicago, Ill. Frank B. Miller, Esq., introduced the speaker in a few appropriate words.

The Rockland Courier Gazette.

At Oconomowoc, Wis.

The auditorium in this city was well filled with an appreciative and representative audience on Thursday evening, August 20, when Judge William G. Ewing of Chicago, addressed them on the subject of Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, and was the first one given in this city. A special train brought one hundred and eighty Scientists from the Milwaukee churches. The speaker was introduced by Rev. George H. Spencer of the Baptist Church.

Correspondence.

At St. Johnsbury, Vt.

Carol Norton, C.S.D., of New York, gave an address in Music Hall, Sunday afternoon, September 13, which was well attended. The speaker was introduced by Rev. A. F. Walch, who spoke as follows:—

Friends and Fellow Christians:—I find myself most agreeably placed this afternoon. I am glad to stand in this presence and extend a hearty welcome to the distinguished speaker who is to address you, and to express my hearty good wishes to this organization. However we may differ in our individual opinions upon the great matters of faith and life, we are yet all hoping from the bottom of our hearts that our Christian Science friends may be right in their claim that they have discovered the way that shall lead to bodily as well as spiritual well-being. It is always well to be able to see the good in others, and to recognize that it is a God-given right to follow the dictates of reason and conscience. It is no longer considered a crime to think and to give honest expression to honest thought. I assume that you are honest in your thought and in your expression, and so I extend my congratulations upon the success of your great movement.

The Christian church has long been a factor in the civilization of the world; it is still a factor in the development of human character, through the establishment of the kingdom of God in the earth. However, the church is not always alert to its largest use of opportunity.

It is always necessary that the church shall keep itself free from all hindrances and go forward to do a spiritual work for men and women. The Christian Science movement comes in the name of Christ and his Gospel to reveal that power which confessedly it now lacks, of reaching out the hand with Peter and bidding the sick to rise up and walk in the Master's name. It is therefore with pleasure that I present the speaker of the afternoon, Mr. Carol Norton of New York, who will address you upon the comprehensive topic: "Christian Science, the Gospel of Righteousness and of Health."—*St. Johnsbury Caledonian.*

Applications for Membership.

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

Testimonies of Healing.

To the many testimonials of truly marvelous healing published in the Christian Science periodicals, I desire to add mine, with the hope that it may be read by some who need the help of Truth as I did before Christian Science lifted me out of my misery, and gave to me perfect health and happiness.

In my testimony which appeared in the Los Angeles Case and was published in the *Journal,* I gave a brief statement of my healing, but there were many witnesses to be heard, and since it was my first appearance before a jury my statement was not as full and comprehensive as I would like to make it.

Christian Science came to me in the spring of 1901 when everything that could offer any hope of relief in a material way had been exhausted. When it was first mentioned to me I was opposed to trying it, but no other hope appearing, I grasped at it as the last straw. From childhood I had never been strong and always had more or less trouble with my stomach. In early womanhood other troubles appeared, and as I grew in years these became more serious. For over fifteen years before I was healed by Christian Science I was afflicted with a complication of diseases that baffled the efforts of competent physicians.

I had gastric trouble, besides other severe stomach and nervous troubles. Since early womanhood I was treated for ovarian trouble, which grew more serious as I advanced in years, and from which I was told I could only be cured by having one or more surgical operations performed. During the winter of 1895 I was very ill of gastric trouble and at the same time was having severe and frequent hemorrhages. After making a physical examination, the two leading physicians of our town informed my husband that they diagnosed the case as ulceration of the stomach or the intestines, or both; that he—my husband—knew what the result of such a disease would be, and they thought it their duty to inform him of their conclusions so that he might be prepared for the worst, as it might come at any time. We were, however, unwilling to give up, so my husband managed to get me to San Francisco where another examination was made by three able physicians who said that there was no ulceration of either the stomach or intestines, but that the cause of extreme debility was due to a lack of proper nourishment, and that the hemorrhages were caused from internal hemorrhoids, from which my only hope of relief was by a surgical operation. My debilitated condition prevented me from ever having these operations performed. I was never free from pain and much of the time was so badly crippled I could scarcely get about.

In 1896 we came to Los Angeles to reside, and for the first six or eight months my condition was much improved, but after that the old conditions reappeared as bad as ever. About eight months previous to my turning to Christian Science, nervous prostration, disorder of the bowels, and insomnia set in, and from that time until the date of the first treatment I received, every six or seven days I would have sinking attacks that would last from two to four days, and from which it sometimes seemed I could not rally. The nights were passed in sleeplessness and pain. My stomach trouble became much worse so I could partake of scarcely any nourishment, and even the various invalid foods on which I had formerly lived for weeks and sometimes months, were one after another rejected. Upon the advice of the physician under whose treatment I was, I would try different kinds of light nourishing domestic food with the result that it would cause me such suffering that in a short time the stomach siphon tube had to be used, the food removed, and the stomach washed. The above-mentioned tube I used the last six months of my illness, at first every day then two, three, or four times a week. The physician told me that my trouble was both

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organic and constitutional; he said all that could be done was to find something to allay the pain and suffering, relying for recovery on my strength to outlive the diseases. In my condition we understood what that meant so far as material help was concerned, and it was then I turned to Christian Science.

The first treatment I received in Christian Science healed me of the stomach trouble, bowel trouble, nervous prostration, and insomnia. It seemed scarcely possible for one who had suffered from such long and hopeless invalidism to be thus suddenly released, or that the dark cloud could have been permanently lifted from our lives and our home; but I seemed to know that it had, and that I had not only found physical healing, but something that meant infinitely more. I can never forget the feeling of peace, freedom, and joy, which I experienced the first few months following that first treatment; from that time I have eaten all I desired and of whatever kind I wished without experiencing any pain at all or any inconvenience. I gained rapidly in strength, and within a few months I was perfectly healed by Christian Science of the ovarian trouble and the internal hemorrhoids. One of the accompanying aspects of the stomach trouble from which I had so long suffered was a great deal of headache and a confused, distressed feeling in my head so that my memory and mental faculties were seemingly much impaired. I was also subject to attacks of despondency which caused me much mental distress and unhappiness. All these conditions have been overcome by Christian Science.

As soon as I turned to Christian Science for help a copy of Science and Health was purchased and eagerly read; since then I have been an earnest student of the book. I desire to express my thankfulness for the light that has been shed upon the Bible by "Science and Health with Key to the Scriptures," and for the spiritual regeneration I have received thereby.

Words fail me to express the gratitude I feel to our heavenly Father for leading me to Christian Science, and I feel a deep sense of gratitude and loving appreciation for Mrs. Eddy, and to those who have helped me to gain a little understanding of this wonderful Truth.

MRS. F. F. MULLER, Los Angeles, Cal.

On the morning of the 4th of July, 1903, I left my home for the office feeling in perfect health. I had proceeded but a short distance when I was suddenly attacked by very acute pains running through the lungs, and these were so violent as to impede respiration. The teaching of Christian Science came at once to my thought with distinctness, that "This is Life eternal," and whatever mortal thought may present to the contrary, is false; for man exists as God's idea, and to be always conscious of this, is life and harmony. Having made a study of Christian Science I was enabled to realize, to a certain extent, that matter was not sentient nor intelligent, and therefore could not talk to me, that all real existence was harmonious.

I had not walked two blocks before all the darting pains ceased, but this was superseded by a sense of congestion where the pains had been, and unless I held my shoulders back, there was a sense of pain as though the swollen parts pressed together. This feeling, however, began to abate at once, and by noon of the next day all manifestation had disappeared.

I have no idea what this attack would have been called; this, however, I do know, that Christian Science destroyed all fear at the moment of attack, the pain ceased very quickly, the congestion subsided in a short time, and I also know that without Christian Science to sustain me I would have been very fearful of results. I feel sure that my readers will agree with me that if in this instance Christian Science only served to destroy fear, it was a great blessing.

Christian Scientists should be very thankful for the remedy that they have always at hand to help them out of their difficulties, and should rejoice in having for their Leader that noble woman, Mrs. Eddy, whose fidelity to God is known over all the earth, and is bringing to mortals a higher sense of life and harmony.

W. I. SLOWEN, Billings, Mont.

Step by step I tread the pathway that leads me out of darkness into the marvelous light and liberty which Truth reveals to me. I was induced to investigate the doctrine of Christian Science through the healing power which was made manifest to me by a dear sister in Christ who is a practitioner. She made it clear to my mortal sense that the blessing of health was for me as well as for others. My friends and intimate acquaintances who knew of my chronic diseases were amazed at my speedy recovery and declared it surely could not be a permanent cure.

This was four months ago, and since that time I have taken great comfort in studying Science and Health, in reading the *Sentinel*, and singing from the Christian Science Hymnal. While I am debarred from services in the Church of Christ, Scientist, I go to those of other denominations, for I can worship with them, having been a Methodist from childhood, hoping to do more good than I could by staying at home selfishly exclusive, yet I hunger for companionship with those who are in sympathy with me. Thanks to our Leader and to the contributors of the daily food which I receive.—E. H. WYLAND, Lynn, Okla.

I have made several attempts to give to the *Sentinel* a statement of the benefits I have received through Christian Science, but did not feel satisfied with what I wrote. It seemed so small compared to what had been done for me, but I feel I must send my testimony to show my gratitude, and with the hope that some dear one hesitating to take his stand may be benefited by my experience.

I had suffered for about nine years with what the doctor called lumbago; many tried to help me, but I grew no better. Then I became interested in Christian Science through the wonderful healing of my sister in this way after one week's treatment. She had received medical treatment for two years before coming to Christian Science. I was a little doubtful about my sister's healing being permanent, but I decided to try it for one week.

I was helped at the first treatment but not cured when the end of the week came. I then decided to give it all up, but the practitioner advised me to persevere a little longer. Through his kind instructions and my reading, I was gaining each day more strength than I ever would have gained had I been healed in my own set time. I realized that I had found the truth, and I could no longer assent to the beliefs of my old church, yet I was in no hurry to join the Christian Science Church, thinking some future day would do just as well, but here was my mistake. It was made clear to me in reading Exodus that I must stand on the side of this truth which had healed me, if I expected to receive all its benefits, just as the children of Israel were blessed by going on as one with Moses.

I decided to join the church as soon as I could, and without knowing just when, the remaining physical trouble disappeared. It was four years ago that I took my stand and I have never had any trouble with the ailment since that time. Through Christian Science my sister and I have been able to overcome many forms of sickness, and for this our hearts go out in gratitude to dear Mrs. Eddy and to the Scientists who have worked so faithfully with us.—S. M. F., Buena Vista, Va.

My sister, in a distant city, wrote me that she had for some time suffered from lameness and stiffness of the joints,

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accompanied by great weakness, which made it difficult for her to rise from a chair, go up and down stairs, and in many other ways caused great inconvenience.

She had been reading Science and Health, and other Christian Science literature which I had sent her, and was much interested.

One day, while writing to my sister, I felt most strongly the needlessness and nothingness of the lameness and weakness, with which she was afflicted, and expressed it in my letter. At the same time I had the realization that in Truth all things good were possible. I knew a child of God should not be bearing this burden, when divine Love could and would make her "every whit whole."

Soon came the reply to my letter, in which she wrote, "As soon as I realized the truth contained in your dear letter, the lameness and weakness were gone. I rose from my chair without effort. I walked across the room without any lameness or feeling of discomfort at all. I am free. I hardly dare say it, but it is true. This morning is quite damp, but I went out and feel no ill effects. It is wonderful. The demonstration was instantaneous, while I was reading your letter. I do not have the faith I ought to have all the time, but I am learning. The Comforter is teaching me."

My sister also expressed the most heartfelt gratitude for this knowledge of Principle which subdues disease,—this understanding of being that will "supplant error with Truth, . . . and silence discord with harmony" (Science and Health, p. 495). She is also thankful to Mrs. Eddy, for making known this truth to the world in practical form.

I, too, render thanks to our loving and tender heavenly Father, and to our Leader in Israel, and the dear faithful ones in Christian Science for all they have contributed to my health, happiness, and peace.

ELIZABETH E. BASS, Boston, Mass.

Fifteen years ago I accepted Christian Science, and I would like to tell how I came to do so.

My brother, after traveling to the Pacific Coast and trying many physicians, was healed by Christian Science. When he left for the coast, his friends bade him good-bye, and said they never expected to see him again, as they thought he had consumption. I was very curious to know what had healed him. I also wanted to know what had changed him so, and made him look at life so differently.

In the Bible we read, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." My brother purchased Science and Health and gave it to me to read. I took the book and would not leave it until I finished it. I knew it was what I needed as soon as I had read a few pages. After reading I went to him and told him it was just what I had wanted all my life. If I had had it in my youth it would have saved me from much. How many problems I could have worked out correctly, and how greatly I could have helped others over rough places.

Although we have met many antagonisms in our early pioneer days, yet we have achieved great victories, and glorious has been our harvest. I feel I would not be here to-day if it had not been for this truth. Before this book came to me I read my Bible and tried very hard to be good, but the more I tried, it seemed the more sorrow I had. I went to church but did not get the help I needed. I was on the brink of despair; now, however, the Bible and Science and Health are my constant companions.

When we are honest and earnest, and desire truth more than anything else, we find it, and the blessings with it. "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; . . . he will not forsake thee." God's promises never fail if we are obedient, but I found I must know what it is to be obedient.

How much the word obedience means to a Christian Scientist. It means watching every thought, not even thinking evil, but listening to the voice of Truth, and being ready to go where Truth leads.

Thank God for this revelation of truth and the patience and watchfulness of our Leader. What a transformation there would be if we all watched and worked as she has done. My prayer is that we may resemble her more and more each day as she points to our Master, and to God as All-in-all. May I always listen to the one Voice for guidance knowing that there is no other power or presence but God, good.

I have proven that Christian Science brings peace, health, and happiness, but sweeter far than the physical healing is the spiritual uplifting, the assurance that God is here, and that we are His children. Often in my daily walks I see people who seem worn and weary, longing for something better than material beliefs and human aid to help them out of the seemingly drowning errors. My heart goes out to them, wishing that they too would accept this great truth and be at peace with God and man.

Only those of us who have been helped out of deep waters can fully understand the gratitude we have to express, for the strength to do, and to bear, the knowledge that nothing can touch God's child.

We cannot expect to see or realize the beauty of Christian Science unless we understand it. When we are willing to give up the material means and ways, and work with God, and our desire is great enough, then is this glorious Truth understood and demonstrated.

Have we all shown our gratitude by embracing every opportunity to give our testimony to the truth? I regret that I have not improved every one, but even if I had, I would still have much more to tell of God's love and mercy.

If people would only accept the truth through the love of the good and not wait to be forced into it under the rod, they would escape much sorrow and pain. I came under the rod, but I can now see how many forms of bondage I might have escaped if I had only accepted the truth which makes free.

If we keep close to God in thought we will reflect love and bless all who are in need. I have had persons who do not understand the Science say: "I feel so different when I am in the presence of Christian Scientists, such a sense of peacefulness comes over me." We know that Scientists impart of their peace and love to those in need, and their influence for good is felt far and wide. They in return are blessed and go higher.

If there is any one who reads this, and who has not proved the efficacy of Christian Science I would advise him to read the Bible and Science and Health, and realize for himself that he has found a fountain of living water.

I am very thankful for *Der Christian Science Herold* as it came in time to supply a need, and I am very grateful for the Concordance to Science and Health; it came just when I needed it the most. I hope the fruitage will be so glorious that it will prove beyond a doubt my gratitude to God and our Leader.—LOUISE RAYMOND, Toledo, O.

This is my anniversary month, and I think I cannot celebrate it better than by giving my testimony in grateful acknowledgment to the truth and what it has done for me.

I was in the Union army during the Civil War, and in that service I contracted several ailments which caused me to resign my commission. These troubles were on me ever since 1862, but I managed to attend to business, and

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for this I was very thankful. I was, however, most of the time in the hands of different physicians, and no one could give me but temporary relief. I used patent medicines of all sorts—baths, electricity, all were of no avail. The more I took the worse I got.

At last I found that "Man's extremity is God's opportunity," and I accepted Christian Science as my only physician. It did not take very long until these troubles disappeared under the touch of truth. I need hardly say that doctors and drugs are now things of the past.

Ever since 1889, Truth,—the strong deliverer,—is the power that has kept me. It looked sometimes as though He would not keep me, for my fights with the devil (mortal mind) were very severe at times, but Truth was always the conqueror. The sins which so easily beset me, false appetites, fell before the sword of Spirit.

I have two living witnesses in my family to the power of Truth which "healeth all our diseases." Now I wish that I could find words to express my thanks to our heavenly Father and to our Leader, Mrs. Eddy, through whom He has given to this age a revelation of His holy name. I am also grateful to my teacher and fellow students who have so kindly assisted me when I called on them for help; especially to one, an old-time agnostic who stood faithfully by me. His prayer in truth, that God would destroy the worst enemy I had at that time, was answered. "O taste and see that the Lord is good." Our daily demonstrations glorify His name.

ERNEST J. MATZKA, Detroit, Mich.

I desire to express my gratitude for what Christian Science has done for us as a family. We have been interested about five years, and during that time my husband and I have received class instruction, and we have found it of great benefit in every time of need.

We have had a number of physical ills to overcome and in every instance have been able to meet them, with one exception, when fear seemed very great, and we called in a Christian Science practitioner who speedily helped us.

One Fourth of July our eldest boy lit a giant fire-cracker, and before he could get away it exploded and he was badly burned on face and hands. In three days the sores had disappeared from his face leaving no scar. The hand that held the fire-cracker was torn a good deal, so I bandaged the fingers as well as I could, and left him in the practitioner's care. After one week's treatment the soreness was gone, and he was healed. We depended wholly on Christian Science in this case.

Another of our children had inflammatory rheumatism, and was almost helpless; he had to be carried from one room to another. He was healed in three days through Christian Science treatment. This was over two years ago, and he has never had a return of it.

A few months ago another child had a sudden appearance of croup, and we were awakened by his hoarse breathing. To mortal sense he was passing away. My husband and I worked faithfully for him with our highest understanding of Truth, and in fifteen minutes he was much relieved. In an hour the hoarseness was removed and he had no further trouble.

At present we are on the Colorado desert without church privileges or even friends in this thought, but we have our Lesson-Sermons from the *Quarterly*, the Bible, and Science and Health, and we realize that God is an ever-present help in time of trouble. The physical healing is only a small part of what Christian Science does, for it gives that peace "which passeth all understanding."

MRS. W. G. RECORD, Imperial, Cal.

I feel that I have waited too long to express my gratitude for all the good that has come to me through Christian Science, and would like to tell how I reached a knowledge of this glorious truth.

I was a teacher in a German religious school. My church had been very dear to me in my earlier years, but in later years I felt that it did not give me the spiritual food I needed; I hungered for something better. One day in a social gathering the conversation turned to religious subjects. To my astonishment I heard that there were some people in Sheboygan who could heal the sick as Jesus and his disciples had done. This was eight years ago.

I had a sister who at that time was suffering, and I went to visit her. She was at the depot to meet me and looked well and happy. My first question was, "How are you?" She answered, "I am well." "What have you done?" I said. "I will tell you that later," she replied. I felt a sense of fear come over me and said, "You have turned to Christian Science?" She answered me simply, "Yes." Joy and fear struggled in me, for I had been told that this was the work of the devil.

That same evening we visited her practitioner, where we spent four hours. I was fully convinced that he had something better than I had. A struggle began within me, doubt tried to creep in, but I would always find my answer in quotations from the Bible. I could not conceal my joy over my new-found treasure and soon lost my position; but God was with me and protected me through serious storms.

Lately I have enjoyed the benefit of class instruction, and great blessings have come to me and my family through Christian Science. Often the thought comes to me, how can we best show our gratitude to God and our Leader; and I always receive the answer: by being obedient and faithful!

I also wish to express my gratitude to all who work so faithfully in giving us our weekly and monthly periodicals. They instruct us and constantly lead us higher. It is my endeavor to live so that I may become more worthy of all that God has done for me.

MRS. JENNIE WILSON, Plymouth, Wis.

The time has come when I feel I can no longer delay my testimony for the truth as revealed in Christian Science.

It is four years since I took up the study of Christian Science, and during that time I have seen many proofs that it is the truth our Master taught and practised.

On page 370 of Science and Health we read, "The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body."

The demonstration of this truth in divine Science, is enabling me to change my thoughts from the false material belief of life and intelligence in matter, to the spiritual facts of being as co-existent and eternal with God, and inasmuch as this is demonstrated it does bring me health.

Among the physical benefits received, was the healing of diphtheria in one treatment. I received the treatment about ten o'clock in the evening and by the following morning all fever, pain, and soreness had disappeared; the manifestation of ulcers also left in a few hours. A trouble with my eyes has also been healed, and other conditions, from which I suffered intense pain, have been restored to perfect harmony.

I am very grateful to Mrs. Eddy for her labor of love, in giving to humanity this beautiful revelation through Science and Health, and to the loving student who has labored so faithfully to bring me into the truth.

MRS. J. A. FAIRFIELD, Kansas City, Mo.

As Columbus could, when necessity demanded, lock up his charts and sail by the stars, so there are times when logic can be dispensed with, and the soul find its way by some heavenly guide.—REED STUART.

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From our Exchanges.

Association makes character. To be with God is to become godly. The effect is primarily a moral upward movement in ourselves. The effort to know the good gives power to be good. The moral effect of divine communings opens a whole inner world to us, so that it seems to be but a poor life that deals only with material facts. The voluntary personal relation thus established with the divine power opens a channel into our souls, through which God can radiate His love and His strength.

The simple fact is that we have been learning to give up the idea of going into another world to find God. The realm in which to find Him is the inner realm of to-day. His home, His kingdom, His presence, is within us. There is no mystery or artificial supernaturalism about it. Nothing is more plain than the road of good wishing and holy seeking. The sublimest fact made known by the most profound investigations of Nature is this, that the soul of the universe is open to the simplest desire of the simplest good wisher. We have never got beyond, nor shall we ever get away from, the simple aspiration, Our Father who art in the heavens.—*The Christian Register.*

Large knowledge or mental insight may separate a man from the masses, and make him feel alone in the world. But spiritual greatness, based upon sympathy and Christian love, is easy to understand. It was because the character of Jesus was so sincere and transparent, that he attracted the poor, ignorant, and sinful. He was tempted as we are, he sounded the heights and depths of human experience, he came to give spiritual truth and life to all men. "Follow me" is the command given to his disciples in all ages, and because of the limitless possibilities of the human spirit we can ever grow more Christlike.

REV. E. W. WHITNEY.
In The *Universalist Leader.*

Perfect love does, indeed, cast out fear; for if we loved God perfectly, we should love Him always, and sin would never tempt us. And therefore it is in the love of God that the formula of harmony must be sought. Even when conscious of our own sin, conscious of our self-alienation from God, and the discord that it has worked in our being, we must seek to feel the harmony above and below; that the sense of opportunity, of privilege, of glory, of God, may still rise above the sense of failure, of exclusion, of shame, of self.—P. H. WICKSTEED.

That man grows most himself who thinks most of others. He is not content with mere theological dogma, but he has in the broadest sense applied the Word to the needs of life, and henceforth it can have no narrow content for him. He also learns the lesson that the lines of our influence extend farther than we suppose, and that a little deed used of God can have a mighty effect. Thus in the proper way does his conception of the purpose of Christ's work broaden.

R. W. HOOKS.
In *The Standard.*

Grace has no greater victory than when it floods a human heart with that love which "thinketh no evil." The minister of Jesus Christ who rises above petty jealousies, who never shows hospitality to suspicion, who believes evil of his brother only upon unquestionable proof, and then with sorrow, has not only come to the heights of worthy character, but is equipped with that which will give power to his message of love as he declares it to the people.

The Standard.

No man has ever yet exhausted a single promise of God. Those who go to the greatest length in trustful obedience to the Word of God, find great blessings as they go, and realize that there are riches untold yet to be had. No one has yet found out all that Christ is to those who are in him.

Pacific Baptist.

Systems of philosophy and theology may vanish, but the primitive emotions of the humble of mind and pure of heart are the eternal feeders of religion.

The Christian Register.

Religion soon becomes a superstition when it ceases to be a practice.—*The Watchman.*

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Items of Interest.

National.

THE THIRTEENTH INTERNATIONAL PEACE CONGRESS.

The thirteenth International Peace Congress convened in Boston last week. Mr. Edwin D. Mead, who was chairman of the opening meeting, presented Secretary Hay, who welcomed the delegates in the name of the United States Government, with a quotation from the Secretary's own words at the recent meeting of the International Press Association at St. Louis. Said he:—

"The highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council, if it taught us all that mutual knowledge of each other, which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time

'When light shall spread, and man be liker man,
Through all the season of the Golden Year.'"

Secretary Hay said, "If our example is worth anything to the world, we have given it in the vital matter of disarmament. We have reduced our army to its minimum of 60,000 men; in fact, we may say we have no army, but in place of one a nucleus for drill and discipline. We have three-fourths of one soldier for every thousand of the population—a proportion which if adopted by other Powers would at once eliminate wars and rumors of wars from the daily thoughts of the chanceries of the world."

At the Consecration Meeting, held in Tremont Temple, Dr. Reuen Thomas said that the fact that there should be need of a Peace Society in the twentieth century is enough to produce a feeling of humiliation in every Christian clergyman. Our hope for everything that is high and noble is in the Churches, yet how often we are informed that the Church has lost its leadership. The fact of the matter is, that our Churches are not Christian. Christianize the Churches and you will stop war. Rev. Charles G. Ames said he was glad people were getting to be uncomfortable; it showed that they were conscious they were wrong.

Elie Ducomun, presenting the report of the "Peace Bureau," permanently established at Berne, Switzerland, said, "Would the Powers, if an offer of mediation by them should be rejected, find themselves necessitated thereby to have recourse to the use of military force to impose peace? Such is not our opinion. For, before having recourse to such extreme measures, the Powers would still have at their disposal other means of coercion. The most efficacious of these might possibly be that of rigorously closing their exchequers to the further appeals of Russia and Japan for new war loans. It is well known that the treasuries of the two belligerents are exhausted at the end of every month, that their war expenses reach enormous figures, and that, left to their own financial resources, they would be absolutely incapable of continuing the struggle under present conditions.

"Under these circumstances Russia and Japan are at the mercy of those who make loans to them, and they could not keep up the campaign for two months if they were not sustained by the hope that their foreign creditors would make still further advances to them in order to save what they have already loaned."

Edwin D. Mead of the American Committee, welcoming the Congress, said,—

"We do not forget, be sure that none remember so constantly, that our own republic, from which it was indeed your right not to expect it, has yielded in these days to the temptations to make herself also a great naval Power and indulge the hoary old ambitions of commanding respect by force instead of by ideas and the neighborly hand. We acknowledge the justice of your warnings and reproaches. We do not resent them; we thank you for them. We thank you for reminding us, as you have done with such eloquence and feeling in the last two days, of the principle of the founders of our republic, and the high duties of leadership in the path of peace and order which the republic by its history and position owes the world. If in the great temptations of our opulence and power some of us are in danger of forgetfulness and faithlessness, may the presence of so many of you here from nations whose burdens and dangers are so much greater than ours, and who need the support of every influence of ours upon the right side and not the wrong side, help to call us back to our great national ideals and our better selves. Of this be sure—that the American people are waking up. They will declare to-morrow that all playing with fire of militarism in this republic must forever cease.

"Men tell us war will cease in this world and our dreams come true only when the millennium comes. I pity men who have such poor notions of the millennium. The evils which we fight are among the grossest and most barbarous. They befit only the early and low stages of civilization. Our effort is but to clean the Augean stables. Horrors and wickedness such as those going on at this hour in Asia ought to be so far behind as not even to be mentioned among civilized men. Toleration of war in this twentieth century after Christ is like setting up the Ten Commandments on the walls of Christian churches, warning presumably decent Christians not to steal or kill or commit adultery. Put the beatitudes on the walls of your churches. It is only when we have done forever with such savage and gross forms of wrong as war that we shall be in a position to make a first fair and decent start for the millennium."

M. Houzeau de Lehaie, Senator of Belgium, and President of the Sixth International Peace Congress held at Antwerp in 1894, was the first of the foreign delegates to respond to the American welcome. Closing in English, M. Lehaie said that those who know war are not those who make war. They sit quietly at home who send others to be crushed or maimed on the battlefield, and who spend the money which they themselves do not pay. They know nothing of the miseries they entail on others. Here in America forty-five States exist in unity. How long will it be before the states of Europe may do the same? How long before the people shall say to their rulers "stop your wars and your armaments; we want men to walk in peace together"? The last century saw the rise of the United States of America; he predicted that this century shall see the United States of Europe, and the next the United States of the World, existing in justice, amity, and peace.

For Germany Dr. Adolph Richter, President of the German Peace Society and President of the Eighth Peace Congress at Hamburg in 1897, responded,—

"If we feel that the peace movement goes on slowly," said he, "if there are still places where the gun and the sword rule, we ought not to lose courage. We are fighting against an evil entrenched behind the centuries. War has long been looked on as a measure to gain people their rights; we peace people hope for the time when war will be looked on as a great wrong and even as a sin."

Hon. Thomas Snape, Alderman of Liverpool and long President of the Liverpool Peace Society, responded for Great Britain in America. "Universal peace," he said, "is as sure as the triumph of civilization over barbarism."

John Olseen spoke for Norway. He said, in part, "I have seen your great cornfields, your great prairies, and your Rocky Mountains, all so different from the old country, from Europe. We have not seen here your streets filled with soldiers and millions spent for fortresses. We know that great armies are a foe to peace, for great armies must have something to do. It has been said that great armies prepare the way for peace, but that is one of the lies that has blinded the Old World. They are obstacles to peace. You have proved that it is not the greatest nation that gains the victory."

Memorials to the Emperors of Russia and Japan, urging them, either by direct negotiation or by recourse to mediation of friendly Powers, to bring about an end of hostilities, and to the other signatory Powers to The Hague Convention, reminding them of their duty to impress upon the belligerents the desirability of making peace, were ordered by the Peace Congress at Wednesday's session in Tremont Temple.

The chairman, in announcing that Julia Ward Howe would speak, said, "I wish absolute quiet. Her voice is sweet, but not strong." "But it carries far," interposed Mrs. Howe, and the applause was deafening. "There is one word I have not heard as often here as I should have liked," she said, "and that is a word as holy as peace—the word justice. We should be able to assure the combatants that that will be considered. We want more than The Hague Tribunal as it is at present. We want the best tribunal in the world, which should be employed to give that justice. It is an ignoble peace," she said with strong emphasis, "that is not based on justice. The tribunal should be able to appeal to high heaven and say that each decision is one of which heaven itself will approve."

President Gompers of the American Federation of Labor, said at the workingmen's meeting that the men and women of labor bear the burden of war.

Pete Curran, representing one million five hundred thousand British workmen, said,—

"If all these congresses are to do is to meet annually and pass abstract resolutions, they may as well not meet at all. What is needed is continual pressure on Governments."

"The settlement of international controversies by war involves the destruction of hundreds of thousands of young men. Could any rule, code, or method be more void of reason and justice? What would have been the condition of the human family to-day if the bravest and best, the noblest and the most unselfish, could have lived rather than have been sacrificed upon the red fields of war of every country and every age? . . . The intelligent world will not long endure the burden of great standing armies and enormously expensive navies, and there never has been a more favorable time for a candid, fair, and impartial discussion of this subject."

The Hon. Carl Schurz in a recent letter says: "It is useless to say that 'if you would have peace, prepare for war,' when at an enormous cost you prepare for war while there is not the slightest danger for your peace."

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Minister's Experience.

L.

A LITTLE more than three years ago, I caught a glimpse of Christian Science through the sore necessity of one to whom I owe more, in a human sense, than to any other. In its application to this dear one, I saw a little of its power to heal. I then bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been studying it regularly with increasing interest, satisfaction, and benefit ever since. In this pursuit I have been much helped by other and more experienced students, through whom I first learned of Science; by my faithful teacher, and by the publications of The Christian Science Publishing Society.

In the autumn of 1890, after the second session of my university course had been interrupted by illness, I was appointed a "student missionary" of an orthodox church in Canada to a "mission field" near our old home. Here I found my health equal to the task of preaching and visiting, though I was afraid of the strain of college studies. After a year, I returned to Queen's University (Kingston, Canada), but with a run-down feeling. Before the year ended, our home circle was broken by the sudden death of a very bright and affectionate sister. Owing to ill-health, I did not return to college after the Christmas holidays, but was given charge of a vacant pastorate in the country, where I remained for a year. I then returned to Queen's, pursuing my studies during the session and preaching during the summer. Thus I completed a course in arts.

The college work, especially in philosophy, English literature, and political science, upset and transformed very completely the religious traditions of Calvinism and the literal belief in the Scriptures in which I had been reared. Hence, though I loved the preaching of the gospel as I understood it, and found much spiritual encouragement in the college Y. M. C. A., I found the Westminster Confession of Faith so distasteful that my entrance to the Divinity Hall was postponed and postponed. However, more than a year after being graduated in arts, I passed the matriculation into theology, and began the study of divinity under Principal Grant.

It is very generally conceded that of Canadians there hath not arisen a greater prophet than George Munro Grant. He was a liberal theologian, regarding the higher criticism or literary criticism as the special "Charism," or gift of the Holy Ghost to this age; an inspiring teacher, unfolding his views with wonderful clearness, vigor, and leavening influence from day to day and from year to year in the class room. Loyalty to one's highest conception of truth, to Queen and country: freedom of thought, tolerance, unity, mental activity, and a broad outlook, these were some of the qualities inculcated and nobly lived by one whom many loved to call "Principal." Admirable courage, simplicity of habit, work and a constant aim at a spiritual interpretation of life, the Bible, and everything, characterized him, therefore his teaching in theology was not dogmatic but vitally suggestive. He would say, "The old theology is inadequate, and the new theology has not come." "No satisfactory doctrine of the atonement (at-one-ment) has been formulated." "Sin is not a final reality." "God is best conceived as Love, manifested in sympathy, righteousness, and self-sacrifice." Also he taught us to distinguish between "the historical Christ" and "the essential Christ," between Jesus and the eternal Spirit, the Comforter. I mention him and his teaching in this connection, because he seems to me to have pointed to the Promised Land of Christian Science, though not entering it here himself.

After three years under his teaching, I found myself unable to subscribe to the "Confession of Faith" for license to preach. The Principal recommended that this might be done "in the spirit," though quite impossible "in the letter." After spending a year at that problem I thought that I saw my way, and subscribed accordingly. After licensure, still much unsettled in thought, I went to supply temporarily a Manitoba mission field, but was not ordained.

During my last session at college, my attention had been drawn somewhat to Christian Science. In fulfilment of a promise, I attended a Sunday service, a Wednesday evening meeting, and a lecture, and borrowed a copy of Science and Health from a Scientist who, with characteristic wisdom, was not going to lend it until I quoted Jesus' saying, "Give to every man that asketh of thee." I read it through, mostly, was impressed, but thought that Christian Science taught that all is Mind, to the exclusion of all concrete reality. I reasoned that to say, "All is Mind" was the same as to say, all is blank, without identity; and that, while it might be soothing to the nerves, it was one-sided, and therefore untrue. Yet, that there was good in Christian Science, I could not deny, and part of the philosophy at Queen's was to find a "soul of goodness in things evil." I was much impressed with the thought of one Mind, intelligence, Spirit. My preaching was along the line of "As many as are led by the Spirit of God, they are the sons of God." Of course I thought all the while that Christian Science was disposed of, so far as I was concerned, though I was wishing it were true, being much perplexed for years about the place of miracles in the gospel narratives, as well as with the whole problem of God, freedom, and immortality. I longed for a system of truth and a right understanding of it. I had almost entirely ceased to believe in or preach miracles, as I could not understand them. I preached ethics, the Golden Rule in so far as I understood it. But when I was brought to where I saw a sign of the healing in Christian Science, I got a glimpse of the truth. I then saw that it taught, not that all is blank, but that "all is Mind and Mind's idea" (Science and Health, p. 492), that Mind is expressed in the real, spiritual nature of everything. My eyes were opened. I saw the clew to the healing and teaching of Jesus. I saw the Comforter, Divine Science.

My way out of the old theological position and the old philosophy of matter manifesting spirit was not easy, but Christian Science had hold of me, I could not do without

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it, and it has been and is a blessed and brightening path upon which to enter and travel. As we go on, and find that by study, by the use of the privileges provided for instruction, and by practice, we not only get help and healing, but we learn how to help and to heal others, then we learn to love Science, and to love and revere the noble, gentle woman who so faithfully leads us on out of darkness into God's light.

Grateful Recognition.

WILLARD S. MATTOX.

On page 58 of the Manual of The Mother Church, we are told that "it shall be the duty of every member to daily defend himself against aggressive mental suggestion, and not be made to forget, nor to neglect his duty to God, to his Leader, and to mankind." Our duty to God is manifestly to be obedient, to acknowledge His will as our only law, to be constantly grateful to Him for continuous life, for a perfect body, and for perfect health; to be grateful to Him for an infinity of good things, for a limitless universe filled with countless spiritual ideas, each in its own degree perfect, and among which we live and move and have our being.

Our duty to our Leader is to be properly thankful for her heroism, for her self-abnegation and splendid achievements. It includes constant watchfulness, lest by thought or word we add to the cares of the noble woman who so patiently and uncomplainingly bears universal burdens in order that we may make our demonstrations. Our duty to mankind is to so express Truth in our thoughts, acts, and speech that we may stimulate men to make an endeavor away from sin and disease; to so present the Science of living in all its winsomeness that it will attract all who are weary of egotism and tired of pain; to so voice divine Love that the suffering human sense may take courage and begin to lay hold on hope and good cheer.

In performing our duty to God, to our Leader, and to mankind, we shall have much to do and something to say, and we may meet those who do not agree with all that we do or say. There are some, for example, who find fault with us because we love our Leader and say so. In our Wednesday night meetings many a man partially discharges his debt to her by publicly acknowledging some benefit, derived from the truth she was good enough to see, and brave and loving enough to utter. It is not surprising that men and women reclaimed from misery and degradation, who have been lifted from the very depths should overflow with gratitude for the one who, though knowing them not, has labored with unselfish devotion, to make their individual redemption sure. And it is not strange if the world now and then hears a part of the glad song of thanksgiving, nor is it very strange if the world, knowing not the cause of rejoicing, knowing nothing of the contrast between the hell of mortal belief and the heaven of peaceful understanding, should complain that all these people should express their gratitude and affection as they do. The chorus of thanksgiving cannot be repressed. It has its beginning deep down in human hearts regenerated, it comes from those who are well and sane and clean and valuable to themselves and others to-day because one has lived near enough to God, good, to catch a glimpse of the radiant beauty of holiness, and has reflected enough of what she saw and heard to inspire in others an earnest desire for better living. As a matter of fact, our critics would have something to talk about, if we were not thankful. They would have a case against us if we held our peace.

An illustration nearer home will accentuate the argument. Suppose that a man finds himself face to face with financial ruin. Forces over which he has seemingly had no control, bring about a series of reverses, and he is confronted with failure, a wrecking of all his hopes and ambitions. His resources are exhausted, his energies paralyzed, his situation is desperate. A friend comes to his aid, saves him from disgrace and poverty, establishes his business, encourages the drooping thought, and restores hope and manly endeavor. Would it be counted singular, if that man and his family sang the praises of their benefactor? Would they not rather incur the severest condemnation if they forgot what they owed their friend? Though they never ceased to recount the generosity which was their salvation, they would awaken no complaint, no criticism. If we multiplied such an obligation an hundredfold, we could not measure the debt of those who "love to tell the story" of their redemption from nameless suffering, and who turn their gaze lovingly toward her who has labored unceasingly for them, without hope of reward or recompense other than the consciousness of a God-given mission faithfully performed. Neither wealth, nor earthly fame, nor the applause of multitudes, could compensate a tender woman for the buffetings and cruel misrepresentation which have been heaped upon our Leader. Not for gain, nor for personal following, could she be induced to endure the indignities put upon her by the world's hatred of every reformer. Remembering her toil and sacrifices, and knowing that she has endured all this, and more than we will ever know, is it a wonderful thing that Christian Scientists are grateful to Mrs. Eddy?

All this finds a parallel in the incident recorded in the 19th chapter of Luke. Jesus was meekly making his triumphal entry into Jerusalem. On the way, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen." And why not? Their joy and gratitude were natural and spontaneous. It was not prearranged nor spectacular. But the critics were there. And as they kept pace with Jesus in the throng which surged around the humble beast he rode, they called out to him to rebuke his disciples. It is not improbable that those who were loudest in their demands upon him were safely inconspicuous in the background of the crowd. They asked Jesus to rebuke his followers because they were grateful to God for His messenger, and he said, "I tell you that, if these should hold their peace, the stones would immediately cry out." And so to-day, "the Pharisees from among the multitude," complain of our gratitude and say, "Rebuke thy disciples," and the answer to-day is as it was then. It is impossible to check the impulse to be grateful, because it comes straight from God, and brings with it health. "A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372).

Jesus once cured ten men of leprosy. They were all healed at the same time and told to go to the priest and meet the requirements of the Mosaic law. They went, and one of the ten came back to Jesus to thank him. Note the impersonal tone of Jesus' comment, "There are not found that returned to give glory to God, save this stranger." He conveyed the idea that gratitude to the healing Truth must be expressed, and that it would take the form of thanking God's chosen one, the avenue for good through whom good can best work. The metaphysics of this position is further explained in Science and Health, page 94, "Of the ten lepers whom Jesus healed, but one returned to give God thanks,—that is, to acknowledge the divine Principle which healed him." To-day, when thousands acknowledge their healing through Christian Science, and thank God for it, they naturally include in their gratitude, the one through whom God has manifested His love.

It has been the misfortune of clear-sighted, keen-visioned reformers, to be misunderstood or undervalued by their own generation. So true has this been, for so many thousand years, that it was crystallized into a readily understood

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saying, in the words of Jesus, "A prophet is not without honor, save in his own country." Moses was not popular with the mass of the people he strove so faithfully to save. They murmured often, because they did not understand him. They were too close to his greatness. But the descendants of the very people who rebelled against him, held him up as an ideal. Ezekiel was warned by Wisdom that the message of Truth he carried would be rejected, and he was prepared to meet opposition and criticism. Comparatively few people in any stage of the world's development have been able to get a large view of affairs and estimate with any degree of fairness or correctness the value of the various influences at work in society. Happy the man who is so wise that he can do no injustice to present accomplishments, who sees virtue and good where they exist and is glad for all the virtue and goodness he sees, in whatever human form it may be presented. Those who owe life itself to Christian Science would be recreant indeed if they failed to recognize their obligation to their benefactor, not only because she has done something, but also because of what she *is*. Extravagant praise and hysterical exhibitions of emotionalism will not be confused with that joyous, yet withal dignified, expression of a laudable and praiseworthy sentiment which the world cannot understand, chiefly because it has never possessed it.

Divine Guidance.

BEULAH G. HINES.

In dwelling on the thought of divine Principle as Love, we can readily see the innumerable ways in which Principle enters the smallest affairs of our lives if we only think quickly enough to avail ourselves of Divine guidance. Have we ever thought of what it means to be unprincipled? Even in a mortal sense, if we were accused of being unprincipled how quickly would we resent the accusation, or seek to remedy the evil, whatever it might be. In my own experience, I have many times rejected an error quickly and decidedly, because it appeared an unprincipled thing to think, say, or do.

Our text-book teaches us that Principle means God, Life, Love; and the command to obey God is imperative. In proportion to our obedience we are protected by Principle in every way, and we feel in such accord with good that our sense of power over evil will grow in strength until we absolutely know that God's commandment uttered through His ideas, cannot be broken.

I love that saying of the Master, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." It gives us rest to know that every good motive and action comes direct from our Father, and that all the good in the world is our inheritance from Him, and that it remains indestructibly in Him, even as we remain indestructibly in Him.

We sometimes hear good people say that their motives and intentions are good, and yet that good results do not follow. Both of our best authorities, the Bible and Science and Health, emphasize the necessity for action. Our text-book says that "there is more Life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins" (Science and Health, p. 376). We also hear Jesus saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We cannot sit still and say, "Principle governs, and my motive is right;" we must prove that Principle (not self) is governing, and we must act in accordance therewith.

In our work, and particularly in our relations with our fellow-man, we need to bring more of Principle into thought and action. We need to watch our thought of our fellow-mortals lest it be an *un*principled thing of which we would be ashamed if it were openly known.

By guarding the inward thought, the outward act will be guarded also,—guarded, guided, and made manifest by and through divine Principle, Love. This is God with us, telling us just what, when, and how to think, speak, and act at every moment for our brother as well as for ourselves, until our lives are beautifully rounded out on the lines formed by Principle.

"All that I have is thine."

CATHERINE MAY.

The elder son was in the field; he had been working throughout the heat of the day. No doubt he was weary, hungry, thirsty, and needed rest. As the night drew near, he sought his home for the needed refreshment. Hearing music and dancing, he called one of the servants and asked what these things meant. He was told that his brother was come, that his father had "killed the fatted calf," and that his friends were making merry.

A sense of error entered his thought and he was angry and impatient. He had been working for his father many years, and no evidence of appreciation had been bestowed upon him. He would not go into the house, but chose to stay outside, and put on the garment of self-righteousness. His "incorrect reasoning" led to practical error. "The wrong thought should be arrested, before it has a chance to manifest itself" (Science and Health, p. 452).

Did the father leave him in his error, in this story? No. He came out to meet him, and "intreated him." Then error called louder than ever. "Lo, these many years do I serve thee, . . . and yet thou never gavest me a kid, that I might make merry with my friends."

Now note the father's kind reply, "Son, thou art ever with me, and all that I have is thine." What do these words mean in the light of Christian Science? All life, all truth, all love. The idea is almost too great to comprehend! Of whom is it said, "Thou art ever with me"? Those "who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

"God combines all-power, or potency, all-science, or true knowledge, all-presence" (Science and Health, p. 466). Son, daughter, "All that I have is thine."

[Written for the *Sentinel*.]

My Ambition.

E. B. M.

O, were it mine to sing a song
Whose sweetness, at my feet should hold
The spell-bound thousands, all untold,—
I'd rather far it were my part
With comfort e'en one life to fold,—
Bind up one broken heart.

O, were the power mine to paint
The fairest picture, to amaze
A wond'ring world that there should gaze,—
Oh, Father, I would ask instead
Thy healing truth to bear and raise
My brother from his bed.

O, were it mine to have my fame
Emblazoned high on yonder star,—
Dear Father, I would rather far—
I humbly pray in earnest tone—
One life be cleansed which sin doth mar,
And that, oh Lord, my own!

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Selected Articles.

Christian Science Indorsed.

If the Supreme Court of New Hampshire had planned any public testimonial to Mrs. Eddy at her home city of Concord, it could not have done better than it has in deciding that the practice of Christian Science is and of right ought to be legal. With the Supreme Court's seal stamped upon her doctrines, Mrs. Eddy has reason to grant general amnesty to enemies and to the faint-hearted within her own ranks.—*Boston Record.*

The Spead-Tomlinson Case.

The decision announced by our Supreme Court Tuesday in the Spead-Tomlinson case is undoubtedly the most important legal victory yet achieved by the followers of Christian Science. The right to practise Christian Science in the healing of disease was practically involved in the suit; for if the contentions of Mrs. Spead's attorneys had been sustained by the court, no Christian Science practitioner could have undertaken the treatment of a patient or expressed to a patient his belief in the efficacy of his system without rendering himself liable to an action for damages in case of failure to effect a complete cure. These contentions are effectually disposed of by the opinion rendered Tuesday, and the right of the Christian Scientist to treat in accordance with his system persons who desire that method of treatment, as well as his right to express his honest belief in the merits of the treatment, is established.

While the question whether a Christian Science practitioner is required to take out a license like an ordinary physician, and the question of the liability of such a practitioner to criminal prosecution under special circumstances, has been passed upon by several courts with results almost uniformly favorable to the Scientists, the fundamental question of the Scientist's common-law right to practise his system of healing as ordinary physicians are permitted to practise theirs, has never before been authoritatively determined. The clear and forceful reasoning of the court's opinion must carry conviction to the minds of the legal profession and the general public alike, and it may be predicted with considerable confidence that Tuesday's decision will be generally followed in other states where the same questions may arise.—*The Daily Patriot*, Concord, N. H.

Its Tenets all for Peace.

Apropos of the Peace Congress now being held in Boston, the Wednesday services at the Christian Science Church last evening dealt with the subject of peace, and the First Reader of the church read selections from the Bible and from the Christian Science text-book bearing on that subject. The hymns selected for the occasion were in the same line of thought. Among the selections from Science and Health, the Christian Science text-book, the most appropriate, perhaps, was the following:—

"One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'"

After the opening exercises the meeting was given into the hands of the congregation, who occupied the time in short talks, many of them indicating how Christian Science had helped them to adjust their differences with their fellow-men through brotherly love and without strife and contention, pointing to the fact that the differences of nations could be settled by the exercise of the same principles. If all men were Christian Scientists, it was contended, war would end at once, because the practice based upon the principles of Christian Science would not permit of any conflict whatever.

One of the speakers said in closing, "Following the Master in demonstration, Mrs. Eddy, the Leader of the Christian Science movement, has shown men how to understand and in what manner to obey the divine Principle which subdues hate with love and ends wars. In proportion as her life-work is known, it will be seen that as a true peacemaker she stands among the blessed ones of all ages, and if Christian Scientists but do their work aright, they will aid in bringing public opinion under the government of the Prince of Peace, and so make theories of war obsolete."—*Boston Herald.*

Considerate Attention.

Perhaps the public may have noted that the opposition to Christian Science, which was very much in evidence a few years ago, is dying out.

Worldly as a majority of our people may be, they have been quick to recognize the goodness which is in the new cult.

There is nothing in Christian Science which would suggest imposition. Faith is the foundation of the belief which has Mrs. Eddy as its chief exponent. Those who accept this good woman's teachings live pure and upright lives. As pious as the Pilgrim Fathers, the Christian Scientists are more liberal than those pioneers of religion in the New World.

Since the immortal Declaration of Independence was given to freemen, our people have held that all men are "endowed by their Creator with certain unalienable rights," among which are "life, liberty, and the pursuit of happiness." As men and women are happy in their religion, any belief which contributes toward the happiness of the world must at least receive the considerate attention of the American public.—*Albany* (N. Y.) *Press-Knickerbocker.*

The Scriptures tell us that "God saw every thing that he had made, and behold, it was very good." Paul says, "The things which are seen are temporal; but the things which are not seen are eternal." Many similar Scriptural classifications could be quoted, if space permitted. The late Professor Huxley wrote, "I repudiate as philosophical error, the doctrine of materialism." "What is this terrible thing called matter, after all, except the unknown, hypothetical cause of states of our own consciousness?" Professor Allen Gray, writing of the eminent natural scientist, Professor Tyndall, says, "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence." To say that matter is "reality," as Rev. Randle is reported to have said, is to espouse the side of those characterized by Professor Allen Gray as "abject materialists." It is unfortunate that those who claim to be champions of religion, should be found using the notions of the rankest materialism in their arguments against Christian Science. CLARENCE A. BUSKIRK.

Muncie (Ind.) *Star.*

A Correction.

The Selected Article in our issue of September 24, which was attributed to the *New York Advertiser Gazette* should have been credited to the *Geneva* (N. Y.) *Advertiser Gazette.*

A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each, $2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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The Lectures.

Cedar Rapids, Ia.

Bicknell Young lectured last night [September 17] at Greene's Opera House, under the auspices of First Church of Christ, Scientist, on the subject of Christian Science. The lecturer was introduced by John M. Grimm, who said in part,—

Most of us have been taught to believe that everything on earth, including health, should be held subservient to a proper consideration for the future; then how intensely interesting and supremely important is the discussion of that subject which deals not alone with health and happiness, but with our future state as well.

Less than forty years ago the Rev. Mary Baker G. Eddy first proclaimed that interpretation of the Scriptures which applies Scriptural law not alone to the saving of souls but to the eradication of disease and the saving and restoring of the peace and harmony of human life. To-day her church has nearly one thousand congregations and over thirty thousand members. This wonderful growth has been obtained during a time when all creeds and religions have been under the lime light of skeptical and scientific criticism. Volumes of testimonials have been written by God-fearing men and women of high standing and intelligence, proclaiming what has been done by this religion to relieve suffering and brighten life. Such a record of growth and achievement surely challenges the respect and careful consideration of the most thoughtful and critical of the age.

Cedar Rapids Republican.

Osborn, Mo.

The lecture delivered by Judge William G. Ewing of Chicago at the Osborn Opera House, September 10, was listened to by an attentive audience of about three hundred people out of a population of only about four hundred. He was introduced by P. M. Hatch, editor of the *Osborn Enterprise*, who spoke in part as follows:—

It is not my place to-night to speak either for or against Christian Science; the argument if any will be made by the lecturer, but I may say this of the members of that body, in so far as I have observed them: they are earnest, honest, and in my judgment come close to living up to their convictions, and of all people I know they least find fault with or antagonize other people.

The student of history finds that during all the time covered by written history the man or woman who teaches an advanced thought in the moral domain meets with not only prejudiced, but usually active opposition, and often real persecution from the rest of the world who always imagine, and usually with good cause, that their own theories are endangered.

He who comes bringing a new message for the uplifting and betterment of humanity is an evangelist. If this man has a message of moral truth new to you and me, he is a direct messenger to you and me from the fountainhead of all truth. If his words are false they can do little harm, if they are true, while we may forget the speaker, may forget his words, still the truth that is in them will outlast the ages. I think it is one of the beliefs of the Christian Scientists that only those things that are true are real, all error is a shadow. I do not know if this is so, but I think I know that nothing that is good and pure and true can pass away, or ultimately fail. Truth will triumph over time and the wreck of worlds.

Gentlemen and ladies, I introduce to you Hon. William G. Ewing of Chicago, who cannot fail to entertain you, and who, I am sure, will speak to you words upon which you will do well to reflect.—*Correspondence.*

Montreal, Can.

The Kings Hall was crowded Thursday [September 22] with an attentive audience, to listen to the lecture on Christian Science, delivered by Judge Septimus J. Hanna, under the auspices of First Church of Christ, Scientist, Montreal. Mr. F. W. Sim of Troy, N. Y., introduced the lecturer in the following words:—

It was my good fortune about fifteen years ago to attend a meeting of the National Christian Scientist Association in New York City, and to listen to an address by Judge Hanna. His presentation and illustration of Christian Science have, through all these years, remained in my thought a help and stimulus. Those were pioneer days in Christian Science organization, and among the many activities put in operation since that time by our Leader, Mary Baker G. Eddy, none have produced greater results than the Board of Lectureship, of which Judge Hanna is a member. Through it the truths of Christian Science are presented in an official and authoritative manner, following the commands of our Master, "Go ye into all the world, and preach the gospel to every creature," and "As ye go, preach, saying, The kingdom of heaven is at hand," with the results that the sick are healed, the sinful reformed.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we read, "The time for thinkers has come" (Pref. p. 7). This time has come to you to-night, and we ask you to consider thoughtfully and ponder deeply the Christianly scientific statements presented to you, and with Paul, "Prove all things, hold fast that which is good." Christian Science brings to you nothing that you have not always possessed; it takes from you nothing you really have; it is the Gospel of Restoration, it restores to you health, harmony, success, peace; and restores you to right relations with God,—divine Principle,—whereby man has dominion over all the earth. Thousands of men and women in this and other lands are blessing God for Christian Science, that has brought to them freedom and the restoration of their divine rights.—*Correspondence.*

Galena, Kan.

Judge William G. Ewing lectured on Christian Science for First Society of Christ, Scientist, Galena, Kan., at Sapp's Theatre Thursday evening, September 15, to a large and intelligent audience. The lecturer was introduced by Judge E. E. Sapp, who spoke in part as follows:—

I have been told that this is a new religion. This cannot be; religion cannot be new, it must be old, if it be religion, for religion is only right actions. In the fullest sense and meaning, there are no new right actions. I am told that this religion takes the wrinkles out of one's face and the scars from one's heart. If this be true, then it must be good. If in the hurry and rush of the busy world one can be taught to stop and think of the duty he owes each to the other, then it ought to be done, and this is what I understand the speaker will address you upon to-night, and I know that he will receive not only a respectful but intelligent hearing, and that each of you will take and hold that which is good.

I have the pleasure of introducing to you Hon. William G. Ewing of the city of Chicago.—*Galena Times.*

Lectures at other Places.

Greeley, Col.—Judge William G. Ewing, May 8.

Waterford, Wis.—(Auspices First Church of Christ, Scientist, Beaumont), Bicknell Young, September 4.

London, Ont.—Judge Septimus J. Hanna, September 11.

Hurley, S. D.—Miss Mary Brookins, September 13.

Port Hope, Ont.—Judge Septimus J. Hanna, September 19.

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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 Mother Church Building Fund.

[We are very glad to give a prominent place to the following letter.—EDS.]

To the Editors.

Our beloved Leader directs that in her behalf you notify, through the Christian Science periodicals, the dear friends, students, patients, churches, and all who have contributions for the Building Fund of the new Mother Church kindly to send their money direct to the Treasurer, instead of sending it to Concord. The clerical force at Pleasant View is not adequate to give the voluminous correspondence thus entailed the attention it deserves. The Pastor Emeritus is glad to note the growing interest in the new building project and bids God-speed to the enterprise. She knows of the ingathering of the funds by the reports that "the walls are rising into view," and thanking one and all for the generosity, self-sacrifice, and benevolence manifested to build the house, she will greatly appreciate the relief which will result from an obedient regard for this simple request.

The extra contributions for the Concord church were sent to our Leader, and with one mind, but the reasons therefor do not exist in the present case. Mrs. Eddy was building that church and did build it literally, because the money contributed by others was sent to her and she in turn paid it over to the trustees of the Concord church building fund to be applied as needed.

Fraternally,
GEORGE H. KINTER.

Pleasant View, Concord, N. H., October 10, 1904.

Changing Opinions.

THE following article is copied from the *Boston Transcript*:—

"Now comes a Paris physician who says that it is all wrong to boil drinking water, as the municipal doctors direct when there is danger of a typhoid fever epidemic. Professor Charrin of the College of France is the learned authority who is quoted as denouncing the popular theory that the fever germs being destroyed by cooking them well, the danger of sickness is avoided. Professor Charrin's doctrine is that in boiled water not only is the deadly microbe destroyed, but also the microbe which even more than the dog or horse deserves to be called the friend of man. The beneficent microbe is that which assists at the digestion of such substances as cellulose and albumen. If he is boiled out, these intractable substances set up irritations which end in enteritis and other maladies. Another eminent French authority, M. Pages, agrees with M. Charrin in saying that boiled water seriously impedes digestion and attacks the assimilative organs. 'It may,' he says, 'save you from typhoid, but the risk of typhoid is in any case very small, while if it does save you, it exposes you to a host of other ailments no less mischievous.' 'If you do boil drinking water,' says M. Pages, 'expose it before you drink it for some hours to the open air, and agitate it.'"

Our purpose in copying this article is not to enter into a discussion of the comparative merits of the different theories regarding the proper sanitation of drinking water, but rather to call attention to the fact that medical theories seem to offer no permanent settlement of questions of this kind. What was considered almost a specific yesterday is discredited to-day and will be discarded to-morrow.

It has always been the plea of those who have endeavored to secure the enactment of legislation having for its object the compulsory employment of physicians of the so-called regular schools, that there is a science of medicine, but if this be true it remains to be demonstrated, for it is a well-known fact that the medical practice of to-day not only differs very much from the practice of a few years ago, but in many instances it is absolutely the reverse of it. The conclusion to be drawn from these frequent changes of opinion is that such legislation, if enacted, would result in compelling the sick man of to-day to submit to treatment which the physicians of a generation hence will undoubtedly pronounce harmful, and possibly a menace to human life. M.

The Peace of God.

IF we base our judgment upon the history of the church militant, we can but conclude that one of the last things which the followers of Christ Jesus are willing to learn is that the weapons of their warfare are *not* carnal. Apart from Peter's impulsive exhibition of the fighting instinct, the early disciples seem to have entirely discredited the use of the sword, but their successors soon accepted the world's way, and from that time the history of Christianity has been written in blood. Jesus' coming was announced with the promise of "Peace on earth," and among his last words he said, "My peace I leave with you," but this concept of his rule has been little more than a tradition or a hope in all the succeeding years.

At the opening of the twentieth century the contrast between the spirit Jesus inculcated, and the spirit exhibited by Christian sects and nations is still saddening indeed. And yet there are encouraging indications of a great awakening. The earnest faces and more earnest words of those gathered from many countries at the thirteenth annual meeting of the Peace Congress, recently held in Boston, gave tokens of a nobler sense—the promise of a nobler day. No one could question the genuineness of their patriotism, the unselfishness of their zeal, the purity of their love for mankind. They are companioning with a great idea, they are committed to a great enterprise, and in the providence of God their cause will win. Christian Scientists are deeply interested in this, as in every other humanitarian movement, and they are peculiarly fitted to contribute to its success.

A fighting Christian is the ally of a fighting God. The Christ concept of the divine nature and method of government, may not be a stranger to his thought, but it certainly does not dominate his habits. The gospel was committed to a fighting people, and its seeds were first sown in the soil of The Dispersion. The Christ-truth was thus but imperfectly reflected by the human media which for centuries had been dominated by the thought that God was a king of irresistible might and authority, who in unnumbered instances in their racial history had encouraged a vigorous militarism, and who in the person of his chosen representatives, a Joshua or a Gideon, had led his people to the slaughter of their enemies. Though the concept has varied, this sense of a God of battles has obtained in all the years, and in so far as it remains to shape conscious or unconscious determination, Christian men and nations are disposed to recognize a necessity for the arbitrament of arms in the settlement of their differences. Though

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honored in many a resonant line; though sung by the worthies of many a heroic struggle, and though made serviceable, perhaps, in many an instance, to racial advance, nevertheless this concept of the fighting virtue has no place in a Christian life or a Christian civilization. In the feudal ages it was saved from something of its animalism if not its cruelty by the spirit of chivalry, but in modern times its gross selfishness is unredeemed, and the horrors it is precipitating to-day in the far East bring a shudder to every Christian sense.

It has been well said that "war is human nature at its uttermost," and it is manifest that if human strife is to cease it must be through the enthronement of the Christ-concept of God as infinite Love, and the manifestation or reflection of this Love in human lives. This is the work of Christian Science, and this it is accomplishing. Wherever it is permitted to govern, there the reign of selfishness has ceased,—the cause and occasion of all conflict has passed away. Christian Scientists know something of the unlimited possibilities of the radiation which attends this lifting up in thought of the Christ-idea. They know that it goes forth in all the earth to conquest, and to conquer through Love alone, and their sense of life's ministry thus expands to the measure of the world's need. In quietness is their strength, they have put up the material sword.

Blessed with the possession of this higher ideal, and called to the fulfilment of the glorious purpose of God in Christ Jesus, Christian Scientists may not forget the legitimate expectations which their profession awakens. It is for them to prove that the peace of God, the peace that "remaineth," is realized not through the cultivation of sentiment, but through the recognition and demonstration of divine Principle; and it is for them to exhibit in their personal and social relations, in the home life and in the church, that constant unselfishness and abundant love which will give them recognition before all the world as the sons and daughters of peace. W.

Count the Blessings.

Let us gather up the sunbeams
Lying all around our path.

THE subject of our experience meetings is of so much interest to the Field that a few additional thoughts respecting them cannot be amiss. The Christianizing influence of these meetings and of the testimonies given in our periodicals is becoming more and more evident; it is reaching many who are out in the darkness of sin and suffering, who have missed their way to the healing Christ, known of old and revealed anew in Christian Science. In this teaching we are constantly reminded that the demand of vital Christianity is the attainment of perfection in thought, word, and deed, and in striving for it we are assured in our text-book that "progress finally destroys all error" (Science and Health, p. 492). It is in this glorious hope that we toil on, even when progress seems very slow, for it gives assurance of final perfection in individual experience as well as in our churches, including, of course, our Wednesday meetings. As we gain a clearer sense of that which is most conducive to our advancement, we become conscious of better health, our thoughts are expressed with greater freedom, power, and grace, and if this be true of our daily experience our services will be correspondingly enriched.

While Christian Scientists are deeply grateful for their deliverance from pain and discord, they soon find that something far higher than these earlier experiences comes with spiritual growth, when the affluence of good unfolds to them. The Psalmist declares that God's "wonderful works" to usward are more than can be reckoned or numbered, and in a burst of thankfulness he says, "Blessed be the Lord, who daily loadeth us with benefits." If one in the olden time could thus discern his blessings, and speak of them in words that glow, what should be expected of those who walk in the clear light of Christian Science and who know how the gifts of divine Love come into our hearts and homes? If we cannot "reckon" all our blessings, we may at least jot down a few of them on memory's tablet, and tell of them with fervor that throbs with gratitude to God, and to His messenger, to whose faithfulness we owe so much. Words which come from grateful hearts never fail to find their way to other hearts with the healing power of the Christ-message. St. Paul tells of the convincing power of truth upon those who attended the experience meetings in his day, and says of the stranger who might listen, "falling down on his face he will worship God, and report that God is in you of a truth." He did not think it either impossible or wrong to "speak with the tongues of men and of angels," he only insisted that Love be understood and obeyed, as the true inspiration to eloquence.

We need never hesitate to speak of past blessings, for the Israelites were commanded to tell their children's children of their deliverance from bondage, and of the signs and wonders which were vouchsafed to them on their way. Our Leader going before us has blazed a way through the thorny wilderness of sense; let us cheer her by bringing to our services the fruits of the Spirit,—the products of our Promised Land,—which are more precious than the grapes of Eschol brought back by the explorers to cheer the doubting and faltering hosts of Israel. K.

General Association of Teachers.

Members desiring rooms with or without board in private houses, will receive attention at the hands of a committee for that purpose, if they will make known, in season, their requests, by letters addressed to First Church of Christ, Scientist, 4017 Drexel Boulevard, Chicago.

A committee will be in waiting at the Church on Saturday, October 22, to direct any who have not previously secured assignments, to suitable places. It is desirable, however, to have all arrangements settled by correspondence before arrival in the city.

Letters to our Leader.

[Telegram.]

New York, October 5, 1904.

Rev. Mary Baker Eddy,
Pleasant View, Concord, N. H.

It is fitting that the banner state in legalizing Christian Science practice should be the native state and home of our beloved Leader and Teacher. May New York soon fall in line.

JOHN L. ROBERTS.
ROSALIND ROBERTS.

Woodville, Maine, July 30, 1904.

Rev. Mary Baker G. Eddy.

My Dear Mrs. Eddy:—Love urges me to take up a few moments of your precious time, to tell you we are just three years old in Science. We desire to express our love to God for His many blessings to us, love to you for giving us "Science and Health with Key to the Scriptures" and other words of counsel and comfort which bring us nearer God and make us want so to live that our light may not be hid, but shine out and show others the way. We also desire to express our love to the practitioner who so patiently led us out of the darkness of disease and sin, into the light of health and contentment, and thus planted our feet upon the solid rock.

Although I had heard of Christian Science before, and knew there were Scientists in the city where we lived (Waterville, Maine), there seemed to be no way for me to find out anything about the teaching. At last, however, we were led to Christian Science through suffering. My husband had suffered many things of many physicians for a year or more, and they all agreed in pro-

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nouncing the disease locomotor ataxia, from which he would in a very short time become perfectly helpless.

At this time a friend who was not a Scientist told us she knew Christian Science treatment would help him. We gladly accepted it when we saw the beauty of its teaching and recognized the Principle of its demonstration. When he commenced taking treatment he could not walk if any one was looking at him. Now he is well and working on a farm.

Love was the subject of the first Lesson Sermon I heard, and I have since been trying to learn how to reflect Love so as to lead others to the Truth that makes free. We are living now where there are no Scientists near, but we have the Bible, with Science and Health and many of your other writings to guide us on our way; also the works from the Publishing Society. We are now members of The Mother Church.

We pray for God's blessing on you who are working for us all. May we ever live the gratitude we feel.

Yours in love,

MARY H. S. LANDER.

Beloved Leader and Teacher:—I send the enclosed copy from the sermon of John Robinson, the original of which is in the Museum at Plymouth, Mass., thinking it will be of interest to you. I was impressed with its broad outlook and the recognition of a fuller understanding of God to come. Christian Science has brought to humanity this understanding and to you, through whom it has come, the love and gratitude of the world is due.

As one among the thousands who love and revere you,

Lovingly, your student,

ALICE S. BROWN, C. S. B., Boston, Mass.

August 6, 1904.

Extracts from the farewell sermon of John Robinson to the Pilgrim Fathers on their embarkation at Delft-haven, A. D. 1620. The original of this is in the Museum at Plymouth, Mass.

"Brethren, we are now quickly to part from one another and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident—that the Lord has more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation.

"The Lutherans cannot be drawn to go beyond what Luther said; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: but were they now living, would be as willing to embrace further light, as that which they first received.

"I beseech you remember it is an article of your church covenant. 'That you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that and every other article of your sacred covenant with God. But I must here withal exhort you to take heed what you receive as truth. Examine it, consider it and compare with other Scriptures of truth, before you receive it, for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

Testimonies of Healing.

Often one hears the expression, Is life worth living? To me, it certainly was not, only three months ago, for I was then a physical wreck, suffering agony from a terrible disease which the medical men failed to cure.

Every joint and sinew in my whole body was enlarged to twice its proper size, and caused me intense pain. My tongue was also swollen too large for my mouth. Over six years I had been suffering like this and was unable to work for long periods,—the last time for seventeen months. All the doctors I consulted gave the same opinion,—that my disease was incurable.

My eyesight was also affected, the eyelids not allowing me to see, and there was continuous pain at the back of my head as well as in the eyes. When the sun was shining I had to stay indoors, being unable to bear the light even when my eyes were shaded with special dark glasses which I always had to wear. I had tried several doctors and specialists, but to no avail.

A friend sent me a letter advising me to try Christian Science. She had heard that I was very much worse, and bedfast. Christian Science was at that time unknown to me, but after considering it for two days, I replied that I should like to try it, as it seemed to be my only hope, for I was then waiting for death to relieve me from my terrible pain and agony. A Christian Scientist came to see me and lent me a copy of Science and Health, and in three hours after the lady left me I got up and dressed myself. All the pain had gone from my head and body, and I felt a new man. My wife read to me, as I could not see to read for myself, and when she read these words from Science and Health, *"God is Mind, and God is All; hence all is Mind"* (p. 492), I began to realize that I should have to deny mortal mind and gain the understanding of Truth. In four days I was able to walk a distance of two miles, and that without wearing any glasses at all, much to the astonishment of my doctor and friends.

In a month after, my strength came so rapidly that I was able to take a situation as horsekeeper in a livery stable, where I am still working. The physical help has been nothing compared with the spiritual. My wife and I are far happier and more peaceful now, for we know that God is all Love, Life, and Truth.

Words cannot express the gratitude I feel to our Leader for bringing the truth of God to me through Christian Science. I am also most grateful to the lady who so kindly helped me. I hope this testimony may be the means of bringing some other poor sufferer to health, happiness, and to God.

JAMES WILLIAM SPENCER, Rochdale, Lancashire, Eng.

I spent one Saturday evening with friends who had classes in two different orthodox Sunday Schools. During tea-time one of the girls was stricken with a headache. As we finished tea my friend sighed languidly, "O that Sunday School lesson! I cannot study it to-night, my head aches so badly." I replied, "How strange! Christian Scientists study their Sunday lesson to be healed and find it effectual in proportion to their understanding of its meaning."

I then remembered with gratitude how I had been healed of the grip by the study of the lesson. As I sat down to study one Sunday afternoon, every part of my body ached, but more especially my head, which seemed to throb with each heart beat. I was cold and hot in a moment. When I had finished two citations the symptoms were so augmented that it seemed impossible to sit up any longer. Closing the books, the thought came to me that the healing of that disease was in that lesson, and fear could not keep me from being healed. In one of the remaining citations I found a passage so strong and pure in its diction that it dispelled the diseased belief with a thought of health which became a song of peace,—"Every law of matter or the body.

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supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities" (Science and Health, p. 380). Needless to say, I was healed in a very few minutes and joined in a much relished luncheon, whereas the same symptoms had, in the past, developed into an illness of many days' duration, in spite of prophylactic drugs.

This is but one of the many immediate healings which I have felt since studying Christian Science, and it serves to illustrate the vast difference between a religion with a creed whose adherents leave their lesson until Saturday night, and then prepare it as a task, and a religion with a Principle, whose believers study daily and eagerly the lesson for each successive Sunday.

This is written with due respect to other Christian believers, and any one has the privilege of proving for himself the correctness of my deduction from the instances above,—that Christian Science is true,—after he has studied its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.—L. M., So. Omaha, Neb.

With loving gratitude, I acknowledge a great debt to God, and to our beloved Leader, for the many blessings received through Christian Science. I desire to join the "great cloud of witnesses," hoping some one may be helped and encouraged by my experience. Leaving home when a very young man, I carried with me a protection against the temptation of a great city,—a mother's prayers and a small Bible. For a time I read the Bible and prayed, but without understanding. This did not suffice, and evil seemed to gain the victory. I soon omitted to read my Bible; forgot to go to God in prayer for guidance and help, and looked to the world for that which it never has and never can give,—health, peace, and joy.

Thus, years later, when Christian Science came into my home, it found me prayerless, churchless, godless; a home discordant, and with no thought or knowledge of spiritual things. Up to this time, my wife had for years been seeking health through the physicians, but without success, and as a last resort had been sent to Christian Science. The help received was wonderful, and so impressive that I commenced the study of Science and Health. The first effect which I realized from the reading of our text-book, was a great love for the Bible and a desire to read it, something which I had not done for years. I went in silent prayer to God, that I might see the light and truth which would enable me to become a better man. "Ye must be born again." Thus again, and as a child, was I taught to pray "the effectual fervent prayer" which "availeth much." In a few weeks' study of Science and Health together with the Bible, and without other help, I was healed of a desire for liquor, of years' standing, and of the use of tobacco. Ten years have passed and these appetites have never returned. I have never used either liquor or tobacco in any form from that time to the present. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration! Only as we endeavor to live, and strive to practise what it teaches, can we begin to pay our debt to God, and to her whom He has sent to make plain to human understanding the life and teaching of Christ Jesus.—W. H. P., Boston, Mass.

At the age of three months a fall caused the cartilage of the nose to be pushed across so that it entirely closed one nostril. When it formed into bone, the flow of mucous was obstructed until there was developed a most malignant type of dry catarrh, for which the best specialists in *materia medica* could afford only temporary relief. They said that the poison was searching its way through the whole system, until every organ was in some degree affected by it. Six years ago the light of Christian Science brought health and strength through the efforts of a practitioner, who has ever since been my helpful friend. Each condition was uncovered and conquered. Glasses which I had worn for seventeen years, for inherited myopia, were discarded, teeth were extracted painlessly; in fact, the truth has met every need as it appeared.

I had cared nothing for religion, and even the name of Christian Science had never come to me until it was mentioned by the one to whom I afterward went for help. Clouds of sorrow, despondency, and pain have been gradually dispelled, until now I stand a living witness to the power of Truth as revealed through our beloved Leader, Mrs. Eddy, in what is to me, the most wonderful book of this age, "Science and Health with Key to the Scriptures."

Although the physical healing has given me great cause for rejoicing, it is the spiritual gain for myself and others, the daily unfolding of an understanding of the Christ Principle, which brings a joy words can never express. I would also speak a word of thanks for the class instruction, so lovingly given me, and which enabled me to start with courage upon the strait and narrow way.

EMMA M. CLARK, Washington, D. C.

I was a sufferer for years from nervous prostration. I will not attempt a description of my sufferings, for they can never be known or understood, except by those who have had a like experience. I will only say that the physical suffering, which was great, was nothing compared with the mental. Christian Science was presented to me several years ago, but I was not then ready for it, I held strongly to the old thought and felt it would be very wrong to turn away from what I believed to be the truth, even if it would heal me, which I doubted. I felt that I would rather die than be healed by something which I thought required me to give up the atonement. I dared not let go of it while believing that my future salvation depended upon it. I now know that both my present and future salvation depend upon it.

I did not die, but suffered on, and finally got into such a mental condition that I could not trust, reason, or pray. I shudder now to recall the agony of those months and years. I found I did not, and could not, love a God who, I believed, had power, but who, in spite of all my cries to Him, would not send me relief. Thus I drifted for a time, when one day in passing the office of a Christian Scientist it occurred to me to go in, but I passed by, then stopped, hesitated, turned back, and in my desperation went in, I hardly knew why, as I did not think I should take treatments. The practitioner received me kindly, and before I left it was arranged that I should take treatments. These were continued for about nine months. My recovery was slow, but I never wanted to give up or let go, though I had many dark hours of doubt, discouragement, and fear.

I want to say to those whose recovery seems slow, Do not be discouraged, the time will come when you will feel as I do now, that not one hour of that time was lost, for my experience would not now be what it is, if that time had been shortened by one day. I needed it all, and again I say do not be discouraged.

Through all this time my practitioner patiently and lovingly led me on. As time goes by I realize more and more her faithful work and patient love. I afterward had the privilege of class instruction with her, and what I owe her as my teacher and friend, I can never express in words; but I hope by a life of earnest, steadfast devotion to Truth and Love to show my appreciation of her work and that of our dear Leader. I am also grateful for all our helps in the way of Christian Science literature.

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I have occasion to say many times to myself, "Abundance to my need will flow, if I but feel, through mists of sense, the plenty of Omnipotence." My needs are many and varied, but no matter how many or how great, the supply is sure and unfailing. Love has brought me many miles from the scene of my healing, but is still with me. It is so good to know that God does not so much send us out, as lead us out, always going before us, opening the way and providing for us. I am proving daily that He is a God whose promises fail not.—M. I. W., Fort Fairfield, Me.

A number of years ago I applied to a Christian Science practitioner for help, and with the gratifying result that I was healed of a disease known to doctors as "incurable," and I have remained well ever since. I am grateful for this, also for many other physical helps; but far outweighing these is the spiritual uplifting, and the understanding of the Scriptures which comes with the study of Science and Health.

For many years prior to being healed I was a member in good standing of an orthodox church, and pursued a faithful study of the Bible. Although I took great comfort in the Psalms and some of the New Testament writings, I had to admit that there was much which seemed dark and contradictory. After reading "Science and Health with Key to the Scriptures" for a season, the Bible took on a new meaning to me, and to-day, viewed in this new light, it stands out in wondrous beauty and sublimity, bearing a message which is fraught with healing and blessings for mankind.

For the assurance of prayer answered, also this new understanding of the Scriptures, I am doubly thankful. I am filled with gratitude for the revised Manual and all the other helps that are given us, as we have need, by our dear Leader.—MARY C. QUINN, Castle Rock, Wash.

I have received so much benefit from the testimonies in the *Sentinel* and *Journal* that I send mine, hoping it may cheer some struggling heart. I was reared by kind and loving Christian parents and was a member of an orthodox church for over twenty years, but I was never satisfied. I was filled with fear and bound down by the false gods of this world,—sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life. My interest was first awakened to Christian Science about thirteen years ago, and I have been a willing disciple ever since. Through the reading of Science and Health I was healed of chronic catarrh, laryngitis, and constipation, and it also enabled me to lay off my glasses. Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others.

The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to Mrs. Eddy for the work she has done and is still doing for the world, and to God I am most grateful that He has guided me into the truth, that I may have life, and have it more abundantly.

I had the pleasure of attending the Communion in Boston, of seeing our dear Leader, and of hearing the loving words she spoke.—MRS. MAGGIE MARTIN, Chicago, Ill.

Christian Science found me, now some five years and a half ago, a physical wreck. I had been ill for several years, suffering from severe nervous depression, the result, so the doctors told me, of repeated attacks of influenza. I had tried the various schools of *materia medica*, including allopathy, homœopathy, electropathy, osteopathy, besides mesmerism, sea voyages, etc., but all with unsatisfactory results. I was without hope, and my life was indeed a most miserable one.

One Sunday morning in July, 1898, I was induced to go to a service at First Church of Christ, Scientist, in this city. The service in no way interested me until the reading of the scientific statement of being (Science and Health, p. 468), when, with the reading of the words, "hence, man is spiritual and not material," I had an experience impossible for me to describe. It seemed as though the clouds were rolled back, and I saw heaven; not only did I see it, but I felt that heaven was all around me. The happy thoughts which instantly flooded my mind and remained with me for some ten days would require too much space to relate, even if I were able to find language equal to the occasion. I may say that both physically and mentally I felt I was a new man. I experienced such happiness as I never thought possible on this plane of existence.

To fully express my gratitude for the joys and blessings which Christian Science has brought into my life is beyond my power, and my constant prayer is, "May Thy Word enrich the affections of all mankind, and govern them!" (Church Manual, p. 57).

EDWIN WAREHAM, London, Eng.

When Christian Science was first presented to me, it came through the healing of a dear friend, and although I was not really antagonistic to it, I was not interested in it until some months later. My lungs, which had not been strong for some time, became troublesome, and I consulted our family physician who, I feel sure, did the best he could for me, but I grew worse as time went on. One day the subject of changing physicians came up and I was urged to try Christian Science. I hesitated for some time, then assented, and through the years that have passed since, I have not regretted the choice for one moment. There have been many battles fought and victories won for Truth, and through my practitioner's understanding of Christian Science I grew well and strong. I began to study the Bible and "Science and Health with Key to the Scriptures," and gained a new and better understanding of God. Later came class instruction with a dear teacher to whom I ever feel grateful for her watchfulness and guidance.

Before I became interested in Christian Science I was a member of an orthodox church and attended the services regularly, but the thought often came to me, "How do I know that I am right, I have no real proof?" It seemed to me there must be some way whereby we could *know*,—feel sure,—that we were in the right way. I do not suppose my experience is different from that of others who have found in Christian Science that which abundantly satisfies. I know that its Principle is divine, that it heals and saves. For all the good that has come to me through Christian Science my thought goes out to our dear Leader, Mrs. Eddy, with love and reverence; for it is through her faithfulness that I have been enabled to bring to others this Truth which destroys all error. I wish to thank all those who labor for the good of the Field; for the *Sentinel*, *Journal*, and the Lesson-Sermon. Each is doing its own work, and is full of loving thoughts which meet each reader's need.

A. H. B., Pierrepont Manor, N. Y.

A testimony from London, Eng., given in the *Sentinel*, of protection from hurt in the overturning of a motor cycle, leads me to send this testimony of God's loving care for His children. Shortly after coming into Christian Science five years ago, I was prompted to read the 91st Psalm every

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morning, and this practice has been faithfully adhered to from that time to this. As my understanding of the teachings of Christian Science has grown, the beauty and truth of the statements of this Psalm have become clearer to me, to such an extent that I have been able to realize God's loving protection on several needed occasions.

One morning about a year ago I was riding my bicycle on my way from home to the office. I was on the left side of the street, riding rapidly, and before the wind, which was blowing strongly, and this of course greatly accelerated my speed. As I approached a cross street I noticed a wagon coming towards me, and as I expected that the driver would either keep on his way or turn up the cross street, I made no effort to slacken my speed, but intended to pass to his right at the cross street; but just as I turned out to the right he did the same thing to the left, as it was his purpose to go down the cross street, and as I had not calculated on this move, it threw me directly in front of the horse's head, and for a moment it looked to me as if I would run right into one of the shafts. I bore hard on my right handle bar, which carried me at an oblique angle over the car track right under the horse's head, and at this moment the driver pulled up. Notwithstanding I had to take such a sharp turn, and this, too, over a car track, which most bicyclists know is very apt to cause the bicycle to "side slip," as our friend expressed it, and throw the rider, I did not fall, and regained balance instantly.

I thanked God then and do now for my escape from accident. It has enabled me to find a new and richer meaning in the familiar words, "There shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

W. S. MORRIS, JR., Norfolk, Va.

In Science and Health, page 427, Mrs. Eddy says, "The great difficulty lies in our ignorance of what sin is." Only since coming into Christian Science have I learned that sin is in the thought. I feel that I would give worlds had I only known this before, but—

No star is ever lost we once have seen,
We always may be what we might have been.

And now I find that in proportion as I overcome the thoughts of hate, pride, envy, jealousy, malice, revenge, anger, just in that proportion is harmony produced and the fruits of the Spirit made manifest in me. I am indeed grateful for the many blessings which have come to me and mine through Christian Science,—grateful to God, and grateful to our Leader.—M. C. W., Chicago, Ill.

I would like to tell of a demonstration we had a few weeks ago. My mamma and papa were attending a church business meeting, and my little Christian Science friend was to stay with me. We were having a happy time and had been reading in Science and Health, when, about nine o'clock, I was taken very suddenly with sore throat. I knew what that meant, for I used to have tonsilitis very often before I became a Christian Scientist. We went to bed and both of us worked hard to overcome the trouble, but I seemed to be burning up with fever. Papa and mamma came home late, and all I asked for was a drink of water, I did not voice the error. About two o'clock mamma heard me make a choking sound, and came to my room and stayed with me the rest of the night. By morning the fever was gone. This was Friday morning, and on Saturday I was out and went to the reading room. I am thirteen and attend the church and Sunday School. I want to do all the good I can. I feel very grateful to God, and to our Leader, Mrs. Eddy.

MARGUERITE WELPER, Owosso, Mich.

My path has been by no means one of flowers since coming to Christian Science, but the way grows brighter. All that I have that is worth having, and all I am, I owe to the understanding which has come to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. Before coming to Christian Science I had been an invalid for a great many years. I had not only one ailment, but several, one of which was of twenty-six years' standing, but it responded quickly to the truth while other ills yielded more slowly. My love for our dear Leader, and the Cause of Truth has prompted this testimony.—E. B. N., Cleveland, O.

Not long since I was attacked with what might be called neuralgia of the heart. The trouble appeared very malignant, until one night it seemed I might pass from this plane of existence, when these words came to me from Science and Health, page 243, "The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death." I repeated these words prayerfully with the sweet consciousness of their reality, and was healed. This demonstration of the power of the spoken word, brought a new light to me. Jesus spoke the word of God and the sick and sinful were healed. He taught by healing, and he preached by healing. He is our great Exemplar, and he said, "No man cometh unto the Father, but by me."

My heart overflows with gratitude and love to God for His rich gifts to us through our beloved Leader; for Science and Health, the pearl of great price; the Manual, which reveals to us the law of Love, together with all her other works; the *Sentinel, Journal, Quarterly;* also for the wise and safe government of this great movement of Christian Science Mind-healing.

MRS. EMILE ROUNSEVEL, Littleton, N. H.

Christian Science has been my Saviour. It healed me when all material remedies were of no avail. I had been under numerous physicians for several years, and it was while in the deepest despondency that, as a last resort, I began Christian Science treatment. The disease from which I was suffering was nervous prostration, with constant fear of everything, although most of the time I could not have told what I was afraid of. I had been at three different sanitariums under all sorts of treatment,—massage, electricity, dieting, rest cure, and a number of other ineffectual things,—until there was nothing else to try, so I went to the Great Physician last, when I should have gone to God first, and have been perfectly healed through the understanding of His eternal and unchanging love and power. Nearly five years have elapsed and I cannot sufficiently express my deep gratitude to our beloved Leader who, through suffering and severe trials, has stood the test of serving God and the Wayshower.

SARA B. POLLACK, Chicago, Ill.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

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From our Exchanges.

If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy.

JOHN HAY, *at the Press Congress at St. Louis.*

There is no dishonor in failure, but there is always folly in shutting one's eyes to facts; and every man who fails owes it to himself to charge the responsibility straight home to his own lack of capacity, of force, of steadiness, of energy. It may be that he is the victim of conditions; it is probable that he is failing to reap because he failed to sow.

The Outlook.

That evil should be opposed is also made clear by the teaching of Jesus. He was no exponent of the *laissez faire* theory of life, but an iconoclast, turning and overturning, tearing down and setting up. He brought a sword in that he demanded strong and constant opposition to every form of evil. He did not know how to compromise with wrong, and the bargaining and traffic with sin which is such a marked feature of our modern life finds no warrant in his example.—*The Standard.*

Rt. Rev. John Percival, Bishop of Hereford, Eng., preaching at the Emmanuel Church on the "Gospel of Peace," is reported by the *Boston Transcript* as saying, "We are looking to-day for a new gospel—one of peace and good-will to men. But before we shall attain our heart's desire the spirit of peace must dominate our individual as well as our national life. Christian nations are spending untold wealth for barbaric implements of war. The time has not yet arrived, say the educated men, when war can be permanently abandoned; war, that weapon of barbarism, inflicting misery upon its countless victims. In England they have two gospels, one of peace and love, and the other of greed, pride, and power. When we learn to love our enemies we shall have none, but not till then."

In Tremont Temple the Rev. P. S. Henson, D.D., is thus reported in the *Boston Transcript*, "Christ came to put an end to war on the basis of righteousness, justice, judgment. Nothing is ever settled until it is settled right. It is no use to cry peace when there is no peace. There can be no permanent peace until it is established in righteousness. We are to have our peace congress, and we will thunder our declarations and fulminate all sorts of resolutions, but we will have no permanent, universal peace until the Prince of Righteousness shall reign, and we shall be ready—by compromise, by diplomacy, by arbitration, by consultation, by yielding our prejudices—to recognize, in righteousness, the desires and the rights of others."

A literalism in the interpretation of Scripture that makes no allowance for the drapery, so to speak, of the representation, that places symbolic imagery and plain narrative on the same level, must inevitably lead to distorted views of truth. Our Lord often used the customs of the time and country to illustrate and enforce a general principle. When, for example, he said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," he was not commanding a specific act, but inculcating a broad principle of action. Do more than the law requires, show no resentment even at injustice, but manifest a generous spirit, returning good for evil. The same rule of interpretation must be applied to other and larger things. It does not honor God's Word to read it without discrimination.

The Examiner.

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

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Items of Interest.

National.

The Alaska Boundary Commission reached an agreement on October 17 whereby all the American contentions are sustained, with the exception of those in relation to the Portland Canal, which Canada wins. On the map which will accompany their decision will be marked the boundary line definitely fixing the division of American and British territory. The United States will get all the waterways to the rich Alaskan territory, with the exception of the Portland Canal, which gives Canada the one outlet she so much needed. Lord Alverstone, though openly inclined to believe in the justice of the American argument that the United States was entitled to the heads of the inlets, as contained in question 5, held out that Canada had established her case in questions 2 and 3, dealing with the Portland Canal. Senator Lodge, Secretary Root, and ex-Senator Turner, the American Commissioners, agreed to cede those points and to start the American boundary line from the head of the Portland Canal, thus giving the Canadians that channel and some small islands. This accomplished, the majority of the tribunal agreed to fix, with this exception, the entire boundary as outlined in the American contention. By the terms of the agreement to appoint a joint commission this decision is final and settles a long-standing contention.

On the occasion of the farewell banquet in Boston to the Honourable Artillery Company of London the Victorian Club of Boston announced its intention to erect in Boston a statue to the late Queen Victoria, and forwarded to King Edward VII. a cablegram to that effect. The following cablegram was received in reply:—

To F. de Sumichrast, Esq.,
President Victorian Club, Boston, U.S.A.:
The King thanks you and the members of the Victorian Club for your kind telegram, and is much gratified to learn of the proposed monument in memory of the late Queen. Equerry.
October 14, 1903.

Secretary Hitchcock has issued an order authorizing the commencement of work on the Tonta Basin Irrigation dam on Salt River, Arizona, at its junction with the Tonta Creek. The cost of constructing the reservoir is estimated at two million dollars and it may require two or three years to complete it. The reservoir will be about eighteen miles long and from a half a mile to a mile and three-quarters wide. It will furnish water for two hundred thousand acres of land. Under an agreement with the Government, the users of the water will pay back to the Government during ten years the cost of the dam.

According to the annual report of the director of the Census for the fiscal year ending June 30, 1903, the twelfth census of the United States cost $13,115,439.27. The total amount of disbursements for the permanent census office during the year was $1,282,996.28. To this sum should be added the accounts chargeable against the fiscal year ending June 30, 1903, which have been presented for payment, amounting to $60,485.65, making the total cost for that year $1,343,481,93.

The Honourable Artillery Company of London left Boston on the 15th after a visit to the United States lasting nearly two weeks. Their appearance everywhere evoked great enthusiasm. The Earl of Denbigh in one of his many happy speeches said concerning his impressions, "It's the man in the street that tells the story, and it is from him that we have received the greeting which has impressed us most."

At last, after much waiting, the long-desired firman has been granted by the Turkish Government for another American expedition to excavate one of the mounds of Babylonia at Bismya. Dr. Robert F. Harper, Professor of Semitic Languages at Chicago University will be in charge, with Dr. Banks as field director.

The Collector of Customs at Manila has unearthed a conspiracy to procure the admission of Chinese coolies by means of forged or otherwise fraudulent certificates, many of which, it is said, have been issued and used. Warrants have been issued for the arrest of two men implicated in the affair.

On the 9th inst. ninety-eight Filipino students, whose expenses will be paid by the Government, sailed from the Philippines for the United States. They will pass the winter in the schools of Southern California, visit the St. Louis Exposition, and afterward be placed in our colleges.

The last of the indictments which have resulted from the investigation into the affairs of the Post Office Department have probably been presented. The entire list calls for the trial of thirty persons.

Foreign.

An arbitration treaty between Great Britain and France has been signed by Foreign Secretary Lansdowne and the French ambassador, M. Cambon. The arrangement is for a period of five years. Article I. reads as follows:—

"Differences of a judicial order, or such as relate to the interpretation of treaties existing between the two contracting parties, which may arise between them and which it may not be possible to settle by means of diplomacy, shall be submitted to the permanent Court of Arbitration established at The Hague by the convention of July 20, 1899, on condition, however, that they do not involve either vital interests or the independence or honor of the two contracting states, and that they do not affect the interests of a third Power."

According to the new *Universitatskalender* the total number of regular or matriculated students in all the twenty-two universities of Germany during the semester just closed was 37,813, as compared with 36,652 of the preceding half year. In point of attendance three universities, that of Berlin, with 5,781; Munich, with 4,692; and Leipzig, with 3,605, lead. The foreign contingent at the universities is 2,731, or 7.2 per cent. Berlin, Leipzig, and Heidelberg are the favorites of the foreigners, with 876, 406, and 197 respectively. America furnishes 276 students.

The Duke of Devonshire has resigned from Premier Balfour's Cabinet. This is regarded as a distinct loss and a great weakening in the authority and prestige of the ministry and the Unionist policy. The new Colonial Secretary is Alfred Lyttleton. He has pronounced himself in defending Chamberlain's action in launching the discussion of preferential tariff and in contending that the poor man's budget should not be weighted nor the food bill increased. He anticipates readjustment rather than additional taxation.

King Victor Emmanuel and Queen Helena of Italy arrived at Paris last week to pay a visit to the French Republic. Their Majesties were received with great enthusiasm by the dense crowds at the station and in the open squares.

Industrial and Commercial.

The Baldwin Locomotive Works has turned out during nine months 1,469 locomotives. The total output last year was 1,533 and in 1899 only 901. At present about six completed engines on an average are turned out daily. At an average cost of $15,000 each the output thus far this year represents over $22,000,000. The works in Philadelphia employ about fifteen thousand men and those in Burnham about two thousand more. The weekly pay-roll amounts to about $225,000.

Construction work has been started on the Alaska Central Railroad to extend from Seward on Resurrection Bay, west of Copper River, to Atwood on the Tanana River. The main line will be four hundred and twenty miles long, with branch lines of one hundred miles. Under the terms of the contract with the Tanana Construction Company, at least one hundred and twenty-five miles of road must be completed each year after May 4 next.

After a lapse of nearly forty years in any extensive cultivation of cotton in Porto Rico that industry is now being revived. Cotton has already been shipped north this year and several thousand bales are to be shipped later. Cotton gins are in operation at several points on the island and several companies are interested in ginning the product.

A new fast passenger and mail line between Montreal and England, with turbine engines fed with oil fuel, is a probability of the early future, if the plans to be proposed within the next few days to the Canadian Government meet with favor.

General.

As a means of adding variety and interest to ocean trips, wireless telegraphy is a great success. This was illustrated in the case of a recent trip of the ocean liner Ivernia from Liverpool to Boston. During her passage she was in communication with the Aurania, Campania, Saxonia, Augusta-Victoria, La Bretagne, Umbria, Minneapolis, Kroonland, and Kronprinz Wilhelm.

The longest automobile ride on record, covering 6,670 miles in distance and 54 days in time, has just been completed without an accident by Charles J. Glidden, of Boston. The machine was driven through Norway, across the Arctic Circle, through Sweden, Germany, Switzerland, and France. In Norway and Sweden the machine was viewed with great curiosity.

The old Chimney Butte Ranch, made famous as the ranch established by Theodore Roosevelt when he was a Bad Lands cattleman, has been sold. It was at this ranch that President Roosevelt wrote some of his entertaining western sketches. Subsequently he located another ranch known as the Elkhorn, forty miles south of Medora.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Extracts from a Christian Scientist's Letter to a Friend.

THROUGH the kindly ministrations of Christian Science, my wife has been brought back to health and strength and a peace of thought that "surpasseth understanding," thanks not to the suggestion of any personality, but to the fact that all other means had been tried in vain and found wanting.

You say, "I think it entirely wrong." Now, my friend, has it ever occurred to you that we all think that many things are wrong which are in fact right, and that our thinking does not change the truth in the least? For many centuries people thought the earth flat. Such mistaken thinking, however, did not change the spherical form of the earth in the least.

Again, you say, "Science claims there is no sin in the world, and that we are good and pure." If you had *read* Science and Health instead of merely scanning it, you would have discovered that it taught, not that there is no sin in the world, but that sin is wholly and entirely of the world and does not partake of any spirituality whatever, but that the true man, as distinguished from the human-sense man, is pure.

The same old Bible from which you quote lays down the proposition that God created all and "without Him was not anything made that was made," and in Genesis we find it written that, "God saw everything that He had made, and, behold, it was very good." Now, if sin is a reality, a fact, an entity, and God made everything that was made, who made sin, all that is not good? Can the answer be other than that sin is unreal, because, if the Bible is true, whatsoever is made, God made, and whatsoever God made, He pronounced good, and His pronouncements are true, else He is no God.

Science and Health does not teach that the "we" of the personal or corporeal senses is without sin. It does teach, if I read it correctly, that sin partakes of the very nature and essence of the bodily senses, and hence, when the dominion of these senses disappears from our consciousness, sin, disease, and all the divers forms of evil, will likewise disappear.

No student of Christian Science who really understands what it is to be a student, ever says that his personality is free from sin, or has not sinned, but as spiritual sense is attained, the fact that "God hath made man upright" is discerned.

In Science the Saviour becomes the risen Christ in the thought of every faithful student. Instead of being denied, he is affirmed in language and demonstrated in deeds that surpass by far any utterance ever found in creed or doctrine. And we find a present God instead of one that we must die to meet.

You readily admit that God is Love, and this is the foundation-stone of Christian Science. Because God is Love He is of "purer eyes than to behold evil." If God were conscious of evil, then He would be chargeable with its being. Further a god conscious of sin, would not be a God of love; nor would He be a God of truth, for sin is falsehood, a false sense of things.

The judgment-day of God of which you speak, is not postponed until some future time, but according to Christian Science "the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none" (Science and Health, p. 291).

Now, my friend, if God is everywhere, can we think of a place or time when we can approach Him more nearly than right here and now? If He is a God of love, why not bask in the sunshine of His love here, instead of holding the thought of fear that a God of love must be propitiated lest we incur the endless penalties of a future hell?

And furthermore, did it ever occur to you that if God is omnipresent; that is, if He is present in all places, that He is just as much in hell (if hell is a place) as anywhere else. I do not speak the words irreverently when I say that I am not afraid to go to any place where God is, and since He is everywhere, there is no place to which I can go where He is not. When we reach heaven, harmony, we shall all have learned that man is perfect, because man is simply the reflection of his divine Creator, and a perfect Creator signifies a like creation. Thus when the material senses, the gods which we have worshiped, and which are no gods, have disappeared, we shall see the truth face to face and not "through a glass darkly."

The Bible is not a little book to be used as a sentence of death upon any of God's creatures, but a great book disclosing spiritual truth, which the senses cannot discern, and of this book Science and Health is truly the key, for works of healing have followed its teachings in thousands of cases which no well-informed person now questions.

Sincerely yours,

J. A. PLUMMER.

The Error of Judging.

WILLIS F. GROSS.

ONE of the most subtle errors with which mortals have to deal is the habit of judging. This error is doing much to retard the world's progress spiritward, for it prevents the honest and legitimate use of what has been gained and makes it exceedingly difficult, if not impossible, to gain more.

"Judge not according to the appearance, but judge righteous judgment" was the wise counsel of the world's greatest teacher.

By no means the least of the Master's precepts is the simple rule of conduct, "Judge not, that ye be not judged." On one occasion, when speaking of himself, he said, "I judge no man." He who was best qualified to judge saw most clearly that man's mission is not to judge, but to teach and demonstrate the truth. Truth is always a just judge, an unerring guide, and an effectual help.

The tendency to judge is supplemented by the endeavor to set up a standard for others. Nowhere is this so manifest as in religious affairs. A man is generally willing for his neighbor to conduct his business in his own way,

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but he is not always willing for that neighbor to worship God as he sees fit. In that which is of most vital importance and in which man should have the greatest freedom, he apparently has the least.

It is too often the case that those who have gained greater freedom for themselves, are among the first to mark out a path for others, and are most severe in their criticism of him who refuses, or fails, to do as they think he should. They would substitute personal opinion for divine guidance, and declare that he whose doing is not according to their sense of right is influenced by error.

The practice of judging, wrongs the man who is judged because it takes away his God-given right,—the right to prove for himself the truth or falsity of his convictions. The conflicting views of others as to what he should or should not do, has a tendency to darken thought and obscure his vision. If he endeavors to do as he is directed by others, he frequently learns from experience that personal opinions are not always to be relied upon. Perhaps after repeated failures he is almost ready to give up in despair. Then if he turns to God for help he finds the right way. If in the first place he had been guided by his own sense of right he would have escaped much. Even though he failed in his first efforts he would have learned how to profit by experience. When influenced by personal opinion, he gained nothing unless he learned the folly of trying to work from another's standpoint.

It requires moral courage to do what one honestly believes to be wise and expedient. Because he fears the criticism of others, mortal man often goes contrary to his own sense of right, and fails. He cannot make others responsible for his failure, for he should have the courage of his convictions and dare always to do what he believes to be right. Nevertheless, those who marked out the path for him are not altogether guiltless. If they had refrained from judging, there would have been at least so much less to influence him contrary to his convictions. Relieved of the burden of what others said and thought he would have been free to work in his own way. If he found he was right, well and good, but if he found he had made a mistake, he could profit by the experience and value the lesson he had learned. He would gain greater freedom by reason of the fact that he was putting his own convictions into practice instead of trying to work from another's point of view.

Man must not only believe he is right, he must demonstrate that he is right before he is able to say what another should or should not do. When he has demonstrated that he is right he will have little, if any, inclination to judge others. Human opinions are far from being demonstrably right. The person who to-day is so firmly convinced that he is right, may see to-morrow that he was altogether wrong.

It is asked, "Cannot one demonstrate he is right?" We answer, It is possible to demonstrate the truth, but it is not possible to demonstrate that a particular course would be the right one for others to follow. That all make mistakes is an evident fact, and if a man make mistakes in solving his own problem, how unwise it is for him to say what another should or should not do.

How little one knows what another's motive is, or what has caused him to take a certain step or to pursue the course he has followed. Who is wise enough to say another has not done what was best under his circumstances? Who *knows* that a different course would have been better? Who is sure that if he were placed in the same position and under the same conditions he would have done better, or even so well?

If we only knew the earnest desire of another's heart; if we only knew how heavy is the burden he carries and how great are the odds against which he is struggling, the inclination to judge, perhaps to censure and condemn, would give place to sympathy and love. If we only knew many things, how much more loving and charitable we would be. How gladly would we help to bear another's burden and so fulfil the law of divine Love.

Who has not felt the sting of unmerited censure and unrighteous judgment? who has not realized the need of a helping hand and longed to hear an encouraging word? Who is there that does not desire to do better, who has not an ideal higher than he has attained? Who has not said with Paul, "the good that I would I do not: but the evil which I would not, that I do"?

Others have aspirations that reach as high as ours; others are striving as hard as we; others are making sacrifices as great and carrying burdens as heavy; others as earnestly desire to be guided by Divine wisdom, and are as earnestly striving to gain the truth, then why should we judge, censure, or condemn?

The only effectual remedy for this error is divine Love. Human love will not suffice, for it is a respecter of persons, excusing one and severely criticising another who does the same thing. The love that is born of God is faithful and just. It is wise in its ministrations and is no respecter of persons. It does not judge. When occasion requires and there is reason to believe that the one in error will give ear to what is said, love speaks a word of counsel and admonition and then leaves him free to work out his salvation in his own way.

Let it be granted that one is in error, that he is doing that which is positively wrong; which will help him more, loving, or judging? It is true that man must reap as he sows, but no mortal should, even in thought, presume to pass judgment upon his fellows. All things are in God's hands and "shall not the Judge of all the earth do right?"

Love the Victor.

M. A. H.

One afternoon some time ago a very heart-broken little girl came home and said between her sobs, "Mamma, the children have sent me home, they say they wont play with me, and Margaret says she hates me." Mamma looked up and said, "What did God's little girl say?" She replied, "Oh, I thought love, but it did not do a bit of good." "Well, come and sit near me, dear, and we shall see if we cannot realize the presence of divine Love enough to chase the cloud away." She obeyed and the crying ceased.

"First of all," said mamma, "can you tell me what God is?" The reply came clearly, "God is Truth." "And what else?" said mamma." "God is Love." "There, dear, I think we need go no further this time. Love is the word we are looking for. God is Love, and what are you?" "I am God's child." "Yes; and as God is Love we'll use that altogether. So you are Love's child; then what do you reflect?" "Love, mamma." "And what is Margaret?" "Why she's Love's child, too, mamma." "Then if you are both Love's children and reflect only Love, where is there room for error?" "There isn't any room. Error is nothing but a lie." "Now, dear, we will just think of that for a few minutes." We did so, and after a while she looked up smiling and said, "And now, if I may, I shall go out and play with them." "Yes, dear; and what are you going to take with you?" Looking up in a roguish manner she said, "My handkerchief." Mamma said, "That is good; but what are you going to take to share with the little ones?" "I am going to take Love with me," and mamma knew the victory was won.

Some three or four days after she said, "Mamma, you remember the day you and I talked about Love? Well, when I went out the children saw me coming and I did not have to ask them could I play with them. They said, 'Here comes Dorothy. Don't you want to play with us?'" And mamma's heart went out in love to God and to our dear Leader that we have a rule given us to work by, and can prove right here and now that Love is the master of hate.

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The Lectures.

At Geneva, Ill.

Judge William G. Ewing delivered a lecture on Christian Science at the Unitarian Church, Thursday evening, August 27, under the auspices of First Church of Christ, Scientist. The audience listened with profound interest from the beginning to the end. Judge Ewing was introduced by Mr. J. D. Harvey of the city.—*Correspondence.*

At Chicago, Ill.

Mr. Edward A. Kimball delivered a very interesting lecture on Christian Science September 29, at Second Church of Christ, Scientist, Chicago.

Notwithstanding all the excitement of centennial week celebration, and its particular parade for that evening, the house was filled with attentive and interested listeners.

The lecturer was introduced by his co-laborer in the lecture field, Mr. Bicknell Young.—*Correspondence.*

At Durango, Col.

A large and intelligent audience listened to the lecture by Judge Hanna at the Opera House last evening [September 7]. His subject, Christian Science, is one which attracts the attention of all thinking people of to-day, and was presented in such a logical and forceful manner as to convince his hearers of the truth of his arguments. The Judge was introduced by Dr. McEwen, the mayor of the city and a practising physician.—*The Durango Herald.*

At Brockton, Mass.

A lecture on "Christian Science, a Religion of Works," was delivered by Judge William G. Ewing of Chicago, at the City Theatre, Sunday afternoon, September 20.

The theatre was filled with an intelligent and appreciative audience, who listened throughout with a marked attention which showed conclusively that the speaker had touched a responsive chord.

Mr. L. M. Bates presided: and the speaker was introduced by Rev. Allan Hudson, pastor of the First Congregational Church.—*Correspondence.*

At Lawrence, Mass.

An audience that nearly filled the body of the City Hall assembled yesterday afternoon [September 27] to listen to a lecture delivered by Judge William G. Ewing of Chicago.

Judge Ewing spoke in an interesting manner and held the closest attention of his audience. Many friends were present from neighboring cities. The lecturer was introduced by Miss Susie M. Lang, First Reader of the local church.—*Lawrence Telegram.*

At Elkhart, Ind.

Carol Norton, C.S.D., of New York City, addressed a large and fairly representative audience of Elkhart people Sunday afternoon, September 27, at the Bucklen Opera House on the subject, "Christian Science, the Gospel of Righteousness and Health." Mr. Norton was introduced by Cyrus D. Roys, who said in part:—

"Dogmatic theology has never moved the higher aspirations of the heart nor performed all the promises it made to us; and the world is waiting and praying for some religion whose beneficent sway will establish and preserve a Christian civilization through the peaceful teachings of the Redeemer, not through the cruel method of war and conquest; a religion that will satisfy the yearnings of the heart and command the intelligent judgment of men; a religion that will 'fulfil all the promises it makes to us.'

"Is Christian Science the reality? Is Christian Science the truth? I do not know. I hope—I will not say 'I believe'—I hope that the renaissance of religious belief is here; and wait to learn from one who has given conscientious study to a question that haunts every page of human history. It is a pleasure that I am permitted to introduce Mr. Norton."—*The Elkhart Truth.*

At Minneapolis, Minn.

Sunday evening, September 20, Carol Norton of New York City lectured in the newly dedicated Second Church of Christ, Scientist, on Christian Science. He was introduced by A. C. Hickman, of the University of Minnesota Law Faculty, who said in part:—

Religious belief is man's birthright; his most sacred possession; the one heritage for which he has ever been ready to meet persecution, endure torture, and if need be, seal his faith with his life-blood. Hence, any sect or organized body, presenting a religious creed at variance with established beliefs, necessarily challenges the criticism and oftentimes the open opposition of the religious world. To this common experience Christian Science has not been an exception. The purpose of the address this evening is that we may have a more perfect understanding of what Christian Science is, as claimed by its adherents. In the world are sickness, suffering, and death; medical science has labored and is laboring, nobly and faithfully, to give relief from the ills of life. If Christian Science can aid in the humane work, we need it—the world needs it. In the message to us this evening we may find—presented possibly in a new light—the "Old, old Story," always forever new, respecting the manger and the cross; respecting the spiritual, the resurrection, and the life.

The Minneapolis Journal.

At Racine, Wis.

Christian Science, during the past several years, has been making rapid progress. At present the doctrines attract the attention of many classes. Especially is this true in Racine. Not so many years ago there was hardly a handful of Christian Scientists here. To-day there are several hundred, and they own a handsome little church.

Interest in the movement was clearly demonstrated last evening [September 29], when one of the largest and most representative audiences ever seen at the Belle City Opera House gathered to hear Carol Norton, C.S.D., of New York City, deliver a lecture on the subject. The speaker was introduced by the Hon. David H. Flett in the following words:—

Ladies and Gentlemen:—As I look over this large and intelligent audience I see many who, like myself, are outside of the pale of the church under whose auspices the lecture of the evening is to be given. The fact, however, that one is not a member of a particular church should not prevent him from seeking to find what there is of good in its tenets and in the practices of its adherents.

All denominations and beliefs have in them much of good, much to commend, comparatively little to condemn. All teach their followers to lead pure, upright lives; all inculcate the doctrines of honesty and integrity; all profess belief in the fatherhood of God and the brotherhood of man.

And just to the extent that these principles are exemplified in the daily practices and lives of its members, shall every church be judged. But in order to be an impartial judge, and to reach correct conclusions, the seeker after truth must be willing to listen, to investigate, to consider, to weigh, to accept that which appeals to his reason as true, to reject what appears as untrue.

On behalf of this audience, I bespeak for the distinguished gentleman who is about to address you, a careful candid consideration of the doctrines of Christian Science as he shall expound them to you.—*The Racine Journal.*

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Among the Churches.

Church Dedication in Minneapolis, Minn.

The new building of Second Church of Christ, Scientist, at Eleventh Street and Second Avenue S., was dedicated yesterday [September 20]. Services were held in the morning and afternoon, and in the evening Carol Norton, member of the Board of Lectureship in Boston, gave an address. The auditorium and gallery were crowded at each service, and in the evening many were turned away.

The church was dedicated without debt.

The Minneapolis Journal.

A telegram from Mrs. Eddy was read by Mr. Carol Norton during the dedicatory service.

Mr. Norton said,—

Friends:—In the unity of Spirit we have come together to-day, and have joy and satisfaction in participating in the dedicatory services of this Christian Science Church. The dedication of a Christian Science Church in a given community means much,—more perhaps than we think.

Christian Science stands for the restoration and re-establishment of primitive Christianity aglow with works of regeneration, works of spiritual transformation, and signs of physical healing in organic and functional disease; therefore this church stands for the gospel of healing through the merits and through the power and grace of the perpetual gospel of our Lord and Saviour. It stands for the highest interests of the race, and while it is but a symbol of the Spiritual Church of Christ triumphant,—the church without bounds or bonds,—yet in the beauty of its outward form is visible the lesson which Christian Science bears to the world,—the lesson of sublime *faith,* the lesson of dominion over sin, sickness, and death here; and as we think of these things our hearts go out in gratitude to the individuality, character, and life-work of a Christian disciple, a Christian woman ever about her Father's business, following in the footsteps of the Master, as one who especially rejoices with those who do rejoice; and I therefore esteem it a privilege as it is a pleasure to read to you a communication from the Discoverer and Founder of Christian Science.

TELEGRAM FROM MRS. EDDY.

Beloved:—The spiritual dominates the temporal. Love gives nothing to take away. Nothing dethrones His house. You are dedicating yours to Him. Protesting against error, you unite with all who believe in Truth. God guard and guide you.

Lovingly,

MARY BAKER EDDY.

Mr. Norton's lecture in the evening is referred to elsewhere and a fuller report of the Dedicatory Service will appear in the November *Journal.*

Corner-stone laid at Laurel, Miss.

The corner-stone of First Church of Christ, Scientist, Laurel, was laid with quiet and appropriate ceremony, Monday, August 10. There were placed in the corner-stone the Bible, Science and Health and other works of Mary Baker G. Eddy, our Church Manual, copies of our denominational periodicals, and a history of the Church in Laurel.

In a brief address the Second Reader said in part: "We have learned that when implicit trust is placed in God there are no failures. And in our efforts to be 'absent from the body and present with the Lord,' we have been led up to the present event with rejoicing. The Lesson-Sermons have met every problem that was presented to us as a church. In recognition of the truth that brought to our apprehension the realities of existence, we to-day lay this corner-stone which is typical of the chief Corner-stone, 'Christ,' our spiritual foundation. The Rev. Mary Baker G. Eddy, our faithful Leader in Israel, has labored wisely and patiently that men might reclaim their true birthright. And in acknowledgment of her labor of love we place in the recess of this stone the Bible and her works."

Correspondence.

New Reading Rooms in Washington, D. C.

Second Church of Christ, Scientist, of Washington, D. C., moved into larger and more centrally located reading rooms corner of Pennsylvania Avenue and Tenth Streets, N. W., on October 1.

All feel this to be a distinct upward step, marking the growth of our dear church, which is prospering in every way. It was necessary last winter to secure a large hall for church services, and the congregation therein is steadily increasing. God is blessing us in many ways, and because of this, the cause of Christian Science is steadily advancing.

We are very grateful for our dear Leader's wisdom as shown in many ways so recently, especially in providing the Concordance and the new Manual; also the Association of Teachers, which all realize will mean so much to the whole Field. God bless our dear Leader. She is leading wisely, and we are glad to follow her guidance, knowing we shall be led aright.—*Correspondence.*

Progress in Omaha, Neb.

First Church of Christ, Scientist, Omaha, Neb., during the past summer has purchased and paid for a building lot located on the northeast corner of St. Mary's Avenue and 24th Street. The amount paid for the property was $6,000.—*Correspondence.*

Says the *Sunday School Times:* "To wear a cheerful face when the heart is aching is not deceit. When a good housekeeper cleans the front steps and porch before she sets the house to rights, she does not mean to deceive passers by; she merely shows some pride in her house and some consideration for her neighbors. We conquer our heartaches more quickly when we begin by considering the friends who are near us."

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 of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud 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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Letters to our Leader.

Clifton, Cincinnati, O., September 27, 1903.

Dearest Mrs. Eddy and Beloved Leader:—Thy golden words are graven sacredly on my heart, and I shall work on and on to prove thy God-given words in Science and Health, until I can do instantaneous healing.

This will rejoice your heart. A lady from Covington, Ky., an invalid, serious organic, for over twenty years, constantly under the physicians' care and for the last ten years under the noted specialist, Dr. Eichberg, heard of Christian Science. During Dr. E's absence abroad she appealed for help, declaring if she could be but half cured she would give up *materia medica* entirely. I spoke words of hope to her, gave her the "little book" and a present treatment, and felt she was healed. In a few days she came to my office happy and well. I wish you could have seen her, as she reverently opened Science and Health, and heard her say, "I am so thankful! How can any one who loves the Bible doubt this to be the Truth?"

Last week Dr. Eichberg returned from Europe and found his patient restored to health. He wonders what has wrought the cure. When further along "the way" she will inform him. Through her healing many are coming to our next lecture, October 4, by Carol Norton, C.S.D.

Lovingly and obediently,
RACHEL F. MARSHALL.

Dayton, O., October 12, 1903.

Rev. Mary Baker G. Eddy,
Concord, N. H.

Beloved Leader:—Believing that you will be interested in the following incident, I submit same.

After my healing in Christian Science it seems that my aunt became prejudiced against this Science. She has all her life been a good Christian woman of the Quaker faith. After the physicians had given her up, and believing that Christian Science could help her, my father and mother endeavored to get her to accept treatment, but she did not seem ready and passed away.

Her experience while in the vestibule clearly illustrates what you teach. She said she saw her father and mother who passed on some years ago, also her daughter who had gone about four years ago. She said her daughter would meet her and had a beautiful robe for her. Asking for a drink of water it was put to her lips, and she said, "This is good, but nothing to compare with the crystal water."

Then addressing me by name, she said, "Tell Lloyd and Uncle James [my father] that Christian Science is all right. God bless that good woman. [Her family thinks she referred to you.] Because of my prejudice I had to be brought this low before I could see that it was right." During this time the friends who stood by her bedside said it was wonderful the radiance manifest on her countenance.

This surely is a testimony from God to-day in behalf of His anointed one and His message,—Christian Science.

Lovingly yours,
LLOYD B. COATE.

Boston, Mass., October 15, 1903.

The Reverend Mary Baker G. Eddy,
Concord, N. H.

My dear Leader:—Not quite two years ago, when talking with a Jewish rabbi in Alabama, I was asked by him, "How do you Christian Scientists regard Mrs. Eddy?" With a swift desire that I might give him a correct idea, I said slowly, "I think it is as your people look upon Moses—as our Leader out of bondage, the bondage of material sense."

And now, under the light drawn from the revised Manual during the past month, I again see just ground for the comparison. The nation of Israel had the unique function of being prophet to the world, proclaimer of a new and higher conception of Deity. Its growth and establishment was guarded by Moses with regulations made with the view of preserving this infant idea, or nation, and training it to the best performance of that function. "History repeats itself." You are guarding with wise regulations the growth and establishment of Christian Science, which is the nation of Israel in a metaphysical sense. Its function is that of prophet to the world; proclaimer of Truth; revealer of what Life, Love, and substance are.

In making a partial study of the prophets of Israel this summer, I have seen how each prophet was the heir of the revelation made through his predecessors, that only the hearing ear and the understanding heart *in the individual* could build securely on the preceding revelation, and carry on the prophetic function of proclaiming Truth to the nation of Israel, and through Israel to the whole world. I have recognized with reverence and thanksgiving that as Christ Jesus was the heir and the legitimate fruit of "the law and the prophets," so Christian Science is the legitimate fruit, the necessary sequence, of the revelation made through the deeds and words of him who was "truly the Son of God," who "spake as never man spake." No one can take His place. No one can take your place, which is that of Discoverer and Founder of Christian Science, the author of "Science and Health with Key to the Scriptures."

I thank you sincerely for the rich literature you have given forth, and for all the safeguards you are wisely and courageously placing around the revelation of Christian Science. With love, I am

Very truly your follower,
IDA TIGNER HODNETT.

The Mother-Love.

As to the downy nest the spent bird flies
At sunset time; as to the waters gray
Moves glad the trusting ship whose purpose dies
Without its strong upholding; as the day
Goes joyfully to night's embrace at last,
And as the star, aweary far above
With its night-watching, hails the dawning vast—
So rests, so hides the world in mother-love!

As hovers o'er the soul the sense of deep,
Sweet mysteries here, afar revealed to be;
As the white wings of angels while we sleep
Enfold us warm; as round the naked tree
Its springtime mantle winds like green fire gleams;
As the seas' arms enclasp the shore impearled,
And 'round the earth the air, life-giving, streams,—
So mother-love encircles all the world!

BARNET TOLDRIDGE.

Washington, D. C., April 25, 1901.

"A Kiss for a Blow."

A. A. W.

WHAT makes little children quite happy and good,
And banishes tempers both naughty and rude?
It is the sweet maxim, we very well know,
Of giving each other "A Kiss for a Blow."

Should a quarrel arise, whate'er be the cause,
What is better by far than a whole code of laws?
It is the sweet practice we very well know,
Of always returning "A Kiss for a Blow."

. . . . . .

Should any assail us in deed or in word,
Oh then let us act like our meek, patient Lord,
Who, e'en in the depths of the bitterest woe,
Returned in his anguish "A Kiss for a Blow."

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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 Memorable Coincidence.

WE are glad to publish the following interesting letter and enclosures received from our Leader. That legislatures and courts are thus declaring the liberties of Christian Scientists is most gratifying to our people; not because a favor has been extended, but because their inherent rights are recognized in an official and authoritative manner. It is especially gratifying to them that the declaration of this recognition should be coincident in the southern and northern states in which Mrs. Eddy has made her home.

Pleasant View, Concord, N. H.,
October 16, 1903.

Dear Editor:—I send for publication in our periodicals the following deeply interesting letter from Elizabeth Earl Jones of Asheville, N. C.,—the state where my husband, Col. George W. Glover, passed on and up,—the state that so signally honored his memory, where with wet eyes the Free Masons laid on his bier the emblems of a Master Mason, and in long procession with tender dirge bore his remains to their last resting-place. Deeply grateful I recognize the Divine hand in turning the hearts of the noble southrons of North Carolina legally to protect the practice of Christian Science in that state.

Is it not a memorable coincidence, that, in the Court of New Hampshire, my native state, and in the legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these states?

MARY B. G. EDDY.

105 Bailey St., Asheville, N. C., October 11.

Beloved Leader:—I know the inclosed article will make your heart glad, as it has made glad the hearts of all the Christian Scientists in North Carolina. This is the result of the work done at last winter's term of our legislature, when a medical bill was proposed calculated to limit or stop the practice of Christian Science in our state. An amendment was obtained by Miss Mary Hatch Harrison and a few other Scientists who stayed on the field until the last. After the amendment had been passed, an old law, or rather a section of an act in the legislature regulating taxes, was changed as follows, because the representative men of our dear state did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the art of healing," etc.

We thank our heavenly Father for this dignified legal protection and recognition, and look forward to the day, not far distant, when the laws of every state will dignify the ministry of Christ as taught and practised in Christian Science, and as lived by our dear, dear Leader, even as God has dignified, blessed, and prospered it, and her.

With devoted love,

ELIZABETH EARL JONES.

The following article, copied from the *Raleigh* (N. C.) *News and Observer*, is the one referred to in Miss Jones's letter.

The Christian Science people, greatly pleased at the law affecting them passed by the last legislature, are apt also to be pleased with the fact that the law recognizes them as healers, and that it gives them a license to heal.

This license of five dollars annually, required of physicians, has been required of them, and how this came about in Kinston is told in the Kinston *Free Press* as follows:—

Sheriff Wooten issued licenses yesterday to two Christian Science healers in this city. This is probably the first to be issued to the healers of this sect in the state.

Upon the request of a prominent healer of the church, the section of the machinery act of the legislature covering it was shown, whereupon application for license was made and obtained.

The section, after enumerating the different professions, for which a license must be obtained to carry them on in this state, further says, "and all other professionals who practise the art of healing for pay, shall pay a license fee of five dollars."

This was construed to include the healers of the Christian Science Church, and license was accordingly taken out.

The idea prevails that the last General Assembly of North Carolina relieved the healers of this sect from paying this fee, but this is not so. The board only excused them from a medical examination before a board of medical examiners.

Back to Christ.

IN these days of much theorizing and much preaching we hear a good deal about a growing tendency toward agnosticism and infidelity, and although many reasons have been advanced for this phenomenon of modern civilization, none seem to afford a sufficient basis upon which to suggest a remedy. If such a tendency does in fact exist, it would seem that there is need of a more active and efficient preaching of the gospel upon practical lines which meet the present needs of humanity, rather than of the cultivation of a far-away idealism which seems to the average man impracticable.

Those who have been most exercised about this tendency toward agnosticism have made much use of the phrase "Back to Christ" as a watchword indicative of the necessity of a more insistent preaching of the simple yet comprehensive teachings of Jesus, if mankind is to be saved from the threatened peril of unbelief.

In this premise they are undoubtedly correct, and it therefore becomes necessary for those who are undertaking to stem this tide of infidelity to ascertain precisely what these teachings were, and carefully to inquire regarding our Master's works as well as his words, so that his teachings may have the proper atmosphere and perspective.

In no respect were Jesus' teaching and practice more closely interwoven than in the healing of the sick, and for this reason this cry "Back to Christ," so much used by our contemporaries, must, if they be consistent, include the desire for a return to the healing of physical disease by divine power; but notwithstanding the fact that so large a portion of the four gospels is devoted to accounts of the healing works of our Master, this call "Back to Christ" has not been considered by those who use it to be a plea for reinstatement of the "mighty works" which Jesus evidently regarded of such importance to his ministry. Truly "The schools have rendered faith in drugs the fashion, rather than faith in Deity" (Science and Health, p. 146).

In the early days of the work of Mrs. Eddy,—of the Discoverer and Founder of Christian Science,—a well-known minister who dearly loved an epigram passed judgment upon his own concept of Christian Science in the words, "Christian Science is neither Christian nor scientific," and from time to time this saying has been repeated by others. With all due respect to those who have made use of this ministerial *obiter dictum* we point to the works, as well as the words of Jesus for justification of our right to be called Christians, and find in the indissoluble association he gave

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them the certain solution of the problem which must be worked out in Jesus' way. The healing of disease is as essential to the practice of Christianity to-day as it was in the time of the Nazarene and his immediate followers.

M.

The Ministry of Childhood.

It is recorded that on one occasion Jesus taught his disciples a vital lesson through a little child. They had asked him, "Who is the greatest in the kingdom of heaven?" and his answer was given when he called to him a little one and set him in the midst of them and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

We are all familiar with the saying that "children should be seen and not heard," and however this may be misinterpreted or misapplied, it is worthy of our consideration. When the Master made a little child the object of a wonderful lesson, it was not what the child said that enlightened the disciples, but rather what the child was,—what he reflected of Truth and Love,—and this was clearly the lesson intended,—the lesson for us to-day. The beauty of childhood is something before which we may well stand in awe, ere the shadows of false material sense fall upon it, and shut out, for a time at least, that which makes it so fair. The purity, the simple trust, the giving of love without a sense of barter,—these might well lead the poet to say,—

> Mighty Prophet! Seer blest!
> On whom those truths do rest
> Which we are toiling all our lives to find;
> . . . Thou little child, yet glorious in the might
> Of heaven-born freedom on thy being's height.

Thus do we find the child Samuel in the Temple, alert to the call of Truth, when his nation was fast losing the right idea of divine service,—a call which it seemed none other was ready to hear. So also we find the child Jesus in the Temple, where he delighted to be, and where his questions and answers surprised all who heard him, and of whom it was said that he was "in favor with God and man." How applicable here are Jesus' own words, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Perhaps the most important lesson for older people, is to be found in the solemn warning of the Master, "But whoso shall offend [ensnare, or cause to stumble—*Greek*] 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 depths of the sea." Surely no Christian Scientist would ever knowingly cause "one of these little ones" to stumble or fall, and there is the greater need that we guard against such error in view of the fact that legal attempts are being made to keep from the children the benefit of the Christ healing which was demonstrated for all time when Jairus' daughter was awakened from the dream of death by the world's great Physician.

Our Leader says that the children "are the bulwarks of freedom, the cement of society, the hope of our race" (Pulpit and Press, p. 14), and in our text-book are many statements relating to the welfare and the training of children, a few of which may here be quoted. "The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions. . . . The entire education of children should be such as will form habits of obedience to moral and spiritual law. . . . The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily. . . . Children should be allowed to remain children in knowledge; and should become men and women only through growth in the understanding of man's higher nature" (Science and Health, pp. 61, 62).

If our aim is to be great in the kingdom of heaven, we have the assurance that we must become as little children. The Christ-truth will show us the way. When "a master of Israel" sought counsel of one whom he recognized as "a Teacher sent from God," he was told that he "must be born again." To human sense this was impossible, but Nicodemus learned what we have all been taught in Christian Science, that in order to enter the kingdom of God we must be born of Spirit. Then shall we be prepared to fulfil the ministry of childhood, and young and old alike will know how "Blessed are the pure in heart." They shall see good, always and everywhere, and only good.

K.

The Opened Book.

In commenting upon the effort of an educational center to awaken interest in a course of Bible reading, a leading daily paper has recently said that "if the universities can revive the study of the Bible, they will establish a new claim to our respect." This intimation by a great commercial journal of the significance of the Bible, and of the lamentable disuse into which it has fallen, is especially marked, when we remember the amount of attention the subject has received during the last quarter of a century, and the number and value of the aids which have been supplied in furtherance of this interest. The wonderful achievements of exploration in Bible lands, the preparation of the revised text, the issue of many helpful translations into the modern idiom, the development of the International Sunday School Lesson system, the organization of the Chautauqua study courses, and the publication of innumerable expository works, and teachers' and students' "helps,"—all these surely constitute the phenomena of an era of remarkable interest and activity upon the part of religious leaders who, through such varied means, have sought to stimulate Christian thought; nevertheless, the general unfamiliarity with the Bible, and the indifference of the great body of the people to its study, is constantly being referred to by Christian workers and is fairly indicated, perhaps, by the editorial comment which we have quoted.

These facts ought to enable thoughtful people to see that knowledge about the Bible does not and cannot awaken a permanent and impelling interest in the Bible, or lead to its sympathetic and habitual study. Let men be convinced, however, that Scripture truth has a vital and corrective relation to the disease and disharmony of human life, or in other words, that it is practically demonstrable, and that moment they begin to be attracted to it.

It is here that the explanation of the devotion of Christian Scientists to the book may be found. The many human aids to which we have referred are not to be undervalued, but the demonstration of the present healing power of the word of God, through Christian Science is doing far more than all else to turn men again to the sacred page, and beget a lasting enthusiasm in its study.

When suffering men and women are assured by the experience of others or by personal demonstration that the spiritual apprehension of Jesus' words does bring freedom from fear and pain and heartache, then it is easy to explain the fact that after carefully studying a Scripture lesson every day of the week, they can listen to its reading on Sunday with the greatest interest, and feel at its close that they are then only ready to begin its consideration.

Truth never grows old, never becomes insipid or tiresome. Its vitality and freshness are perennial, and the moment we begin to understand and practically apply it, as did the Master and his disciples, that moment it becomes for us a well-spring of water and we need no urging to go to it daily for refreshment and healing.

The extent and beneficence of our Leader's ministry to the world is the more clearly seen when we realize that through her demonstration of the practical healing significance of its teaching, the Bible is becoming man's inspired and inspiring companion.

W.

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Selected Articles.

The Attitude of Christian Scientists toward Physicians.

A great multitude of earnest and intelligent people here and abroad already know that Christian Science has meant "life and health" to them in times of crisis when other means have failed. Christian Scientists respect the altruistic motives of the medical fraternity, and wish well to all those engaged in every effort to cope with pain, disease, and sorrow. They do not force or obtrude their services upon those who desire medical attendance. This striving on the part of Christian Scientists to maintain a kindly and correct attitude should not fail of recognition.

The assumption underlying the various futile attempts made in the past to regulate or prohibit the practice of Christian Science by legal enactment, is that a knowledge of material medicine is essential to heal the sick. It follows very properly from this assumption that all who attempt to heal the sick should be able to pass an examination in the use of material means. But Christian Scientists, following the teachings of the founder of Christianity, have proved that the assumption in question is false, and that a knowledge of material medicine is not necessary to heal the sick. Hence they justly claim that an education in the use of material means is superfluous for any one who chooses to learn how to heal spiritually. They concede that an examination in the science of material medicine may justly be required of those who wish to practise materially, and that this examination should act in such a way as to protect the public against persons pretending to practise material medicine without a knowledge of that science.

Christian Scientists make no claim to practising material medicine. They state frankly that they have not studied it, and are not qualified to administer it. Hence they refer all those who may desire medical practice to physicians, who have spent years in the acquisition of the necessary knowledge.

Christian Science is not merely "a theological doctrine." As defined by Mrs. Eddy, it is "the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony" (Rudimental Divine Science, p. 7). On page 9 of the same work she states:—

"Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task is a million times harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." The object of medical practice is to heal the sick, and if there is a better way of doing this than by medication and manipulation, the physicians should be the first to learn this way. Christian Scientists, with best wishes for all in their hearts, are content to wait until the spiritual healing taught and practised by Jesus, his disciples and apostles, and by the early Christians, shall once more commend itself to all Christians as the best, the safest, and the only enduring method.

W. D. McCRACKAN.

In *American Life and Health.*

Mrs. Eddy and all her followers must enjoy their religious liberty and be permitted to live, practise, and teach the truth as taught and demonstrated by Jesus Christ. If any system of healing is not of truth, and hence not carried on according to the Principle of all science, God, no one ought to find fault if the healing of Truth and Love supersedes it and draws men into it. No one ought to be more ready to concede this point than a minister of Jesus Christ.

REV. S. F. SIMONSEN.

In *New Haven* (Ct.) *Courier.*

Testimonies of Healing.

In grateful acknowledgment to God, who was my physician and helper, I desire to testify to "what great things the Lord hath done for me."

Years ago, I had a severe attack of scarlet fever, which was followed by the worst results of this malignant disease, so that I remained an invalid for years.

I suffered unspeakably, not only physically, but mentally, for I was confronted by the necessity of giving up my profession, which had become very dear to me. It was very hard for me to perform my duties. About a year ago, disease gained control of my entire system, and I broke down, becoming so melancholy that I turned from every one and everything, because I considered myself no longer of any use in the world. Just then, dear friends gave me some Christian Science literature to read and thus brought a ray of light to my consciousness, and I looked for refuge in this truth. How I reached the Scientist that day, is still a wonder to me, yet hope rose immediately as I recognized in one of the practitioners a dear old friend of mine, who undertook my case.

From that very hour I awoke to the new life, and never did my practitioner tire of comforting me and giving me the hope of regaining my health. Patiently and lovingly she bore all my shortcomings. I gained strength, and the disease was overcome. I owe my health to Christian Science.

Perhaps the greatest good that came to me with my physical healing was faith,—faith in the power of prayer, faith in immortality, faith in the one Mind, God, faith in the all-power of divine Love. When I now go to the bedside of patients and the outlook seems dark and doubtful, I know that with God all things are possible.

I thank God, who has so wisely led me into the right path which I have looked and longed for so many years. I now go my way joyfully with confidence, and all my thoughts and actions are controlled by Him in whom is my safety.—M. Z., Berlin, Germany.

I feel I must express my gratitude for all the good that has come to me in every direction through Christian Science, and first, for my physical healing. From childhood I suffered from nervous diseases, which attacked me at different intervals, and some years ago they had gained such control over me that I felt discouraged and despondent, and was often tired of life.

I then heard of Christian Science and determined to try it, since no other means could relieve my suffering. I took treatments, although I had at first but very little hope, because my trouble did not get better but seemed to grow rather worse. The error had gained such control over me that it rebelled with all its might against the truth that would expel it. If my practitioner had not expressed so much patience and love, I should have turned back to the physician, but I began to read the book Science and Health by Mrs. Eddy, and gradually the joyful assurance came that the teachings of this book must be true, and with this recognition I began to hope that I also might find help in this way.

As the first signs of improvement were manifested, I could not possibly let go of Christian Science, the understanding of which destroyed one error after another. With deep gratitude I noticed that my old faults and sins gradually lost their reality in my consciousness, and hence their power over me was gone. Formerly I had been a plague to all about me on account of my irritability, impatience, unfriendliness, and pessimistic conception of life. Now I see in the light of Truth that only love, harmony, and perfection should be expressed in my life, and that I therefore have every reason to be a happy child of my

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heavenly Father, who gives me all good, far more than I can appropriate, and that all fear, sorrow, and discord disappear in nothingness before the all-power of Love.

Our revered Leader, Mrs. Eddy, has, through her untiring and faithful endeavor, shown us the true source of salvation, and we can express our gratitude no better than by working and praying daily that we may imbibe more of the spirit and understanding of Christian Science, and thereby become lights in the world, helping to dispel the darkness of error.—B. S., Dresden, Germany.

For the last four years I have received help from Christian Science, for which words cannot express my gratitude. It has been proven to me that its application heals the sick, and its perfect rule, when understood, rules out all the difficulties that the belief in evil can bring to humanity. It has led me safely through the experiences of fire and fever, and always with a lesson learned and the added assurance that God is All, and there is none beside Him."

HELEN O. ROESING, Evanston, Ill.

Gratitude impels me to write this testimony of healing through Christian Science.

Five years ago I was healed of rheumatism in one week by a Christian Science practitioner. By studying Science and Health I found that I could demonstrate over all kinds of error for myself. Several years ago I was instantly healed of the grip, when I was not able to sit up. The change from intense suffering to perfect health was instantaneous. Divine Love did the work.

I am quite sure that I owe my life to Christian Science, and that I am now living on God's time.

MARTIN R. MAGNUSON, North Platte, Neb.

I feel that I would like to add to that of others my testimony of the great power of healing through Christian Science. I have received very many blessings and will speak of two or three of them.

Last winter I was afflicted with cancerous growths. One was removed after weeks of material treatment but soon reappeared. Then I saw how uncertain material remedies were, and I tried Christian Science treatment. The treatment was given at eight o'clock in the evening and the following morning the manifestation had all disappeared as though it had never been there, and I have never felt anything of it since. It is now August, and I have not had any symptoms of it. I feel most surely that God can do great and wonderful things for His children that trust in His word.

On another occasion I had been prostrated for a long time, doctors did me no good and I was growing weaker when my husband read to me an account of the healing of a dear friend who had been an invalid for twenty years. Having been aware of her illness I thought that I also should trust in God who had promised to heal all our diseases. God did heal me. I was conscious when the work was done, and the next morning I got up and ate breakfast with the family. I had not even been able to raise my head for many months before this time.

I knew it was a wonderful demonstration of the power of God, for doctors had failed to help me. I have great reason to love and praise His great and holy name, for His mercies shown to me.

MRS. C. A. CORTHELL, Ischua, N. Y.

I wish to return thanks for the great blessing which we have experienced in our family through Christian Science. Seven years ago last April I was healed of many ailments, and the rest of the family have also been helped. Two children were born in this thought, and are very healthy. The two oldest were very delicate children, but they have grown strong and have never used a drop of medicine since we got Science and Health. It has surely done for us all that it claims. Our oldest daughter was a very sickly child, but she has grown strong and works every day, has a position in a large dry goods house. The two oldest children are members of First Church in Kansas City, and my husband and I are members of the same church. The two little ones also love Christian Science. It was from a near neighbor that I received the blessed book Science and Health.

I am glad to acknowledge the help we have had, with many thanks to the dear Leader of this great and good work.—MRS. EMMA P. LIGHTNER, Argentine, Kan.

Desiring to give all the glory to God, who is Love, I would like to relate the benefits which I have received through Christian Science.

Five years ago I had rheumatism in my hip, which at times pained me very much. From this I suffered for five months, when my trouble increased, and I had a carbuncle on my neck, which was so painful that I could not sleep.

I then sent for a Christian Scientist, and asked her if she could relieve my suffering, for I knew very little about Science. She said that she of herself could do nothing, but that she had no doubt that I would be healed. God had created man in His image and likeness, and that the real man could therefore not be afflicted with rheumatism or any other disease, for man is spiritual and Spirit is not sick, it is but the carnal or fleshly mind that suffers.

This conversation took place about nine o'clock in the evening, and an hour later all pain had left me. I slept all night and when I awoke in the morning, there was no rheumatism or any other ailment. This was five years ago, the trouble has never returned, nor have I any fear that it can.

I began to study Science and Health in connection with the Bible, and to my surprise I found that there was much in the Bible which I had entirely misunderstood. Jesus himself spoke and taught by parables. He healed all forms of disease and said, "He that believeth on me, the works that I do shall he do also," and "The words that I speak unto you, they are spirit, and they are life."

Paul says, "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."

Christian Science elucidates the Scriptures, it gives us a better understanding of God, it brings us into oneness with Him, into spiritual life. It teaches love for God and all mankind.

Through this interpretation of the spiritual sense of the Word of God, the Bible has become a new book to me. It teaches me to understand what we formerly called miracles; it teaches me to lead a truly Christian life, to obey the Commandments, and to reap the benefit of this obedience. This life knows no hatred, no malice, but expresses truth and love.—J. S. SHANTZ, Berlin, Ont.

With deep gratitude to our Leader, who has given us the key to the Scriptures in our text-book, Science and Health, I want to send my testimony to the *Sentinel*, hoping it may help some one.

When in 1899 I first heard of Christian Science, I was a member of an orthodox church, but not satisfied with my religion, for I did not know or understand my Bible, my prayers were never answered, and God seemed afar off.

At that time I had been wearing glasses for five years, but was soon able to put them away, being healed of this

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ill while being treated for something else, and to-day my sight is perfect.

I was healed in three treatments of a severe case of diphtheria, and have not been troubled with my throat since, which is a great demonstration to me, as I had always had a weak throat and was constantly having material treatment for it. Many other ailments, such as nervous headaches that I had suffered with for years, have also been overcome.

The healing as taught in Christian Science is truly beautiful and words cannot express my gratitude for all the help I have received. The Bible, which was read heretofore only from a sense of duty, is now, with our text-book, Science and Health, my daily companion, and I can say that it is to me the book of books.

My prayer is that I may be able to let my light so shine, that others may see the truth expressed by me and want it for themselves, that I may be ever faithful to the promise which I with other Christian Scientists have made, "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. 497).

C. MAE DOOLEY, Philadelphia, Pa.

I want to give my testimony, and tell what Christian Science has done for me, how I was healed of heart trouble more than two years ago, after the doctor had given me up. We then sent for a practitioner who came at once; she was a stranger to me, but spoke such kind words of the healing power of God, that I responded at once and never had another attack of the trouble. The Bible and Science and Health are my constant companions. I feel very grateful to God, and to our Leader, Mrs. Eddy, for what Christian Science has done for me, and my prayer is for more light, more understanding of the truth that makes us free.—E. V. EATON, Denver, Col.

I feel very grateful for the many blessings which have come to me through my desire to know all possible regarding this great truth.

It seems strange, but true, that if we are only willing to investigate the merits of Christian Science, it will certainly appeal to our reason; and after we have succeeded in getting our own personality out of the way, we wonder why we have been so blind before. The only requisites are willingness, receptivity, and a desire to know the truth.

I deserve no credit for coming into some understanding of Christian Science. It required constant work and effort on the part of others to induce me to be willing; but after they had made the demonstration, the truth appealed to my reason, and the logic became so clear that it left no doubt in my mind of the absolute accuracy of this divine Principle.

We are only in the kindergarten of this Science, but the Principle is perfect. To argue, debate, and differ in opinion because every experience is not seemingly crowned with success, does not promote the good of any cause. The system is of Truth, and as we advance in understanding, as in working mathematical problems carefully, we shall obtain perfect results. I realize that mere words signify nothing unless supported by works. The works of Christian Science are revolutionizing the thought of this world, and we shall soon realize the fitness of an expression used by a prominent Scientist, who said that a man could hardly be considered well educated to-day, who still believes in matter, any more than the people who believe that the earth is flat and that the sun revolves around it.

Christian Scientists are trying to make life better, and working with patience, they know it will ultimately come to pass that the truth regarding matter will be universally recognized. When the world realizes that Christian Science admits of no beliefs but relies upon understanding, then will it be more readily understood how these good results are obtained.

If we have found something tangible to cling to that gives us better health and better morals, eliminates the fear of death, and makes us strive for the good and true, can any wonder that we are grateful; or wonder that we are solicitous for the welfare and happiness of our friends?

HOWARD C. OGDEN, Chicago, Ill.

For eight years I had worn glasses for farsightedness, and two years ago I took them off. I was then receiving treatments in Christian Science for other troubles, and I complained to my practitioner, telling her that I suffered from pain in my eyes. I thought that my glasses no longer fitted me, and that I must try to get others. I understood but very little about Christian Science, and yet I did know that it was not necessary to wear glasses, and that it is error to believe that sight must be clouded as we grow older, for this would be incompatible with the goodness of God.

My practitioner advised me to lay my glasses aside. This at first seemed almost impossible, for I could not read a line nor do any fancy work without them, but gradually I grew better, and now I can read in the evening, do all kinds of fancy work, and never even think of glasses.

Sometimes a sense of pain tries to assert itself, but I know that if I remain faithful it must disappear, and God will enable me to know the truth which sets free.

FRAU M. VON BERINGE, Plauen bei Dresden, Germany.

Through mental over-exertion in my profession and excessive use of cold baths, I became subject to a nervous disease. This was in the autumn of 1902, and all work soon became a burden to me, and insomnia and a feeling of anxiety had gained control over me to such an extent that I believed I would soon have to die.

My work, which had formerly been a source of joy to me, I could only perform with the greatest exertion. I had suffered for years from congestion and indigestion, and my condition was such that I did not know where to look for help. I went to a sanitarium but could not sleep, and noticed but very little improvement.

I then thought of a cousin who is a Christian Scientist and spoke to her. She had been afflicted with a similar ailment, and Christian Science had healed her. She took my case gladly and kindly, and I soon began to improve. I could sleep, my thoughts became clearer, the indigestion seemed to leave me, and to-day I am well and happy. I love to work, and I find great pleasure in working, and I enjoy everything.

For all this I thank God and Christian Science. I gladly testify, for I have regained my perfect health.

A. T., Gablonz a.N., Germany.

As young Christian Scientists we are apt to be impatient to see the result of our work in truth, and perhaps we become discouraged because the demonstration, for lack of understanding, is not quickly made.

During my first eighteen months in Christian Science I was in such a condition, when a circumstance occurred which helped me considerably. I had been trying to treat an ailment with but little apparent success, and one morning while struggling with it, I began to be faint. At this extremity error clamored for supremacy, but I realized that God is ever conscious, that I, as His image, could not lose my consciousness, and though mortal mind should do its worst, I was safe in His keeping. I came round at once, the error began to disappear from that moment, and by midday, was almost gone.

This lesson I learned, and it has helped me many times

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since, that if we trust God unto the end when we see no way, He then opens up to us the path through the sea, for we are walking by faith.

From that time I began to stand firmer in Truth; that Truth, revealed through our text-book, Science and Health, has been my preserver in all such slippery paths, and has helped me over the quicksands of doubt and uncertainty.

R. G., London, Eng.

I gratefully acknowledge all that Christian Science has done for me. Being sickly from a child I did not know what it was to have good health until I came into the glorious light of the Science. I am perfectly well now.

I have recently had class instruction and it has made the way very much clearer for me. I wish all might take up the study of this Science and find "how great a God is our God for it not only helps us physically, but morally and spiritually as well.—LAURA L. MILLSPAUGH, Gunnison, Col.

About one year ago, through Christian Science, a friend of mine was completely cured of a complication of mental and physical ailments. Being interested in his case, and the benefits experienced by other acquaintances, I concluded to investigate and inform myself, as I do not wish to remain ignorant of the modern ideas, which are generally discussed.

I have been studying "Science and Health with Key to the Scriptures," and recently I enjoyed a very interesting lecture given upon the subject.

I am convinced that the benefits arising from Christian Science result from an understanding of the truths taught by Christ Jesus and practised by the patient and believer. The Christian Science religion is a religion of understanding and deeds, rather than a religion of beliefs and creeds. A simple faith, without the understanding which gives encouragement and strength, cannot accomplish the good which is daily demonstrated by the tens of thousands of Christian Scientists.—R. E. LIDGERWOOD, Chicago, Ill.

Several years ago my attention was called to Science and Health. At first I was not especially interested, and being a member of an orthodox church I opposed it somewhat, fearing it would lead me into something wrong. The next summer, while attending the Chautauqua Assembly in New York, I heard a lecture on Christian Science, and afterwards a parlor talk. I was led to take treatment for weak eyes, and after a few treatments I bought a copy of Science and Health, and by reading the book I gradually received benefit.

I had been a member of an orthodox church from the time I was sixteen, but as the years went by and I began to think for myself, some things I had been taught did not seem consistent with the idea of a loving God, and the belief in a personal devil was always repugnant to me. These things made me feel that there was something lacking, and I longed for a more spiritual religion. As I became familiar with the teachings of Science and Health and had the benefit of class teaching, I found that which satisfied. The more I learned of Christian Science the more I realized that it presented the true plan of salvation, made the Bible plain, and reconciled what had been seeming contradictions. In many ways it brought to me a higher idea of God and man, rebuked error, and showed me how to work out my own salvation, teaching me how God works with us, so that Christian Science became to me a practical Christianity.

For all this I am very grateful and wish to express my heartfelt thanks for our periodicals, which are lights in my pathway, but most of all I am truly grateful for the pure, unselfish life of our beloved Leader. The great love which she has for all mankind is a constant rebuke to all selfishness, and my constant prayer is for more love in my own life.—MRS. E. E. E., Washington, Ia.

WHEN I took up the study of Christian Science nearly three years ago, I was suffering from lung trouble of eight years' standing. I had tried many remedies, but all had failed to give permanent relief.

A Scientist in our town loaned my sister some *Sentinels* and *Journals* which was the first we had ever heard of Christian Science. I immediately declared that it was only a fraud, and told my sister that I would have to see a proof of healing before I could believe in it, but I could not wait, for I thought that if there really was any good in it, I wanted it.

One evening after I came home from work, having considerable pain, I took up Science and Health, which had also been loaned us, and began to read what seeemd like Greek to me, but after reading half an hour all pain ceased and I was entirely free.

I laid the book aside and thought no more about it until the next day when my suffering returned. I then took up the book again, and after reading a short time I was relieved from all suffering. Then I realized that it was the truth contained in this most wonderful book that was making me free, and with the help of a practitioner the trouble was entirely overcome in a short time, for which I am truly grateful. I am, however, more grateful that this blessed truth is helping me to overcome hatred, envy, jealousy, malice, and revenge, and is enabling me to love my neighbor as myself. I realize that this truth is worth striving for; it certainly is the pearl of great price.

W. S. M., Portsmouth, O.

For many years I had been a great sufferer from dyspepsia, liver trouble, and all the ills that go with those diseases. One physician after another had been tried, but no treatment seemed to help me.

I had always read my Bible and attended church, and I was told that I ought to love God, although it was His will that we suffer, and that it was right to employ a physician. I never could see why, if sickness was sent by God for our good, we should dare to send for man to undo what He had done.

I was a student of the Bible, but did not understand its teachings. In the year 1887, I first heard of Christian Science, and after reading Science and Health for a week I was entirely healed without a treatment. I took class instruction and began the practice of Christian Science soon after. I have had many cases of instantaneous healing, and know that nearly every disease known to *materia medica* has been healed through Christian Science. In Science and Health, p. 243, Mrs. Eddy says, "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

I have always found that in every hour of need, Truth has met the demand, and that the spiritual uplifting far excels the physical help.

Words fail to express my gratitude to our Leader, Mrs. Eddy, for this great truth that helps us to understand the works of our Master.—M. W., Cleveland, O.

Could I with ink the ocean fill,
  Were all the world of parchment made,
Were every reed on earth a quill
  And every man a scribe by trade,
To write the love of God alone
  Would drain that ocean dry;
Nor could the scroll contain the whole,
  Though stretched from sky to sky.

Anon.

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From our Exchanges.

We gradually come to understand, as life advances, that happiness and misery—all the phases of existence, in fact—are states, conditions, attributes of mind; and from this point of view a "better world" is of less importance. . . . Jesus preached the immediate coming of the kingdom, and it is not surprising that he was misunderstood. The people stood gazing up into heaven for a portent, while the earth lay fallow all about them. It seems bold and rash, perhaps, to declare that, if we live rightly for this world, lead the divine life here, the other, where it lies open to speculation, is of little consequence to us. The religious sphere is present, not absent; here, not there; now, and not in the future.—*The Christian Register.*

Rev. Edwin J. Chaffee says in *The Universalist Leader,* "Religion is, then, spiritual daring to live on and to believe on in the line of the highest revealed to us, and to let this master affection, will, imagination, till it bodies forth to us the things eye hath not yet seen, nor ear heard, neither the mind conceived. Not to be capable, therefore, of making the abiding sense of these highest experiences of the spirit the dominant key-note of at least a part of our lives, and the ground of passionate trust in a transcendent higher yet, means a doom, strong as fate, of absolute exclusion from free and full communion with the loftiest spirituality of the ages."

True religion is not what men think of God and truth, but what God has revealed of Himself to men. The fatal fallacy of the evolutionary theory as applied to the development of the knowledge of God among the Hebrews, is that it ascribes to an earthly origin what, in the nature of things, could have come only from heaven. That there was a gradual unfolding of the truth by successive revelations is apparent to the most casual reader of the Old Testament. But this was not evolution.—*The Examiner.*

What is needed now is not more learning, but more of Christ in the daily lives of those who profess his name. This need is world-wide. A learned Hindu gentleman said in a conversation recently, "Believe me, India doesn't need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life." The same is true for every city, village, and township in our land. Will you be one who will let the world see what a real Christian life is?—*Pacific Baptist.*

When the moral and religious elements in man wane, the race perishes. Moral indifference, religious neglect are the only "race suicide" that imperils our people. Moral and religious truths distinctly and dogmatically impressed upon the child are the only means of finally preserving the child, the home, the nation, the race. Find the truth and dogmatize.—*The Universalist Leader.*

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—*The Standard.*

Rev. F. C. Southworth says in *The Christian Register,* "Religion has come to be recognized not primarily as a phenomenon to be explained or even as an end to be attained, but as a power which men may use."

The *Japan Mail* reports that the intellectual life of Japan is growing more and more intense and the growth is slowly killing the old superstitions and their attendant train of prejudices.

"What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.—*The Christian Life.*

The Universalist Leader says, "Statistics show that more money is spent in the United States for chewing gum than for missions."

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

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Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science Churches. These lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Christian Science Herold

PUBLISHED MONTHLY

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America.

It contains about thirty-eight pages of reading matter, and is valuable as an authorized representative of the movement.

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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

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Items of Interest.

National.

President Roosevelt has issued a proclamation calling the Fifty-Eighth Congress in extraordinary session, November 9, at noon. The proclamation states that the purpose of the session is to consider the commercial convention between the United States and Cuba, which requires the approval of Congress. It seems reasonably certain now that the Senate, at least, will have the Isthmian Canal question brought directly to its attention by Senator Morgan of Alabama who will endeavor to show that the Panama route now is beyond consideration, and will urge that it is the duty of the President, under the Spooner law, to construct the canal immediately by the Nicaraguan route.

Colombia has sent to the United States a special bearer of dispatches, Senor Arbiniegas, containing some minor instructions to Dr. Tomas Herran, the Colombian minister, concerning the Panama Canal. He is reported to be on his way to Europe to complete arrangements with interested Europeans for furnishing money to finish the canal. These reports, however, are thought to be intended to influence the action of the United States, and are not to be taken seriously.

If rumors are true there is likelihood of another attempt next year by an Englishman to win the America Cup. The new aspirant is said to be Mr. John Lever, a wealthy manufacturer of Birkenhead, England. It is said he wished to offer a challenge this year but deferred in favor of Sir Thomas Lipton. The Royal Clyde Yacht Club is mentioned as the club through which the challenge will come.

In the first trial of persons indicted in connection with the postal service frauds, the jury disagreed. This is the case in which the head of a turf investment company testified that he had paid $4,500 to buy a favorable decision as to his use of the mails. The trial took place in Cincinnati. It was considered one of the weakest cases.

The Navy Department will ask for an appropriation of $106,000,000 from the next Congress. One million three hundred and sixty-six thousand dollars is asked for ammunition alone for target practice. The Interior Department asks for $156,000,000.

It is said to be the intention of President Roosevelt to issue a statement concerning the investigation into the postal frauds, and that he will declare that a congressional investigation is unnecessary.

The Interior Department is investigating alleged fraudulent purchases of forest lands in some of the Pacific coast States.

Foreign.

The scheme of the Powers for the amelioration of affairs in Macedonia has been submitted to the Porte. It proposes the control of and surveillance over all branches of the administration of the disturbed provinces by Austria and Russia for a period of two years. The proposals include the appointment of one Austrian and one Russian assessor, to be attached to the staff of Hilmi Pacha, the inspector-general, with a corps of assistants, secretaries, and interpreters, whose duties will be to exercise control over all the acts of the provincial authorities. A European general in the Turkish service is to be appointed to command the gendarmerie, and he will be assisted by Russian and Austrian officers acquainted with the languages of the country, and, if necessary, by Austrian and Russian non-commissioned officers.

A further important proposal provides for the establishment of communal autonomy and the rectification of the present communal boundaries.

Other points of the scheme deal with the relief of refugees, the rebuilding of villages, schools, and churches, the disbandment of the irregular troops, and the prohibition of the employment of Bashi-Bazouks. The Austrian and Russian ambassadors demand the adoption of the plan with the least possible delay.

Diplomatic relations between Spain and Venezuela are reported temporarily broken, owing to the interference of President Castro with the work of the Commissioners adjudicating the Mexican claims against Venezuela. The Spanish minister was acting in the capacity of umpire, and claims to have been insulted.

It is also reported that President Castro is not abiding by the agreement to set aside thirty per cent of the customs dues of Puerto Cabello and La Guayra each month for the payment of the claims of the Powers, and that the work of all the commissioners adjudicating claims is being made as difficult as possible.

The mixed commission which is hearing the Spanish claims against Venezuela has closed its session. Of the total amount of claims presented before the commission $394,964 were awarded, $205,385 were withdrawn, and $31,004 were refused. Considering that the Spanish population of Venezuela numbers forty thousand persons, the total of claims presented to this commission is considered to have been small.

Through the influence of Wu Ting Fang, former Chinese minister to the United States and now a member of the newly organized Chinese Board of Commerce, the throne has directed that greater consideration be given to the merchants, who have always been considered as belonging to the lower classes.

Japanese and Russian officials deprecate the alarmist reports sent out concerning the trouble in Manchuria, and claim that every effort is being made to secure a peaceful settlement and avoid giving any provocation for war.

The appointment is announced of Sir Henry Mortimer Durand, the British ambassador at Madrid, as British ambassador to the United States to succeed the late Sir Michael Herbert.

Industrial and Commercial.

More than 50,000,000 pounds of India rubber, valued at more than $30,000,000, was imported into the United States last year. In 1890 the quantity was only 33,000,000 pounds, in 1880 16,000,000, in 1870 9,000,000, and in 1862 only 2,125,561 pounds. Over $100,000,000 worth of manufactures from India rubber are now turned out from the factories of the country every year, and about half of this total is in the form of boots and shoes. Figures just compiled by the Department of Commerce and Labor, through its bureau of statistics, show that during the past few years the importations of crude rubber have ranged from 50,000,000 to 55,000,000 pounds; of gutta-joolatong from 5,000,000 to 15,000,000 pounds, and of "old and scrap rubber, fit only for remanufacture," from 10,000,000 to 20,000,000 pounds per annum, and of gutta-percha 500,000.

A very large proportion of the India rubber imported into the United States is produced in Brazil. Over one-half of the total is imported direct from Brazil. Recent reports received by the Division of Consular Reports of the Bureau of Statistics show that experiments in the East Indies have shown the entire practicability of producing the best Para rubber in territory immediately adjacent to the Philippines from trees transplanted from South America, and suggesting the possibility that the Philippine Islands may in time supply at least a part of the growing rubber consumption of this country.

The Hawaiian sugar crop for the year is approximately four hundred and twenty thousand tons, the largest in the history of the islands, although the profit is said to be smaller than in 1901. The average price has been seventy-five dollars a ton and the planters have received about thirty million dollars. The output this year is double that produced in 1900. The crop is brought to United States markets by freight steamers and sailing vessels. Next year's crop is expected to be carried around the Horn by sailing vessels only, as it is claimed that the uncertainty of the date of arrival of sailing vessels, as well as their smaller cargoes, will prevent the manipulation of the market price. The approximate date of arrival of freighters being known, advantage is said to be taken of it to force down the price and so the planters net a less profit.

The *Scientific American* says the Allan Steamship Company have decided to build a ship equipped with the turbine for traffic between the Clyde and Canada. This liner when completed will be the largest and heaviest, as well as the fastest vessel in the Allan fleet. The vessel will be 500 feet in length over all, with a gross tonnage of 12,000 tons; a horse-power of 10,000 indicated, and a contract speed of 17 knots.

An electric car, in the high speed experiments, on the Marienfelde-Zossen line, attained the speed of 130.4 miles per hour on October 23.

General.

The half-million acres cultivated in tea in India produce one hundred and ninety million pounds, the investment being about one hundred dollars an acre. The labor required is thirteen persons to the acre. One pound of India tea will produce seven and a half gallons of tea of a given strength, while the tea of China will produce but five gallons.

But 8.3 per cent of the 1,330,697 German-born males in the United States have failed to become naturalized, while thirteen per cent of the English, thirty-five per cent of the Russians, fifty-three per cent of the Italians, and eighty per cent of the Japanese are still aliens.

For the first time in the history of Columbia University a woman has been directly appointed to a professorship by the board of trustees. She is Miss Margaret E. Maltby, Ph.D. She will be installed as adjunct professor of physics.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Ideal Teacher.

FANNIE BALL PERRIN.

For nineteen hundred years the world has known of a plan for the uplifting of mankind so comprehensive, and yet so profoundly simple, that it has literally stood like a rock amidst the seething maelstrom of mortal opinions. But until the advent of Christian Science the world, in large part, has been endeavoring to use every other plan under the sun except this one,—the one set forth by Jesus.

We have called ourselves Christians, and have admitted that Jesus was the Great Physician. Yet, when we desired to alleviate pain and suffering, we have ignored his spiritual method of healing and turned to the material.

If we consider the plans for the government and operation of all these undertakings for the betterment of man,—for that is their avowed purpose, and many a noble life is offered on its altar,—in how many do we find, as a basis for work, the thought and method of the Great Physician, the Great Lawgiver, the Great Teacher?

Examining the list of the authorities of the medical schools we find the names of Hahnemann, Mackenzie, Agnew, Pasteur, and a host of others, but not the name of him who taught, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Where is the surgeon who touched the ear of the high priest's servant and healed him? Where is the consulting physician who said, "This kind [of mania] goeth not out but by prayer and fasting"?

So in the catalogues of the great law schools. We note the names of Blackstone, Coke, Cooley, Kent, etc., but we fail to find the name of him who handed down that greatest of decisions, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" and who said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

So also our halls of learning bear the names of many a noted educator, but seldom that of him who said, "Suffer the little children to come unto me."

What could be a more striking comment than to picture the amazement which would be evoked by the announcement that one of these ins itutions had included in its curriculum the teachings of him whom we have always called the greatest the world has ever known.

As Christian Scientists we are taught to make his plan our plan in every particular. No one would attempt to say that no truth has ever been uttered or sought for, except through Christian Science. History, literature, religion, all present some truth. Fervent prayers and honest hearts the world has even known; nevertheless, many of those who have preached that God is Love have participated in struggles which have bathed the land in the blood of their brothers. They who have taught that God is Life, and that "in Him we live, and move, and have our being," have spent their days in preparing to die. Now through Christian Science has come the call to present the indivisible garment,—the wholeness of Truth.

Why was Jesus the Great Teacher? What was the secret of his success? What was his method? It is a most interesting thing to study the New Testament for the answers to these questions.

In the first place, we discover that he was sure of his mission. He did not adopt it as a profession, nor go into it as a business enterprise. There was a message he had to bring. "The word which ye hear is not mine, but the Father's which sent me." "For all things that I have heard of my Father I have made known unto you." "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

Knowing just where his teaching came from, and with what authority it was supported, he was troubled with no doubt, no uncertainty, no question as to what he should do or how he should do it. He knew whom he had believed. "O righteous Father, the world hath not known thee: but I have known thee." "Thy word is Truth." "All things that the Father hath are mine." "My Father is greater than I."

As to his method in teaching: In spite of the greatness of what he had to teach he never once lost sight of the one to be taught. He might have taught the truth he came to teach, and left us only a body of abstractions or a number of historical incidents. But he proved the universality of his teaching and interest, as well as the practicability of the things he taught. He took the world where he found it, and tried to make it better, to save it from itself.

We all remember how after the crucifixion the valiant, the never-to-fail Peter, who had been called from his fishing to be a fisher of men, said to his brother disciples, "I go a fishing," and they answered, "We also go with thee." We remember how they toiled all the night, those old experienced fishermen, and caught nothing; and how, when the morning was come, a voice from the shore called, "Children, have ye any meat?" and to their discouraged answer the speaker said, "Cast the net on the right side of the ship, and ye shall find." We remember what they then caught, and how the Master showed them that there was even a better way yet, for when they reached the shore they found "a fire of coals there, and fish laid thereon." Could any lesson have meant so much to them as did this?

To the lawyer who asked him what he should do to inherit eternal life, he said, "What is written in the law? how readest thou?" and when the lawyer made answer as constrained by his profession to do, Jesus, knowing as he looked at him that he had been a hearer and not a doer of the law, said, "This do, and thou shalt live."

When Nicodemus came to him,—"a ruler of the Jews," who had such a sense of his importance in the community that he chose the night in which to be taught secretly,—he showed him how ill-fitted he was to think so well of himself and of his adequacy for his office. "Art thou a master of Israel, and knowest not these things?"

And to Pilate who hearkened unto the voice of the people, he said, "Sayest thou this thing of thyself, or did

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others tell it thee of me?" Right at the heart of weakness did he strike, and with unerring aim.

The Sermon on the Mount is the great text-book on method. Every part of it was a home truth to his listening students. Every part contained the broad truth that shall save the world from its sins. Every part performed its twofold mission. If we study it we shall see why Jesus was so great a teacher. We may sometimes lose sight of an important sentence in his teachings. We are so amazed that he should say "and greater works than these shall ye do" that we miss for practice the other part, "the works that I do shall ye do also." If we but studied more his method of doing, we should be more blessed with "signs following."

Then his works—most potent factor in his teaching. He did the things he advised others to do. As our Leader has said, "our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised" (Science and Health, p. 26). He was a living example of the eternal Principle which governed him. He was the ideal teacher because he made it plain that "they shall be all taught of God."

A Traveler's Opportunity.

R. J. MC LAUGHLIN.

As I was returning from the center of the city to-day, my thought drifted to the evidences I saw everywhere of the labor troubles, and it recalled to my mind a conversation I had several weeks ago, while on a return trip from California.

I was sitting in a Pullman car waiting for my berth to be made up, and had encroached somewhat upon the generosity of a fellow-passenger by occupying another's seat, and thereby became a listener to a very interesting conversation between two gentlemen occupying the section upon which I had temporarily intruded. They were speculating as to the best and quickest means of preventing these labor conflicts, and I was the more interested in their views when I learned that they were men of considerable prominence in the government of our country at the present time, and were in a position to give an unbiased opinion from a knowledge of conditions.

They noticed that I was interested in their conversation and invited me to join in the discussion. I told them that I could not enter into the argument, for the reason that I could not accept their premises, and instead of viewing these disturbed conditions as unnatural, I looked upon them as most natural, considered in connection with prevailing beliefs as to the Creator and His creations; that strikes, famines, panics, and other violent disturbances emanated from the same source and were just as natural as sin, disease, and death, and that either the testimony of the physical senses or the existence of an infinitely good God is an illusion. A little explanation of this statement served to make my friends think that I was more rational than they had at first supposed.

I suggested that so long as business is conducted on the theory of the survival of the fittest, on the basis of brute force, and so long as greed and avarice are our motives and the almighty dollar our goal, there is no reason why people should be surprised if the results are discordant, and mankind is led to impute to God the consent to, or the toleration of, all the evils that flesh is heir to; and that we should certainly be presumptuous should we attempt to thwart the wishes and plans of the Creator. We have heard, in explanation of these seeming inconsistencies, that an infinitely good Father ordained all these miseries and sufferings as a test of our fealty, and yet an earthly father who perpetrated such things to test the fidelity of his children, would be honored by none. I said further that the world is full of honest, conscientious people who believe that in their religion they are more nearly following God than are their fellow-men of some other belief, and like them if I had known that Christian Science claimed to be anything more than a healing agency I would not have sought it when I did, but in seeking the physical relief I reached such a realization of its truth, that I could no more turn from it than I could forget and deny the multiplication table.

One of the gentlemen said that, while he did not pretend to know anything about Christian Science, he had a relative who had tried it, and realized no benefit. I replied that he no doubt had relatives who had also failed at times to work out problems in mathematics, but they attributed this to a lack of understanding and not to a fault of mathematics. The suggestion which is brought to us in the Bible story of the sowing of seed on unfruitful soil, is intended to cover these exceptions, and it has been clearly proved that while Christian Scientists are sometimes not able to discern the thought of those not ready for healing, Jesus Christ was always able to do so, hence his admonition, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This may be interpreted: Until you realize that God is all and that you are of yourself nothing, you cannot enjoy the fruits of Christian Science healing. All men may enjoy the benefits of this truth, but some are more receptive than others in proportion to their earnestness of desire to be led aright, and their humility, and every one will at some time or other, either by suffering or otherwise, reach the point where he is willing to concede egotistical and obstinate opinions.

Having capitulated in a measure, my friends acknowledged that if any one would bring to their notice any other information or knowledge that was productive of one half the benefits that have been realized through Mrs. Eddy's discovery, they would be demented if they did not acknowledge such a person to be not only a wise leader but the object of all the gratitude the beneficiary could muster. I then assured them that if it were possible for them to imbibe a sufficient knowledge of Christian Science and forget all else, they could still find salvation and freedom from the bondage of material slavery, and that the fundamental teaching of Christian Science, as outlined by Mrs. Eddy in her book, Science and Health, meant the elimination of the false sense of personality, and in the measure that we effect this, are we able to demonstrate its truths.

I am happy to say that at the conclusion of our conversation my new friends expressed their satisfaction, and said that the pagan idea of having separate gods, such as a god of love and a god of hate, a god of peace and a god of war, etc., is as consistent as is that which enthrones one God whose nature is self-contradictory.

"Feed my Lambs."

KATE SWOPE.

"JESUS saith unto them, Come and dine. . . . So when they had dined, Jesus saith to Simon Peter, . . . Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? . . . And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

"Feed my lambs." There is such a plaintive strain of patient love and beauty in these words of Jesus. His test of love was its inspirational power to feed. "Lovest thou me more than these?"—lovest thou the giver more

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than the gift?—this is ever testing us in pleading tones within. With tender minor chords stirring across the heart it is ever calling us to a higher usefulness. We hear its beseeching within, it grieves us even as it did Peter. Eternally the Christ seems to beckon, to plead with a plaintive patience, "Lovest thou me more than these?" Lovest thou the Christ-life? if so, express it, prove it, feed humanity, whether it be with "song, sermon, or Science" (Science and Health, p. 234).

I said, "I will walk in the fields." God said,
"Nay, walk in the town."
I said, "There are no flowers there." He said,
"No flowers, but a crown."

I said, "But the fogs are thick and clouds are veiling the sun."
He answered, "But hearts are sick, and men
In the dark undone."

I said, "I shall miss the light, and friends will miss me they say."
He answered, "Choose ye to-night if I must miss you or they."

Always this choice between the Giver and the gift. "Lovest thou me (Life)?"—"Lovest thou me (Truth)?"—"Lovest thou me (Love)?"—three times this potent touch upon the tender human heartstrings. Three times the rebuke—"prove it"—"feed my lambs." His lambs! Not ours, but his.

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.

Jesus smote upon the chord of self; he appealed to love, the love for humanity. His test of love was, "feed my lambs,"—love humanity, exhale the perfume of Soul, live and help others to live. "I am come that they might have life, and that they might have it more abundantly."

We sometimes forget that Life alone feeds humanity. All life springs from Life. We have for so long associated preaching with speech, executive ability with deeds, that with difficulty we learn that to be is to give life and to give it abundantly, feeding more than can either speech or action. Be, live, love, and so enrich thy neighbor as thyself. To such as cannot yet accept the bread of life in the spoken Word, to such we can at least offer the wine of inspiration, the love that inspires, that encourages and renews the weary hope and faith.

There are other means than words for feeding. Words, at the best, feed only in so far as they are inspiring, pulsating, warm with life and demonstration. Only Life feeds and sustains. The proof of Life is in its inspirational quality, in its transforming power. Love gives life, and Life inspires love, thereby the lambs are fed. Inspiration interprets truth, "the letter killeth, but the spirit giveth life."

The nature of the mortal self is to absorb others, to think only of being loved. The nature of the true self is to give love, wherein it is found to be "more blessed to give than to receive." Its gain is in giving, in feeding others,—inspiring others; wherein it also is inspired as a reward. The noblest foundation upon which we can build our purpose, endeavor, and result, is on these words: "I am come that they might have life, and that they might have it more abundantly." What a purpose in life is that! What a greeting to a starving world! What a test of love! What a passport to the hearts of men: I come to give life! And what a negative good, what a limp, lifeless offering, without any sustaining inspirational power, is that good which is done in formality, because, forsooth, it is one's duty to do good. What a lifeless gratitude is that which declares itself because it is one's duty to be grateful. What a hollow word is that which ambles aimlessly through vaulted space, because it is one's duty to preach the gospel. "Feed my lambs"—just *feed* them, be a channel for more abundant life. Live, act, speak inspirationally, nothing else inspires others, nothing else gives life, nothing else feeds. How can we inspire others and lift them above themselves, until we are ourselves first lifted up? We cannot lead others unto Truth until self is "passed in music out of sight." Self-less-ness and inspirational life are one. Only the inspired word can rise into the air, freighted with love, life, and truth to feed the hearts of men.

Wherever the Christ-truth is spoken there is life, it is the sustaining word that feeds the lambs. "Come unto me, . . . and I will give you rest,"—come unto the Christ-consciousness, come unto the rest of selflessness, and the spoken word will awaken life and live in the hearts of men, to be expressed in a gratitude which returns full measure, pressed down and running over.

Oh, the vapid, inane, insipidity of the speech, the gratitude expressed merely as duty! Oh, the sustaining, comforting, feeding power of the speech, the gratitude, the deed that is done, through the life-giving Christ-love. "Feed my lambs," and, feeding them, stern duty becomes inspired and inspiring work. No duty is instinct with Truth that does not give life and inspiration. "Feed my lambs," just *feed* them. Feed them with the bread of Truth, the wine of inspiration. "Feed my lambs," his lambs, not ours.

A Timely Lesson.

F. M.

HENRY WARD BEECHER used to give the following incident of how his teacher in mathematics taught him to depend on himself.

All unconscious of the life within, Beecher was a timid fellow at the age of twelve, doubtless the result, in part, of a strict New England training, added to the severity of school discipline, which was then supposed to be a necessity in developing the future man. Some hard problems were required on this occasion, and Henry was sent to the blackboard where, trembling and uncertain, he failed.

"That lesson must be learned," said his teacher quietly, but with great intensity. "I don't want any reason for failure; I simply want the lesson." All excuses and explanations were disallowed.

"I did study it two hours," said the boy.

"You may study it two, or ten hours, just suit yourself; I want the lesson," was the reply. Henry gave himself to the work, and his determined efforts were entirely successful, and he returned to school with a clear sense of intellectual reliance and courage to defend his recitation.

In the midst of a careful demonstration, the cold, calm voice of the teacher said, "No!" Beecher, surprised, went over the entire problem from the beginning, and on reaching the same point, again the stern, "No!" uttered in a tone of conviction, effectually barred his progress, and he sat down, his face flushed with confusion. "The next," said the teacher. The next boy, too, was interrupted by a thundering "No!" but went straight forward and finished the sum, and was rewarded with, "Well done." "Why," faltered Henry, "I worked it just as he did, and you said, 'No.'"

The rebuke was immediate: "Why did not you say *yes*, and stick to it? It is not enough to know your lesson; you should *know* that you know it. You have learned nothing until you are sure of it. If all the world says no, your business is to say *yes*, and prove it."

Mr. Beecher declared that he learned a life-long lesson therefrom, which in after years served him well.

The most difficult problems of life are to be wrought out, not by flourish of trumpets and noise, and a mouth full of argument, but by work accomplished in the realm of silence—in the realm of thought. We are to know the Truth that brings absolute freedom, and *know* that we know it, and if mortal mind whispers its falsities, to hinder our efforts or to defeat and confuse us, if the cry of error is no, we are to say *yes*, and hold to the affirmative with God, in the face of the whole world.

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Choosing the Better Part.

B. I. B.

"HERE is my new Science and Health." That is a pleasant greeting from a boy friend, is it not? Several boys have at various times met me with words like these. Perhaps some other boys and girls would like to know one or two instances of how the book was gotten for "my very own."

One boy earned money for a pocket edition by helping the janitor at his school to sweep and dust after school hours. Another boy is "saving up." His work this summer is helping to clean harvesting machines which have been under muddy water. Some of his earnings he uses for clothing, but he is keeping in view the getting of his own book. There is no Science and Health in his home, so he will be glad when he gets one. His parents will also be glad, for they are all grateful for the truth. When telling of his work, this boy was asked how a Christian Scientist should do work. His reply was, "Right, every bit of it. You can't do it any other way. You have to take every bit of the machine to pieces and clean inside and every little place."

There is in this city an organization whose object is to help the town in many ways. One way is to help to beautify it by encouraging and helping schoolchildren to make back yards and vacant lots attractive with flowers. Prizes are given for the best ones. Last year one of the best vacant lots was decided to be one cared for by a little boy Scientist. Six dollars was the prize. What do you suppose he did with it? He bought a five-dollar copy of Science and Health and added the other dollar to the Sunday School Fund for the building of the Mother Church.

Other boys have used candy money, carfare, sold papers, etc.; but, whatever has been the way, the book has been purchased with the boy's own money. Then it is indeed a friend, and is used daily. Many of these boys of whom I tell have also earned Bibles, as has already been stated in the *Sentinel*.

In closing, here is a little thought for all of us: One day these boys were asked: "Is Christian Science something to use in sickness, or what is it?" The answer came promptly: "It is to *live*."

One Reality.

MARIAN W. HERING.

THE lingering belief in two realities, one power called God, and another power called evil, must finally give way to the scientific conviction of the oneness of reality, the oneness of power, as brought to consciousness through the demonstration of Christian Science. We learn by precept upon precept, line upon line, that there is not an evil power to be destroyed, but only a wrong belief in evil power to be corrected by the knowledge that good is all power; that there is not a material universe to be destroyed, but only the belief in materiality to be done away with through knowledge of the spirituality of all things real; not a mortal man who must die in order to become immortal, but only a mortal sense of man to be put off through the revelation of man, the only man, as already spiritual and immortal. Divine Love destroys nothing, because nothing has existence or reality except His own manifestation.

In "Miscellaneous Writings" by our Leader, on page 259, we read, "It is this infinitude and oneness of good that silences the supposition that evil is a claimant or a claim. The consciousness of good has no consciousness or knowledge of evil; and evil is not a quality to be known or eliminated by good." This understanding removes the thought of any necessity for destruction or death, which can have no possible place in the infinite plan of infinite intelligence. Divine Mind has made all and manifests Himself in every idea, and not one must die or be made over in order to be perfect and immortal.

The Lectures.

At West Pullman, Ill.

Mr. Bicknell Young delivered a lecture in West Pullman, Tuesday evening, October 6, in Marquette Hall, under the auspices of the Christian Science Society of West Pullman. A large audience was in attendance, many standing. The lecturer was introduced by Mrs. Carrie L. Martin, a member of the society.—*Correspondence.*

At St. John, N. B.

There were fully six hundred people at the Opera House last evening [September 14] when Hon. William G. Ewing of Chicago delivered a very interesting lecture on Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, of St. John.

The audience was made up almost entirely of St. John's leading citizens and their ladies; clergymen, priests, and lawyers being prominent.

Hon. C. N. Skinner presided and introduced the speaker of the evening in a few complimentary remarks, giving the learned jurist a cordial welcome to St. John.—*Daily Sun.*

At Hartford, Conn.

Christian Science followers and those who wish to investigate the subject made up a large audience at Parsons' Theatre yesterday afternoon [October 11], when Edward A. Kimball, C.S.D., of Chicago, discoursed in a practical and entertaining manner on Christian Science from a believer's standpoint.

The lecture was under the auspices of First Church of Christ, Scientist, of this city. The entire lower floor, as well as the boxes, were filled with people. The balcony was also well filled. W. D. McCrackan, Publication Committee of the State of New York, introduced the speaker.

Hartford Telegram.

At Cincinnati, O.

An audience that tested the capacity of the Grand Opera House, and which represented the culture and intellect of the Queen City, was on hand yesterday afternoon [October 4] to greet Mr. Carol Norton of New York, member of the Christian Science Board of Lectureship.

Among those who followed the speaker with the greatest interest and attention were many prominent ministers and physicians. After a brief introduction by Colonel James L. Foley, Mr. Norton took up, in simple but forceful eloquence, the exposition of the basic principles of his church. His subject was "Christian Science: the Reign of Righteousness and Health."—*The Commercial Tribune.*

At Buffalo, N. Y.

Rev. William P. McKenzie of Boston, delivered a lecture in the Teck Theatre yesterday afternoon [October 11] on "Christian Science and the Emancipation of Man." The meeting was largely attended. It was in charge of First Church of Christ, Scientist. Mr. McKenzie was introduced by Charles D. Holcombe, who said in part.—

Animated by a mutual longing for the betterment of the world's welfare, uniting in a common desire for a redemptive influence which will vouchsafe to us better health and better men, may we not gladly welcome one who comes bearing a message fraught with the blessed assurance that to-day the realization of health and holiness is a present possibility, and in sweet anticipation assure him of our thoughtful attention and kindliest consideration.

The Buffalo Commercial.

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At Utica, N. Y.

Two thousand people assembled at the Majestic yesterday afternoon [October 4] to hear the address of Edward A. Kimball, C.S.D., of Chicago, upon the subject, "The Beneficial Results of Christian Science." The audience was one of the largest that ever assembled in the theatre. Not only were all the sittings occupied, but a number of people stood during the lecture, which lasted something over an hour. The lecture was arranged by First Church of Christ, Scientist, of this city. The lecturer was introduced by C. Fred Hackett, First Reader of the Church in this city.

The Utica Observer.

At Chicago, Ill.

Mr. Edward A. Kimball, C.S.D., delivered a lecture on Christian Science before a large and appreciative audience at the Universalist Church, Englewood, Monday evening, September 28. The lecture was given under the auspices of Fourth Church of Christ, Scientist, of Chicago. Mr. Le Noir White, First Reader, introduced Mr. Kimball, and said in part,—

John heard the teaching of Jesus and witnessed the works which accompanied it, and was filled with the desire to bring others into the same fellowship with God and his Christ to which he had attained. Christian Scientists feel as John did. Through the teachings of Christian Science, they know that they have found the life which Jesus came to reveal to humanity. Christian Science teaches that God is Life, and this understanding brings to pass the "signs following,"—the sick are healed, sin is destroyed, fear allayed, and the desire of men to find God meets fruition. Because Christian Science does bring to man the knowledge of God; because it makes for a whole man,—for righteousness and health; because it is found to be a sovereign remedy for every evil under which humanity suffers,—this is the reason why, like John, we desire to declare it unto you.

Correspondence.

At Las Vegas, N. M.

A fair-sized and deeply interested audience listened to the eloquent address on Christian Science, delivered by Judge Septimus J. Hanna of Colorado Springs, September 4. The gentleman was introduced in an appropriate speech by Hon. George P. Money.—*The Las Vegas Optic.*

We extract the following paragraph from the introduction:—

Were I to be guided by my general reading in the newspapers and elsewhere, I should say that Christian Science has sprung into public teaching and dissemination for the purpose of antagonizing various other fixed creeds and doctrines, and especially in those who know nothing of it, but from reading the official organ of the sect itself, and the expressions, thoughts, principles, and teachings therein, and from conversations with Christian Scientists themselves, all of which have been casual and desultory enough, I am frank to say, I am of the opinion that their aim is to investigate and understand the Scriptures and follow the teachings of the lowly Nazarene, not in theory or in a few things, but in practice and in all things. As far as I am able to judge from my imperfect understanding, I believe they are what they call themselves,—Christian Scientists, taking the name according to its original derivation,—Christian, of Christ or pertaining to Christ; Scientist, from the Latin *scire* to know, knowledge,—therefore, Christ-knowledge, not an imagined, conjured, guessed, nor conjectured Christ, but a known Christ.

At Ottawa, Ill.

Never in the history of the world has more attention been given to religious matters and to the study of spiritual truth than at the present time. Beginning with the Congress of Religions at the World's Fair in 1893, the closing years of the nineteenth century were notable for the thought that has been given to the study of the moral and spiritual nature of man.

No branch of religious thought in all that time has made more appreciable progress than have the doctrines of Christian Science. Its propaganda is widespread and vigorous. It has drawn to its standard many men and women representing the highest types of both mentality and morality.

This was illustrated by the audience that assembled at Farrell's Theatre last Thursday night [October 1] to listen to the lecture by Carol Norton. It represented much of the very best in the thought and living of this community.

The Ottawa Free Trader.

At Roxbury, Mass.

Mrs. Sue Harper Mims, C.S.D., of Atlanta, Ga., delivered a lecture on "The Spiritual Dominion of Man through Scientific Christianity, the Religion of the Future," in Fauntleroy Hall, Tuesday evening, October 6, under the auspices of First Church of Christ, Scientist, to an audience which taxed the seating capacity of the hall to the utmost. It was estimated that there were upwards of eight hundred people, and that at least two thirds of these were representative citizens, who are not as yet identified with Christian Science. The lecture was listened to with marked attention and interest throughout. The speaker was introduced by Willis F. Gross, First Reader of the Roxbury Church, who spoke in part as follows:—

As Christian Scientists we have a reason for our faith; a reason which is not founded on the sand of human speculation but on the enduring rock of practical results, and it is the privilege of every man to know for himself whether Christian Science is of God.

Christian Science has healed the sick after all material remedies had failed and the physician said there was no hope. It has broken the shackles of sin and made man free. It has given joy for sorrow, hope for despair; lifted heavy burdens and dispelled the gloom of the darkest night. What Christian Science has done for the many thousands of its loyal and loving adherents it can do for all mankind; yea, even greater blessings are in store, for God's goodness is infinite and His love universal.—*Correspondence.*

At Toledo, O.

About eleven hundred people greeted Judge William G. Ewing at the Valentine yesterday afternoon [October 4]. His lecture, "Christian Science: a Religion of Works," was handled in a way that must have appealed to every one present, and the simple yet kind way of showing that Christian Scientists believe in and worship the same God and the same Saviour as other Christian denominations was most impressive. He was introduced by Clarence B. Hadden, attorney-at-law, who said in part,—

But few words are needed these days to introduce a lecturer on the subject of Christian Science. It is now widely known of men, and wherever understood it leads to life and happiness.

The Science of God goes forward with marvelous rapidity, healing the sick, purifying the sinful, and blessing mankind through the power of divine Love and Truth, as exemplified in the teachings of our Saviour.

Hundreds of thousands of people have been benefited and are testifying daily of the change wrought in their lives by a knowledge and application of this wonderful, yet simple religion to their daily problems.—*The Toledo Times.*

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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.

Our Leader's Letter to the Teachers.

General Association of Teachers.

My Beloved Students:—I call you mine, for all is Thine and mine. What God gives, elucidates, armors, and tests in His service, is ours—and we are His. You have convened only to convince yourselves of this grand verity; namely, the unity in Christian Science; cherish steadfastly this fact. Adhere to the teachings of the Bible, Science and Health, and our Manual,—and you will obey the law and gospel. Have one God and you will have no devil. Keep yourselves busy with divine Love, then you will be toilers, always distributing sweet things, which, if bitter to sense, will be salutary as Soul, and like the bee, but not the spider that weaves webs which ensnare.

Rest assured that the good you do unto others you do to yourselves as well, and the wrong you may commit must, will, rebound upon you. The entire purpose of true education is to make one not only know the truth but live it—enjoy doing rightly—and not work in the sunshine and run away in the storm—but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. "As thy days, so shall thy strength be."

With love,

MARY B. G. EDDY.

Pleasant View, Concord, N. H., October 27, 1903.

[REPUBLISHED BY REQUEST.]

A Memorable Coincidence.

WE are glad to publish the following interesting letter and enclosures received from our Leader. That legislatures and courts are thus declaring the liberties of Christian Scientists is most gratifying to our people; not because a favor has been extended, but because their inherent rights are recognized in an official and authoritative manner. It is especially gratifying to them that the declaration of this recognition should be coincident in the southern and northern states in which Mrs. Eddy has made her home.

Pleasant View, Concord, N. H.
October, 16, 1903.

Dear Editor:—I send for publication in our periodicals the following deeply interesting letter from Elizabeth Earl Jones of Asheville, N. C.,—the state where my husband, Col. George W. Glover, passed on and up,—the state that so signally honored his memory, where with wet eyes the Free Masons laid on his bier the emblems of a Master Mason, and in long procession with tender dirge bore his remains to their last resting-place. Deeply grateful I recognize the Divine hand in turning the hearts of the noble southrons of North Carolina legally to protect the practice of Christian Science in that state.

Is it not a memorable coincidence, that, in the Court of New Hampshire, my native state, and in the legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these states?

MARY B. G. EDDY.

105 Bailey St., Asheville, N. C., October 11.

Beloved Leader:—I know the inclosed article will make your heart glad, as it has made glad the hearts of all the Christian Scientists in North Carolina. This is the result of the work done at last winter's term of our legislature, when a medical bill was proposed calculated to limit or stop the practice of Christian Science in our state. An amendment was obtained by Miss Mary Hatch Harrison and a few other Scientists who stayed on the field until the last. After the amendment had been passed, an old law, or rather a section of an act in the legislature regulating taxes, was changed as follows, because the representative men of our dear state did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the art of healing," etc.

We thank our heavenly Father for this dignified legal protection and recognition, and look forward to the day, not far distant, when the laws of every state will dignify the ministry of Christ as taught and practised in Christian Science, and as lived by our dear, dear Leader, even as God has dignified, blessed, and prospered it, and her.

With devoted love,

ELIZABETH EARL JONES.

The following article, copied from the *Raleigh* (N. C.) *News and Observer,* is the one referred to in Miss Jones's letter.

The Christian Science people, greatly pleased at the law affecting them passed by the last legislature, are apt also to be pleased with the fact that the law recognizes them as healers, and that it gives them a license to heal.

This license of five dollars annually, required of physicians, has been required of them, and how this came about in Kinston is told in the Kinston *Free Press* as follows:—

Sheriff Wooten issued licenses yesterday to two Christian Science healers in this city. This is probably the first to be issued to the healers of this sect in the state.

Upon the request of a prominent healer of the church, the section of the machinery act of the legislature covering it was shown, whereupon application for license was made and obtained.

The section, after enumerating the different professions, for which a license must be obtained to carry them on in this state, further says, "and all other professionals who practise the art of healing for pay, shall pay a license fee of five dollars."

This was construed to include the healers of the Christian Science Church, and license was accordingly taken out.

The idea prevails that the last General Assembly of North Carolina relieved the healers of this sect from paying this fee, but this is not so. The board only excused them from a medical examination before a board of medical examiners.

The Higher Purpose.

THE popular belief about Christian Science is, to a large extent at least, that it is simply a cure for physical ills, a universal panacea for sickness, and therefore not rightfully called scientific Christianity. If this false concept is due, as it probably is, to our lack of clearness in presenting the subject to the world, it behooves us to give more care and attention to our choice of words and to the impressions they convey.

If the entire mission of Christian Science were but the healing of the sick, its Discoverer and Founder would still be entitled to the gratitude of a disease-burdened race, but its mission is infinitely higher and holier, and we must not lose sight of the fact that the healing of sickness is but the "signs following" the correct and normal understanding of God, whom to know aright is life eternal; and that this

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healing is not the all and ultimate of Christian Science. The coming of the Christ to human experience results in the destruction of all sin, sickness, and death, because the Christ is God's perfect idea, "the Lamb of God, which taketh away the sin of the world."

The healing of sickness is just as much an essential proof of Christianity as is the healing of sin, and this true and perfect healing was the seal and sign of Jesus' teaching, and we have an unworthy concept of Mrs. Eddy's work if the healing of mankind's aches and pains is all we can offer to the world as justification for Christian Science.

The uplifting of humanity, the salvation of the race, is the fruition of Christian Science and the goal of our Leader's endeavor. The purity of Mrs. Eddy's life and the high purpose of her ministry is manifest in her message to the General Association of Teachers, which appears in another column. As we give heed to these words of admonition and encouragement, and earnestly strive for the fulfilment of what she recognizes as Christian impulse, we shall find that the sick are healed more readily, and our work will rest upon an everlasting foundation. M.

Choose Life and Live.

In a current issue of a religious contemporary is an article entitled, "The Cheerfulness of Death," which is made prominent by the endorsement given it in the editorial columns. In reading it one cannot help being touched by the evident desire of the writer to offer comfort to the many who, to use his own words, "shrink from death." He says, "For the Christian at least, this is all wrong. Death should be in reality his best friend; welcomed rather than feared. . . . See what it does for the Christian. It frees him from accident, sickness, and suffering, to which his body has been liable all his life. . . . It frees him from all sorrow. . . . It opens the gates of heaven to him. . . . If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend."

On the editorial page the article is mentioned as "one to be cut out, kept, recurred to," and reference is made to a remarkable passage in Hebrews which speaks of those "who through fear of death were all their lifetime subject to bondage."

As we turn to the sacred page and read those words in their noble setting, it seems passing strange that any one should ever dream of giving them an interpretation which tends to strengthen the belief in the necessity for death. We are quite sure, however, that no amount of such reasoning, though ever so well meant, can change the world's thought on this subject; indeed, were this all that could be said to dispel the terrors of death, we should agree with the poet, that,—

> Not all the preaching since Adam
> Has made Death other than Death.

Thanks to Truth, it is not all, and since suffering human hearts do most sorely need and covet a remedy for their dread, let it be the very best that can be found.

Long ago the great Hebrew lawgiver said, "See, I have set before thee this day, life and good, and death and evil; . . . therefore choose life."

To the Christian Scientist this Scripture tells of a daily, an hourly choice between the beliefs which lead down to death, and the understanding which points to the final overcoming of all human ills, and the death which is their outcome. In this mighty endeavor they find authority and support from the passage in the second chapter of Hebrews quoted above, which says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise, took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage." If, therefore, the mission of the Christ was to destroy the devil and all his works, it surely follows that death would also disappear, and mortality "be swallowed up of life."

We agree with our brother that Christians should not spend their years in the fear of death; but we do not believe that such fear can be quenched in a Lethean draught of belief either in its inevitableness or its advantage; on the contrary, we should know that death can never be an object of knowledge. The dead cannot know anything, hence the belief in death disproves itself. Life only is knowing, and it cannot know death, for then it would cease to be life.

If we admit that death can do more for mortals than can life, we employ the suicide's argument, and to be consistent we should never attempt to prolong life, nor waste our energies in the further moral reformation of those who, through death, may find immediate escape from both sin and suffering. Christian Science teaches that the belief in death, so long as it is held, prevents one from realizing the true consciousness of Life, and it shows that for this reason the thought of death is a procurer of disease.

The great Teacher said, "If a man keep my saying he shall never see death." Life was the theme on which he dwelt continually and towards which he directed all thought. He told them of "the bread of life," of "the water of life," of life more abundant; and he emphasized the significance of this constant reference to life, by his works. Human belief tells us of the dark river of death, the Bible speaks only of the "river of the water of life," proceeding out of the throne of God.

Our text-book says, "The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in life eternal" (Science and Health, p. 426). K.

"Blessed are the Merciful."

The harmony of these beautiful autumn days is marred by one discordant note to which Christian sentiment has ever been sadly indifferent. It would seem that no one could enter nature's grand cathedral, the forest, and tread the cloistered paths of the passing year, without being so uplifted as to have that more kindly and sympathetic feeling toward every creature, which would stay the impulse to do them harm; and yet in these grand aisles of a temple not made with hands, is being enacted to-day an unspeakable tragedy, involving the cruel suffering and death of unnumbered beautiful and inoffensive animals.

We may concede that the demand for food and clothing, the exigency of passing human conditions, may involve the present necessity of taking animal life, but this fact surely offers no palliation or excuse for a wanton destruction of harmless creatures for the mere pleasure of killing them.

That animal life should have acquired the utmost fear of man, and that our hillsides should have become silent where they were once songful, is a sad and suggestive commentary, and if we will but listen we cannot fail to hear the appeal of common humanity and Christian kindness, that we live and let live, that we respect the right of every creature to life and freedom and happiness, at least so far as never to subject them to unnecessary pain or sacrifice.

Furthermore, no thoughtful person can fail to recognize the demoralizing effect of a continued stifling of the nobler promptings of the heart. That men, through occupation or habit, may lose their sense of the sacredness of life was indicated by the English law which, until recent years, did not permit butchers to serve as jurors in criminal cases, and

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it could hardly be questioned that the habitual killing of animals for sport must conduce in greater or less degree to such a loss. Moreover, the love of adventure and the false heroism of the average boy, nourished and excited as they are by hunters' tales, soon prompt him to think of every moving thing as a legitimate object of prey. The air gun and more destructive weapons are called for, and the wrong of the deer forest is re-enacted in thickets and woodlands far and near by those who are dominated by an ever-growing impulse to kill. The abomination known as side-hunting,—competition between organized parties of boys and men who contend for the honor of killing the largest number of creatures in a given time,—is one of the expressions of this unhappy instinct which has been tolerated and unwittingly cultivated even in Christian homes and communities, until it has sadly obliterated the sense of creature right and kindly feeling.

The great French writer Lamartine in voicing the experiences of a hunter who had been watching the playful pranks of a deer, has fittingly described that suppression of the nobler thought and impulse which was involved in taking the animal's life, and the revulsion of feeling and self-condemnation which every cruel act must ultimately entail.

He says,—

"I had never thought about this instinct that leads man to find amusement in destroying without necessity, justice, pity, or right, animals who might equally claim to hunt and slay him if they were as well armed and savage in their pleasures as is he. My dog was on the alert, my gun pointed, the deer right ahead. I did feel a certain hesitation and remorse at cutting short such a life—*such joy and innocence in a creature that had never harmed me,* and that delighted in the same sunshine, the same dew, the same morning freshness, that I did; created by the same Providence, perhaps endowed in a different degree with the same thought and sensibility, perhaps bound in the same ties of affection and relationship—looking for his brother, waiting for his mother, his mate, his little one. But nature's recoil was overborne by the mechanical instinct of habit. I fired. The roebuck fell, his shoulder broken by the shot, and his blood reddening the turf on which he vainly struggled in his agony.

"When the smoke dispersed I approached, pale and shuddering at my deed. The lovely creature was not dead. It looked at me, its head sank on the grass, its eyes swimming in tears. . . . I would have given anything to undo what I had done. Alas! the most merciful close to my pitiless work was to shoot my poor victim once more, and so put it out of its misery. Then I flung the gun away, and in truth shedding tears of which I am not ashamed, I swore to myself never again to cut short in my caprice an hour of sunshine enjoyed by these denizens of the woods and by the birds of heaven, who taste, like us, the transient ecstasy of light and the more or less vague consciousness of existence under the same sky as ourselves."

That any father or brother could steal upon and ruthlessly strike down any gentle life-loving thing for the mere sport of it, without a kindred sense of sorrow and regret, would seem incredible were it not such a frequent phenomenon of human history. In many states the moral sense has been somewhat awakened to this subject, and especially in connection with the slaughter of birds to satisfy the craving for personal adornment, and something has been done toward the enactment of protective laws; but the inadequacy of such endeavors is no less apparent, than is the great need that all Christian people, and especially those who declare that love alone should prompt to every determination and deed, who have solemnly promised to be merciful, and who stand for the possible demonstration of Love's controlling presence in every event and every relation,—that we should all make manifest the unfailing justice, gentleness, and compassion of Love, so that silently as well as in the ear of those who will listen, we may express our earnest plea in behalf of these our little brothers, whose mute appeal goes out, so often, with the ebbing of their life.

W.

A Letter to our Leader.

Elgin, Ill., October 18, 1903.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—When the Mother Church in Boston was built and your room was so lovingly furnished by the children, the thought would often come, What a sweet memory for them in after years!

Through our *Sentinel* we learned that our dear Leader is to have a room in the Concord Church, and that one little Sunday School had already sent a "love offering."

"Now" was the time for our little Sunday School, and most lovingly and heartily did the children, thirteen in number, respond to the thought, asking that they might have one month in which to earn their contribution, as the Sunday collections are set aside for the Mother Church and our own church building fund.

The result is this little reflection of love, which they send to you to use as pleases you best in your room at Concord.

Dear Leader, will you accept this offering from the children as an expression of a loving desire to give loving service to you, in return for your many years of service for them,—and all.

Gratefully and lovingly yours,

MRS. EMMA LAWRENCE,

Superintendent of Sunday School.

General Association of Teachers.

THE first annual meeting of the General Association of Teachers was held in the Mother Church, October 26 and 27. The attendance was large, and the utmost harmony prevailed. A dispatch expressive of deep love and reverence was sent to our Leader at Pleasant View, and the hearts of all who were present were cheered by a loving and inspiring letter from her, which appears on the editorial page.

The Standard of Love.

EDNA WADSWORTH HUDSON.

LET us lift up our hearts with a joy untold
For this truth that has come to the lives of men,
A standard that Love has for us unrolled
And raised at the break of the day, again.

Let us shout with one voice on this morning bright,
And follow the colors with hearts that are true!
Let us carry them into the midst of the fight
And hold and protect them,—a faithful few.

Though strife be great and we seem to fall
From the shot of that enemy men call Fear,
Let us rise and go forward, forgetting all
But the fact that our Leader is calling, "Here!"

When the smoke of the battle shall seem to cloud
The light of the sun and our colors dim,
No less fair is our banner—we cheer it, proud
To follow it e'en at this hour, for Him.

"Go on through the gates of the city of God;
Prepare ye the way!" is the Master's command.
Let us raise for the people the standard of Love
And obey when the voice of our Leader cries "Stand."

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Testimonies of Healing.

I wish to testify of the value Christian Science has been to me in my work as an editorial writer on a daily newspaper. Before I was called to the position I now occupy, my experience had been largely as a special writer. While that work was satisfactory enough, I was not getting the recompense for it I thought was due me. After coming into Science, I worked over the question of supply in what I honestly thought was the right way, but I did not get the results. Nor did I even begin to solve the problem until the exigencies of the case finally forced me to give up my own will in the matter and place myself unreservedly in God's hands. From that time until now the demonstration has been quite a remarkable one.

The first step was a complete change in the management of the paper by which I was employed. On account of this many of the old force lost their positions. I learned some time afterward that I was slated to go with the rest. But my work proved satisfactory to the new management, and I was given a small raise in salary instead. Next there occurred a vacancy in the staff of editorial writers. Writing leaders and paragraphing, as it is called, was something I had never thought of doing, had never trained myself to do, nor was it work for which I had ever regarded myself as especially adapted. Consequently, the offer of the place came to me entirely as a surprise. Knowing that if it was really my place I should be able to fill it, I accepted it. This meant a substantial increase of salary.

I began my editorial work by realizing that divine Mind was the source of my supply and that this supply was infinite, that it was my business as God's perfect child to express Divine intelligence, to express it all the time, and that nothing could keep me from expressing it. Then I quit realizing, took up a pen, and went to work. I did not have to wait for something to write. On the contrary, the something to write was always waiting for me. In a few months conditions again changed, and a new paper was started on which I was given entire charge of the editorial page. This paper made an unexpected success, and a short time ago I had the satisfaction of being told by the management that this success was largely due to my work.

The man who said that did not know why that paper had been successful, but I did. Truth had animated and illuminated that editorial page. What was written there, being to a degree the expression of truth, had gone straight home to the people. The people did not know either exactly why they liked it, but again it was the truth which attracted them. I have found this out in my work: The words "Christian Science" may frighten and antagonize some people on account of their wrong conception of Christian Science, but the truth which is embodied in Christian Science impresses and wins every man and woman who receives it under conditions that do not arouse prejudice. Whatever success I have had has been due entirely to the application, to the best of my understanding, of the Principle which I have learned through studying Science and Health, to every question which I have treated editorially.

The more I have done this and thereby seen the seemingly complexed sociological and economic problems of daily experience become instantly reduced to the familiar idiosyncrasies of mortal mind,—the three fundamental falsities, self-will, self-love, and self-justification, which are the fountain-head of our discontent,—the clearer has been my comprehension and the stronger my conviction that Christian Science is indeed the one and the only panacea for all the grave ills which unhappy and desperate mankind is facing. Wise men perceive plainly enough the wretched conditions, but not even the wisest of men can offer an adequate remedy. Their suggestions are pathetically pitiful when confronted squarely with the facts. There is no remedy except the Golden Rule individually practised, and there is no way to make the Golden Rule practical aside from that taught and proved by Christian Science.—S.

I have often had it said to me, "Why are there not more English testimonies?" Much work is being done with little mention of it, and it seems that now is the time for me, in loving gratitude, to tell others a little of the good that has come to me through Christian Science.

Some years ago, when first I heard of it, I seemed to be in the depths of sorrow and loneliness, walking in the shadow of death, without hope, and almost without God. Shutting myself in behind a wall of rebellious pride, trying to endure until death should bring the rest I so earnestly desired; full of fear and pain, after years of what seemed useless prayer.

To-day, through the teachings of "Science and Health with Key to the Scriptures," I have learned to pray. I know that God is ever-present Love, omnipotent good; that He is no respecter of persons, but gives to all His children alike, ever more ready to give than we to ask,—a God of justice. All His ideas are in their right places, all are sustained, upheld by infinite Love, and if our thoughts "in confidence and quietness are stayed on Him," then, indeed, do the former things (of material sense) pass away, and we realize the promise that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," for He is "Alpha and Omega, the beginning and the end."

Words fail to express my love and gratitude to Mrs. Eddy, our dear Leader for one above all other blessings that she has taught me, the knowledge of Love, and how to love. As the shadows flee away and the light grows clearer unto the "perfect day," shall we be silent, keeping the wondrous blessings to ourselves? No; gratitude and love bid us be up and doing, giving our brother the "cup of cold water," patiently striving and earnestly working for others, seeking our own in another's good, truly testifying to the good which has come into our lives.

Among many ailments which have been met, I may mention angina of many years' standing, supposed to be hereditary; instantaneous healing of a broken knee (unable for twenty years even to lie in bed without its being tightly bandaged); double pneumonia; rheumatic fever with severe heart symptoms healed within the week so that I was out during very severe and wintry weather, and many other healings.

I am sending this expression of my gratitude in the hope that it will reach and help some of those who have wished for more testimonies from England.

L. WHITAKER, London, Eng.

Out of a heart filled with gratitude to God, to Mrs. Eddy the Discoverer of this great truth, and to the one who advised me to try Christian Science, I wish to express my thankfulness for what it has done for me.

About sixteen years ago I had spinal meningitis, which left my nervous system in such a wrecked condition, that I was only able to be about a part of the time and could eat only the lightest of food, and very little of that. In February, 1902, I was compelled to go to bed and remain there about four months. Three of our best physicians pronounced my disease cancer of the bowels, in its worst form, and of a very rapid growth.

A very dear friend came to me in September of the same year and asked me to try Christian Science. I felt I was grasping at a straw in taking it up, but my physicians and friends were satisfied for me to try anything if it would prolong my life.

On the 16th of September, 1902, I took my first treatment. When the practitioner came to see me the doctor

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was in the house and I was under the influence of chloroform, but he was willing to turn my case over to Christian Science. As I was unconscious, I did not see the practitioner that day, and my friends thought I would not live to see her the next day; but she gave me absent treatment, and I was relieved of the awful pain in about two hours. Up to this time I had been taking one of the most powerful opiates, three times a day, the pain being so severe. After the third treatment I had no more severe pain, and on September 20, five days after I first took treatment, I walked ten squares and did not feel any bad effects from it.

On the eighth day the cancer came away perceptibly. After this I gained very rapidly, and could eat anything I wished. I am in perfect health now, which I had not been for twenty years. On November 18 I went back to my position as clerk in a store, and during the holiday trade I can safely say I worked about sixteen hours a day, most of the time on my feet, and have lost only one day since, which was from the grip, and this was overcome in twenty-four hours.

I cannot say too much for Christian Science and am trying to do what good I can and tell others about what the Great Physician has done and is willing to do for all who will accept the truth.—E. P., Pittsburg, Pa.

In my early youth I had a good religious training, but as I became old enough to think and reason for myself I gradually dropped what I had been taught, until I had no religious belief left.

This was about my condition when, at the age of twenty-five, I was married. My wife was an orthodox church member, and she tried hard to induce me to accept her views and become a member of her church. I obtained a commentary on the New Testament and studied the Bible a great deal, but the more I studied it the more antagonistic I became to orthodox theology, until I threw the whole matter aside and declared I did not know what truth was and I did not believe that any one else did. So I settled down as an agnostic, and for about thirty years I was seldom inside a church, and if I did go it was from no proper motive.

At the end of that time I was a very discordant mortal, I was burdened with a fear of poverty, having lost about all the property I had acquired, and was held in bondage by many chronic ailments, some of which ran back beyond my remembrance. Among other things I had the tobacco habit. I had chewed and smoked tobacco nearly forty years, and there never was a greater slave to it. The first thing I did when I got up in the morning was to reach for my tobacco and knife and put a piece in my mouth, and probably there was not an hour during the day that I was not either chewing or smoking tobacco. I had tried several times to break the habit through will-power, but always failed, and I remained a slave to tobacco until Christian Science came to the rescue. I have now been free from that habit about four years.

For a number of years I had been acquiring an appetite for strong drink, and was fast becoming a slave to that appetite also. I knew very well that if I kept on I should become a common drunkard, but I did not make any effort to reform.

The Bible says, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." In times past I have wondered greatly how God appeared to Abram and others. Thanks to Christian Science, about four years ago God appeared to me as Life, Truth, and Love, and said, "Walk before me, and be thou perfect." Then I knew how God appeared to Abram and others, for Christian Science answered that question, as it does all others.

Four years ago I had about decided to take more medical treatment for a severe ear trouble caused by scarlet fever when I was an infant, when another member of my family who had come into Christian Science through its healing, induced me to try it instead, reminding me that I had already spent a great deal of money for medical treatment without any benefit. I had no knowledge of Christian Science at that time, and no faith in it, but was willing it should heal me if it could, so a practitioner was brought to the house and the work begun. I was induced to read Science and Health, but the understanding of it came very slowly, for I was trying to take Christian Science as I would a drug, merely for the physical healing. I remember when I had been treated a short time, I was thinking of my troubles, and being afraid I might forget some of them I made a list and put down eighteen old chronic ailments and threw in one or two minor ones for good measure. Perhaps it is needless to say, that list did not last long. It was destroyed with many things it included, not by remembering them, but by knowing their nothingness, and forgetting them.

Soon after commencing treatment the practitioner requested me to commit to memory the scientific statement of being. I told her I could not, for I had lost my memory to such an extent that I could not do it; besides, what good would it do? The idea that learning this would have any effect on my troubles seemed to be foolishness, it had not the least meaning to me. However, in about six months I was able to repeat it. When the darkness did begin to break away and I got a faint glimmer of light, I took up the study in earnest, and have kept it up ever since. I have torn down many of my material barns, and am building greater, even spiritual storehouses in which to bestow all my goods, for I have heard the Father say, "Son, thou art ever with me, and all that I have is thine." One of our lecturers said to his audience, "Standing here to-night, I represent just the difference between a dead man and a live one;" so I can say that to-day I represent just the difference between a dead man and a live one, for if Truth had not prevented, I should have been in a suicide's grave several years ago. I was leading such a miserable existence that annihilation would have seemed a blessing. I was loaded down with discords from which I thought only death could relieve me. I hated almost every one, and very many disliked me, if they did not hate me, then why should I live if death would end it all? I resolved I would not, and planned to take my life one Sunday when the other members of the family were at church; but that Sunday, and on several others, an absent member of the family, the one who had already come into Science, returned home, and so upset my plans. God was leading me into a different path, even the way of life, for soon after, Christian Science was presented to me, and this sin was destroyed. Now I no more think of committing suicide, than I think of committing murder. Surely Truth has done some wonderful work for me.

I will give one demonstration in connection with the ear trouble of which I have already spoken. Scarlet fever left me with a discharge from the ears when I was an infant, and in spite of all that was done, it continued until Christian Science healed me. Was this one of the imaginary troubles that the critics of Christian Science tell us about? To material sense it was a terrible reality, and it seemed so to the many physicians who were consulted, one of whom told me it would ultimately prove fatal, as it would eat its way to a vital part. To sense it had destroyed about all the inner ear on one side, and was nearly as bad on the other. Another old ailment that has passed away was corns. I had several of the kind called callous corns on the soles of my feet. I think they are considered very real and very painful by those who are troubled with them. They troubled me more at night, after standing all day, than at any other time. I would come out of the

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shop at night on to a rough stone pavement and those corns would make a great protest. Then I would stamp them down hard upon the pavement and declare the truth, and I kept that up until I silenced them. I might tell of several more demonstrations of the power of Truth to destroy error, but I think I have said enough to show that "He that is mighty hath done to me great things."

I have been a member of the Mother Church about three years, and I surely feel grateful that my first church membership is founded on Truth. I have had a great deal of help, and I wish to express my deep sense of gratitude to the practitioner who so lovingly and patiently helped me to the light. It is right and proper for those testifying to the benefits received from Christian Science to express gratitude to its Discoverer and Founder, but when I approach this part of my task, I feel utterly unable to express in words my gratitude to our beloved Leader and Teacher, who has so lovingly and patiently explored the way, and I know that no one on this plane of existence will better appreciate the effort to express gratitude by the daily life than will Mrs. Eddy, God's herald of Christian Science.

J. H. J., Boston, Mass.

I want to tell of some helpful demonstrations for the little ones.

When my oldest child was about three years old she was playing with the sewing machine. I was out of the room, and heard her cry. On going to her I found that her middle finger was fast, the needle having passed straight through at the base of the nail. I had to turn the wheel quite hard to get it out. I took the little one in my arms, and after a few thoughtful moments I said, "Baby, say your little prayer." She repeated it and soon stopped crying, saying, "My finger does not hurt now," and within five minutes she was drumming on the organ with the same hand. It never troubled her after, there was just the mark on either side where the needle had gone through.

One night a case of croup seemed very severe and I trembled with fear. I began reading aloud from Science and Health to the child, and in two hours she was perfectly free from the ailment, was wide awake, and wanted me to play marbles with her. I amused her for a time. We went to bed with a calm and blessed peace that the world cannot know. The old hymn we used to sing has so much meaning now, "O what needless pain we bear, all because we do not carry everything to God in prayer." May God bless our Leader and help us to do our part, and to follow on as faithfully as she does.

Lottie E. Paton, Redwood Falls, Minn.

A little over two years ago one of my daughters suffered from an injury of the spine which gave her severe pain, so that she was unable to stand upright, and this continued for several months. Our physician said it would take a very long time to cure her, in fact he was not sure she could be cured at all. She was not able to attend to her business, and went from home for a few weeks.

While away she met with a lady who told her of Christian Science; she, however, would not have anything to do with it until she had first consulted her parents. On going to see her the following Saturday I was shown the book, Science and Health, but could not then decide whether or not it was a proper book for her to read, so took it home with me and read a little. I returned the book, telling her to read and study it well for herself. In the mean time the lady had given her the address of a Scientist in Manchester, and my wife went at once to see her. Our daughter received treatment, and was able in about two months' time to return to business quite well and happy. Our experience in Christian Science did not, however, end here; my wife and I began to study the book, and as a consequence the whole family have been greatly benefited. One was cured of ulcerated stomach, and another has left off glasses which she had worn for some years. My wife was, before this, a physical wreck, but she never enjoyed better health than at the present time. I believed I could scarcely exist without medicine for indigestion, but, thanks to a little knowledge of Christian Science, the medicine and the indigestion disappeared about two years ago.

These are, of course, only a few of the blessings which are visible to all around us, but if this testimony ended here the half would not be told. The spiritual uplifting is past description. We are daily experiencing the ever-presence of Love, who healeth all our diseases, and we are now enabled to see God, good,—reflected everywhere,—a real presence, a truly helpful friend.

Many of our friends are being benefited through the book Science and Health, also the *Sentinel* and *Journal*, which we send on after reading them ourselves. These are passed on from home to home in country villages where there are no Christian Science meetings held, and the amount of good these silent messengers are doing may never be known in this world.

Words fail to express the love and gratitude we feel to our dear Leader, Mrs. Eddy, for this revelation of love.

F. Mason, Manchester, Eng.

As one who has been greatly helped by Christian Science treatment, I contribute this testimony in the hope that it may be of some use to others, so that they may be lifted out of their miseries, as I was lifted out of mine.

When Christian Science found me I was absolutely hopeless of ever being well again. I had what the physicians called melancholia. After being under medical treatment for eight months, I lost my position because of my inability to properly perform the necessary duties. I was afterward an inmate of an asylum, adjacent to this city, for eight months, and left there not in the least benefited, mentally or physically, but considerably worse financially.

Under Christian Science treatment there was a slight improvement from the beginning, but after the seventh treatment I had a seeming relapse, and told my sister that I did not see the use of taking up the Scientist's time any longer, as I was no better. The idea of getting well again was almost too much for me. My sister, however, knew that I was better, and persuaded me to continue treatment. That evening I went and told the Scientist my experience of the day, and also added what I had said to my sister. After talking for a while, the Scientist read a particularly helpful testimony from the *Christian Science Sentinel*, and then said: "Mr. Wheeler, if you wish to continue having the treatment we will keep on, otherwise we will stop. Christian Scientists do not attempt to persuade people to take the treament if they do not wish it." Fortunately I decided to continue, was given a treatment, went home and to bed and slept all night, something I had not done for twelve months. I was amazed to think such a thing could occur. My condition continued to improve, and, after about four months' treatment, I was advised by the Scientist to apply for reinstatement in my former position. I went to the physician who is employed by the company, told him how I was feeling, and also told him I wanted to get back to work. His reply was: "Your improvement has been so rapid, I think you had better wait a while." This, of course, was rather discouraging to me. The following month I again made application, was put back in my old position, am doing better work than I ever did before, and gladly give the credit for all this to Christian Science.

George E. Wheeler, Baltimore, Md.

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From our Exchanges.

We have come to see that the only sufficient test of the reality of one's Christian life is what he does, his moral character. As a matter of fact, men are not built in water-tight compartments, though apparently that ingenious theory is somewhat generally held. It is impossible for people to be religious on Sunday and unscrupulous on Monday. The conduct on Monday vitiates the professions of the day before. "He that doeth righteousness is righteous. . . . He that committeth sin is of the Evil One." A belief that does not register itself in conduct is hardly worth talking about, no matter how much the possessor of it feels or rejoices.

The difficulty in applying this standard results from the difficulty of determining whether a man as the result of his belief is improving in righteousness. We can decide easily enough whether he conforms to a certain conventional standard of right doing set by the community and the churches. But that is not the point. The point is: is his Christian faith making him a better man than he was? The comparison must always be between the man himself at different stages of his spiritual career, and not between the man and other men who may have had less or more to contend with.—*The Watchman.*

We use this instance simply as "a case" by which we may point out the great truth which so many men lose sight of, that it lies within the measure of no man's life, experience, or thought, to draw a line around a single or a million human beings, around a white man or a black race, and say, "thus far and no farther shalt thou go forever." To-morrow, like yesterday, is a long day. God is there with His infinite patience. Over all the arching skies of coming centuries, as over the timeless hereafter, is written in letters big with the wisdom and the love of God, "Let not him who enters here abandon hope." And, whatever else the man may be who obliterates from the human or race soul of the world this hope, he has lost his grip on that promise which is as old as Eden and as fresh as the voice of the spirit which calls us to battle with ignorance and lust and despair, and fills us with the unconquerable conviction that we shall win.—*The Universalist Leader.*

O. F. Stafford, D.D., in *The Universalist Leader* says, "It is unfortunate for English-speaking Christians that by a confessedly inaccurate translation, we habitually speak of the Old and the New Testament; whereas we should say Old Covenant and New Covenant. Under both dispensations God is seeking to covenant with men. In the English revision of the Scriptures 'covenant' is everywhere given in the text, with 'testament' in the margin; in the American version the word is 'covenant,' with no alternative. It is a profound truth that the Parent Spirit is pledged to save and bless, on the condition that we believe, love, and obey."

After all that we have learned, be it little or much, we must come back to the spirit of a little child if we would have the highest of all knowledge, the knowledge of God. The things of Christ are hid from the wise and discerning, and revealed to babes. That is to say, man, by searching, has never been able to find out God; but to the trustful, teachable spirit God graciously reveals himself. This is hard to understand; but a great truth, a universal law, lies hidden in the saying of our Lord.—*The Examiner.*

Philip brought Nathanael to Jesus under the sweet compulsion of friendship. Nathanael was ready to answer the argument of Philip the theologian, but he could not resist the persuasion of Philip the friend. Men may be loved into doing things they could never be driven or argued into doing.—*The Christian Life.*

It may be that some day we shall see our little deeds of love, our half-forgotten words of kindness, which at the time seemed almost too small to be worth while, gathered by the great Master into a whole of such wonderful beauty that we shall stand amazed before it.

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

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Items of Interest.

National.

The bureau of insular affairs has just completed the compilation of a statement showing the seigniorage on Philippine coinage. Up to and including September 30, there had been coined pesos and subsidiary silver coins to the value of 15,060,300 pesos, the bullion for which cost $6,309,675. During the same period there has been coined and shipped minor coinage to the face value of 496,250 pesos, the nickel and bronze metal for which cost $86,042. The charges of the San Francisco and Philadelphia mints for this coinage, its packing and express and steamship charges to Manila, including insurance, to protect the insular Government against loss, aggregated $206,224. The net credit to the seigniorage account to September 30 is $1,176,332.

The Mosely commission, now visiting in the United States, is representative of English educational institutions from top to bottom. It was selected by Sir Alfred Mosely for the purpose of proving or disproving his theory that the great industrial and commercial advancement of the United States is due to general education, and of giving England the result of its investigation. The originator of the commission is a retired business man of wealth, who feels that England is losing ground industrially, and desires to find the remedy. He is paying the expenses of this commission. The full commission has a membership of thirty-one.

Carrying out instructions received from Washington, Ambassador Porter has begun negotiations for an additional clause in the extradition treaty between the United States and France, to cover bribery. The informal conferences indicate the willingness of the French officials to make the desired extension. It is doubtful, however, whether they will be willing to make the clause retroactive.

Foreign.

It is said that France, recognizing the paramount importance of the interests of Russia and Austria in the Balkans, waives her objections to the reforms there being carried out by those two nations in accordance with the terms of an identical note sent a few weeks ago to the Turkish Government. It is said that Turkey, not liking the Austro-Russian scheme, is delaying the demobilization of her troops to create the impression that she will oppose to the utmost some of the conditions of the reforms; but under constraint from the Powers she is expected to acquiesce quickly.

The mixed Swedish commission to determine the validity of claims against Venezuela has rendered decisions on seven claims submitted to it, six of which were recognized and the other refused. The total of the claims presented amounted to $72,885; the awards made amounted to $34,850.

The conferences of the delegates of the five Central American republics (Salvador, Honduras, Nicaragua, Guatemala, and Costa Rica) for the purpose of arranging the basis of permanent peace in Central America, are in session at Acajutla, Salvador.

Sir Thomas Lipton has definitely withdrawn his offer to present a cup for a transatlantic yacht race in 1904, and has made way for Emperor William, who will present a cup through the New York Yacht Club or the Atlantic Yacht Club.

Industrial and Commercial.

Enough orders for new engines have been placed with the American Locomotive Company, and also with the Baldwin Works, to keep the plants of these two concerns running all winter.

The largest and most powerful locomotive yet constructed is now building at the Schenectady Works of the American Locomotive Company for the Baltimore and Ohio Railroad. This will be a special exhibit at the St. Louis Exposition before it is put into actual service. It will be of the Malett type and will have twelve driving wheels arranged on the articulated plan. The gross weight on the driving wheels will be about 270,000 pounds.

An important railroad event in Porto Rico was the opening recently of the new line of the American railroad. This improvement has cost over one million dollars. The new line runs through a very fertile section of the country, where for four centuries the only means of transportation has been by ox carts and pack horses. The entire distance between Ponce and San Juan, except for a short distance soon to be under construction, is covered by rail. The road will be a great convenience for shippers and growers, and lead to extensions of their operations. The scenery along the route is said to be very attractive.

The annual report of the Bureau of Mines for Ontario for 1903 shows that the total value of mineral production in the province for the year was $6,257,000. Five years ago the corresponding total was only $1,689,000. Chief among the mineral products of the province is nickel, copper following. Of the former last year's product was $2,210,000 and of the latter $680,000. Metallic mineral products of the province include nickel, copper, gold, silver, zinc, and molybdite.

Portland, Me., is to have five lines of ocean steamships this winter, according to an announcement recently made. The five regular lines will be the Dominion to Liverpool, four passenger ships; the Thompson to London, weekly; the Dominion to Bristol, the Leyland to Antwerp, and the Allan to Glasgow, semi-monthly. Under the new plan it is the intention to make Portland a large passenger port with a weekly service.

The cut-off across Great Salt Lake, which presented numerous difficulties in construction and cost $6,000,000, is reported to be completed, and will be used for traffic December 1.

General.

The French minister of public works has approved a project for an electric railway ascending Mount Blanc. The railroad is to be identical with that which is at present in operation on Mount Rigi in Switzerland and similar to the road that will soon be in operation on the Jungfrau. The motive force will be electricity obtained from the Arve River. The line will be twelve kilometers in length and will commence in the Les Houches Commune. The price of the trip will be $4 to the first stop, the cost gradually increasing up to $20 for the complete ascent. Each train is limited to a maximum of twenty passengers. The line will have two tracks, five trains carrying the passengers to the top of the Colossus and allowing a long period for rest on the ice and snow fields.

Care has been taken to avoid dangerous points, especially those subject to avalanches, to cataracts of stones, and those exposed to precipices. The first station is placed at Gros Beehar, at an altitude of 2,500 meters, the second at the Dome at an altitude of 4,300 meters. From the Dome station to that of the Bosses the road is placed in a tunnel which is to be seventy meters from the surface of the rock, which in turn is covered with a stratum of ice fifty meters in thickness. At no other point is the line buried so deep in the mountain. The last station is the Petits Rochers Rouges, this station being an interior one which obtains light from holes cut in the rocky walls at the north. The Petits Rochers Rouges are at a height of 4,550 meters (14,927 feet), and the top is 250 meters higher.

On September 3 *The* (New York) *Sun* celebrated its seventieth anniversary. There were seven daily morning papers in existence when it began. *The Journal of Commerce* is the only one which survives. *The Sun* has had a diversified political career, but at all times for more than fifty years has been edited with ability, variety, and pungency. It was founded by a job printer from Springfield, Mass., named Benjamin H. Day. With his own hand he worked off several hundred impressions of his seven-by-ten inch newspaper. At that time there were only one hundred and eighty-three miles of railroad in operation in the whole United States; one clerk in the New York post office distributed the northern mail and the Eastern mail as fast as it came in, and also "the great Northern mail." The price of *The Sun* was one penny. The other seven newspapers were sold at six cents a copy. Their entire edition amounted to about eighteen thousand papers a day. The advertisements in the first copy were all bogus; that is to say, Day copied them from other newspapers, to impart a businesslike look to his own little sheet.

"It seems almost incredible that in the neighborhood of forty thousand dollars in actual cash should have been confided to letters during the last year, and harder still to credit that the most exhaustive efforts failed to find the owners of one fourth of that amount," says a writer in *The Ladies' Home Journal*. "The envelopes which are addressed are kept on file for four years, blank ones not so long, but in either case a liberal margin of time is allowed for claimants to appear before the money is finally turned into the Treasury to the credit of the Post Office Department."

Charles M. Schwab, who has established an industrial school at Homestead, Penn., is planning to increase these schools in different cities, somewhat after the plan followed by Carnegie in his library donations. Any city raising a specified amount will be endowed with a sum, depending on its population, sufficient to erect proper buildings and give the institution a prosperous start.

It is stated that nine of the most successful of modern novels aggregate a sale of over sixteen hundred thousand copies. The paper on which these books were printed was made of wood fibre—cellulose—and the *Pawtucket Gazette* figures out that it required about four thousand trees to furnish this paper.

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Selected Articles.

Christian Scientists Deny Certain Reports.

CHARGES MADE TWO YEARS AGO ARE DECLARED UNFOUNDED AND ARGUMENT IS MADE TO SUSTAIN THE GROUNDS.

To the Editor.

At no better time than now, when the whole country is recognizing the steady progress of Christian Science and admitting its interest in the movement as shown by the fair attitude of the press everywhere, could we ask you to give your readers the following communication. It will put before them some interesting facts concerning Mrs. Mary Baker G. Eddy and some incidents of her life in North and South Carolina, which might not have been known but for a criticism derogatory to the character of this good woman, which was published in your paper in August, 1901.

I presume we should not be surprised that a noteworthy follower of our Lord should be maligned, since the great Master himself was scandalized, and he prophesied that his followers would be so treated. The calumniator who informed you in this instance locates Mrs. Eddy in Wilmington in 1843, thus contradicting his own statement, since Mrs. Eddy was not then a resident of Wilmington. A local Christian Scientist of your city, whose womanhood and Christianity are appreciated by all, assisted by a Mason of good standing there and a Christian Scientist of Charleston, S. C., carefully investigated the points concerning Major Glover's history which are questioned by this critic, and has found Mrs. Eddy's statements relating to her husband (whom she states was of Charleston, S. C., not of Wilmington, but who died there while on business in 1844, not 1843, as claimed in your issue) are sustained by Masonic records in each place as well as by Wilmington newspapers of that year. In "Retrospection and Introspection" Mrs. Eddy says of this circumstance,—

"My husband was a Fre mason, being a member of St. Andrew's Lodge, No. 10. He was highly esteemed and sincerely lamented by a large circle of friends and acquaintances, whose kindness and sympathy helped to support me in this terrible bereavement. A month later I returned to New Hampshire, when, at the end of four months, my babe was born. Colonel Glover's tender devotion to his young wife was remarked by all observers. With his parting breath he gave particular directions to his brother Masons about accompanying her on her sad journey to the North. Here it is but justice to record they performed their obligations faithfully."

Such watchful solicitude as Mrs. Eddy received at the hands of Wilmington's best citizens, among whom she remembers the Rev. Mr. Reperton, a Baptist clergyman, and the governor of the state, who accompanied her to the train on her departure, indicates her irreproachable standing in the city at that time.

The following letter of thanks from one of your papers of 1844 testifies to the love and respect entertained for Mrs. Eddy by Wilmington's best men, whose Southern chivalry would have scorned to extend such unrestrained hospitality to an unworthy woman as quickly as it would have published the assailant of a good woman:—

Wilmington Chronicle, August 21st, 1844.

A CARD.

Through the columns of your paper, will you permit me, in behalf of the relatives and friends of the late Major George W. Glover of Wilmington and his bereaved lady, to return our thanks and express the feeling of gratitude we owe and cherish toward those friends of the deceased who so kindly attended him during his last sickness, and who still extended their care and sympathy to the lone, feeble, and bereaved widow after his decease. Much has often been said of the high feeling of honor and the noble generosity of heart which characterized the people of the South, yet when we listen to Mrs. Glover (my sister) whilst recounting the kind attention paid to the deceased during his late illness, the sympathy extended to her after his death, and the assistance volunteered to restore her to her friends at a distance of more than a thousand miles, the power of language would be but beggared by an attempt at expressing the feelings of a swelling bosom. The silent gush of grateful tears alone can tell the emotions of the thankful heart,—words are indeed but a meagre tribute for so noble an effort in behalf of the unfortunate, yet it is all we can award, will our friends at Wilmington accept it as a tribute of grateful hearts? Many thanks are due Mr. Cooke, who engaged to accompany her only to New York, but did not desert her or remit his kind attention until he saw her in the fond embrace of her friends.

Your friend and obedient servant,

(Signed) GEORGE S. BAKER.

Sanbornton Bridge, N. H., August 12, 1844.

The paper containing this card is now in the Young Men's Christian Association at Wilmington.

The facts regarding his membership in St. Andrew's Lodge, No. 10, were brought to light in a most interesting way. A Christian Scientist in Charleston was requested to look up the records of this lodge, as we had full confidence that it would corroborate Mrs. Eddy's claims. After frequent searchings and much interviewing with Masonic authorities, it was learned that the lodge was no longer in existence, and that during the Civil War many Masonic records were transferred to Columbia, where they were burned, but on repeated search a roll of papers recording the death of George Washington Glover in 1844 and giving best praises to his honorable record and Christian character was found; and said record, with the Seal of the Grand Secretary, is now in the possession of the Chairman of the Christian Science Publication Committee.

In the records of St. John's Lodge, Wilmington, as found by one of your own citizens, a Mason, it is shown that on the 28th day of June, 1844, a special meeting was convened for the purpose of paying the last tribute of respect to Brother George W. Glover, who died on the night of the 27th. The minutes record this further proceeding:—

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"A procession was formed, which moved to the residence of the deceased, and from thence to the Episcopal burying ground, where the body was interred with the usual ceremonies. The procession then returned to the Lodge, which was closed in due form."

It has never been claimed by Mrs. Eddy nor by any Christian Scientists that Major Glover's remains were carried North.

The *Wilmington Chronicle* of July 3, 1844, records that this good man, then known as Major George W. Glover, died on Thursday night, the 27th of June. The *Chronicle* states: "His end was calm and peaceful, and to those friends who attended him during his illness he gave the repeated assurance of his willingness to die, and of his full reliance for salvation on the merits of a crucified Redeemer. His remains were interred with Masonic honors. He has left an amiable wife, to whom he had been united but the brief space of six months, to lament this irreparable loss."

From the *Chronicle,* dated September 25, 1844, we copy the following: "We are assured that reports of unusual sickness in Wilmington are in circulation." This periodical then forthwith strives to give the impression that the rumor is not true. It is reasonable to infer from newspaper reports of that date, that some insidious disease was raging at that time.

The allegation that copies of Mrs. Eddy's book, "Retrospection and Introspection," are few, and that efforts are being made to buy them up because she has contradicted herself, is without foundation. They are advertised in every weekly issue of the *Christian Science Sentinel*, and still contain the original account of her husband's demise at Wilmington.

May it not be, since this critic places certain circumstances in 1843, which records show really existed in 1844, that the woman whom he had in mind is some other one?

We can state Mrs. Eddy's teaching on the unreality of evil in no better terms than to quote her own words. Nothing could be further from her meaning than that evil could be indulged in while being called unreal. She declares in her Message to the Mother Church, "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."

MARY HATCH HARRISON.

Newbern, N. C.

Wilmington (N. C.) *Dispatch.*

Health and Disease.

HEALTH is contagious, much more potently so, too, than is disease. I've about come to the conclusion that we physicians study disease too much and health too little to be of best use to humanity. If we would study health, talk health, act health, I believe disease would take care of itself. It is not only intemperate, it is un-Christian, to have dyspepsia. It is a disgrace to have any ailment that common sense will obviate. And it shows a lack of intellectuality to make each other's ailments and diseases the chief topic of conversation. I hope to live to see the day when it will be considered as ill-bred to ask after last week's influenza or last month's rheumatism as it now is to remark on the patch on one's shoe or the mole on one's face. I tell you, when we learn to think health and poise and wholesomeness, temperance and economic and physical happiness will not be long in taking up their abode with us.

A PHYSICIAN.

In *Watertown* (N. Y.) *Re-Union.*

Dr. John Watson says, "A sermon on the hell beyond the grave would be heard with indifference; a sermon on the hell in the east end of cities will lay hold on every man's mind.

From our Contributors.

"Thy Will Be Done."

J. R. MOSLEY.

THE prayer of Jesus in Gethsemane, "Thy will be done," is in harmony with all his other prayers and with his whole life-work and purpose. He not only came down from heaven to do his Father's will, but, under the most trying human conditions, he delighted to do His will. His meat was to do the will of Him who sent him and to "finish his work." He explained his ability to heal the sick, to raise the dead, and to judge righteous judgment, because he sought not his own will, but the will of Him who sent him. He made willingness to do "His will" the basis for knowing "the doctrine." He taught that his brothers and sisters were those who did the will of God. He made doing the will of God the condition for entering into the kingdom of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

To the degree that the Christ-light has lit up any life coming into the world, it has brought the spirit of joyful and willing obedience to the will of God. All who have had this light have not only prayed, "Teach me to do Thy will;" but they have delighted to do that will. From the days of Enoch until now they have sought to do "God's work in God's way," and to please God rather than themselves. This has been especially true of the worthies of the Old Testament, the Apostles of the New, and the saints and reformers of the Christian Church. And the one through whom the Science of Christianity, the understanding of God that heals the sick and the sinner, has come to this age, the Rev. Mary Baker G. Eddy, has been and is "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Preface to Science and Health, p. ix). Through willing discipleship and joyous obedience to the will of God, Mrs. Eddy has been enabled to do what she has for the health, morals, and spiritual elevation of the race.

What is the will of God concerning us, and why have all men and women, to the degree that they have attained unto peace, joy, moral grandeur, and spiritual illumination so earnestly longed and prayed for it to be universally done on earth as in heaven?

God's dealings with Israel reveal that He wills both the temporal and eternal good of His children. Whenever the children of Israel were "willing and obedient," they ate "the good of the land;" "The evil diseases of Egypt" and "the surrounding nations" were not put upon them; they obtained "joy and gladness" and "sorrow and sighing" flew "away." "He brought them forth also [possibly three millions in number] with silver and gold: and there was not one feeble person among their tribes." "And He brought forth His people with joy, and His chosen with gladness." And the promise to them was, only be faithful to me and you shall not be sick in the least, "for I am the Lord that healeth thee;" and God willed to withhold no good thing from them. Their "iniquities," not God, "turned away these things," and their "sins withheld good things from them." But, however far their own sins separated them from God, and the health, prosperity, joy —the salvation,—He willed for them to realize; whenever "they cried unto the Lord in their trouble," "He delivered them out of their distresses." In fact, the whole story of God's dealing with the disobedient children of Israel is the story of the good Father and the prodigal son written large. And all that the Father had was for the more faithful ones who sought to be ever near Him, even though they never understood the fulness of His love for them, any more than they were reconciled to His loving and forgiving spirit toward His prodigal children.

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The obedience of Moses to the will and purpose of God enabled him, after he was eighty years of age, to take up and carry forward for forty years a work that would have worn out a score of unfaithful leaders; and at the age of one hundred and twenty, "his eye was not dim, nor his natural force abated." Joshua, the companion and successor of Moses and one of the two faithful spies, lived through forty years of wandering in the wilderness, led the people through Jordan, conquered much of the land, and lived until he was one hundred and ten; and before he departed he reminded the children of Israel that God had been faithful to all His promises. Caleb, the other faithful spy, on his eighty-fifth birthday was found asking for and receiving his share of the inheritance of Israel, and bearing testimony to this fact: "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now."

"The time would fail me to tell" of the heroes of faith who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens" and "received their dead raised to life again." And those who only had occasional and partial glimpses of God's will concerning them, found in these moments of true insight and obedience that God willed their prosperity and not their poverty; their health and not their sickness; their joy and not their sorrow; their holiness and not their unholiness; their salvation and not their damnation; their good and never their ill.

The whole career of Jesus, from his conception to his ascension, revealed and demonstrated that God wills the coming of His kingdom through the destruction of the devil and all his works,—sin, disease, and death. He recognized that God willed to supply the lowest as well as the highest needs of man. "Seek ye first the kingdom of God, and his righteousness; and all these things [that ye have need of] shall be added unto you."

He was always "willing" to heal the sick, and he never questioned but that God was equally willing. In fact, a conspicuous part of his ministry was given to healing the sick; those whom he commissioned to preach the Good News were also commissioned to heal, and his final commission: "Go ye into all the world, and preach the Gospel to every creature," contained the assurance that healing the sick would be one of the "signs" that "shall follow them that believe."

He awoke others, as well as himself, from the dream of death, thus proving that the last enemy (death) as well as the first enemy (sin) is contrary to the will of God. He also revealed that God wills our joy and peace as well as our holiness and perfection, and that all His children should be saved. "This is the Father's will, . . . that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

The personal apostles and students of Jesus became better healers, helpers, and preachers, after his ascension than while he was physically present with them, because until that time they had not fully comprehended his teachings. They rose to such understanding of God and confidence in Him that whatever they asked, "according to His will," was granted them: and there is no record that they ever refused to heal the sick or to meet any human need on the ground that it was not according to the Divine will. Paul, who was not a personal disciple of Jesus but was afterwards called "to be an apostle of Jesus Christ through the will of God," had a clear sense of the power and willingness of God to heal the body through the spiritualization of the mind. His missionary journeys, as well as every new epoch of missionary progress on the part of the other apostles, were introduced by a special manifestation of healing power. He felt no harm from the sting of the venomous viper, and those who came to him for healing were healed. He taught that the "Spirit of life in Christ Jesus" sets "free from the law of sin and death." He saw that the will of God was for us to give thanks in everything, to rejoice always, and to bear all the fruits of the Spirit. He also discerned that God wills not only our sanctification, but also universal redemption through Christ; "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

According to the testimony of the Church Fathers, many of whom were men of great learning as well as piety, the "signs" and blessings that Jesus promised "shall follow them that believe" continued for a considerable time after the days of the apostles. Such a critical and skeptical historian as Gibbon, speaking of the causes which led to the rapid spread of Christianity during the first centuries of missionary activity, says, "The Christian Church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the gift of tongues, of visions, and of prophecy, the power of expelling demons, of healing the sick and raising from the dead. . . . In the days of Irenæus, about the end of the second century, the resurrection from the dead was very far from being esteemed an uncommon event" (Decline and Fall of the Roman Empire, Vol. I., pp. 539, 541).

As the church became worldly and political and departed from the pure and simple faith of the primitive Christian Fathers, these special manifestations of God's healing and resurrecting power became less pronounced and less frequent; but healing through direct spiritual means has been believed in, and to a certain extent practised, in every age of the Christian Church. The healing will of God has been re-emphasized and re-demonstrated in every spiritual movement and religious reform that sought to bring man in closer unity with the Mind and nature of Christ. In their days of greatest spirituality and consecration, special signs of healing followed the work of the Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists, and Methodists. Some healing followed the work of Luther, and Wesley was a firm believer in the power and willingness of God to heal the sick. His journal contains many reports of healing through direct spiritual means. He even prayed for his horse, and claimed remarkable answers to prayer over the elements.

But the most marvelous revelation of "the kindness and love of God, our Saviour, towards man,"—His willingness and ability to meet every human need,—that has appeared since the coming and the establishment of Christianity, has come to this age through the discovery and practice of Christian Science. Through the healing of unnumbered cases of sickness and of sin; through the joy, peace, wholeness, and holiness which this faith imparts, Christian Scientists are demonstrating anew the signs and blessings that always have followed and always will follow "them that believe," them that know and love God, and wholly rely upon Him.

In the light of Christian Science, God is good and made everything like Himself, good and very good, and He can will nothing unlike Himself. Because He is Love, He wills for us to be loving. Because He is Spirit, He wills for us to be spiritual. Because He is harmonious, eternal Life, He wills our life, health, and immortality. Because He is perfect, He wills that we be perfect. He also wills that everything unlike Himself, everything that is hurtful, be destroyed. He wills that "every plant" which He has not planted "be rooted up;" that the world, the flesh, and the devil be overcome; and that all the works of the devil be destroyed. And because God wills our freedom from sin and the consequences of sin that we may be like

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Him in all things, every step in our redemption is the expression of His love. He wills "that all should come to repentance," because He is unwilling "that any should perish." He so loves us that He is in Christ divorcing us from "the evil one," as well as reconciling us unto Himself.

God demands perfection, and the atonement of Christ reconciles man to the perfect will of God, and not God to the imperfect will of man. "The atonement is a hard problem in theology; but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love" (Science and Health, p. 23). The sacrifices that the just make for the unjust, lead to the end that even the unjust may become just, and are designed to destroy the wrath of evil and not to appease divine Love. And while God works everything together for good to them who love Him, and to the end that all may love Him, even making the wrath of man to praise Him; while Jesus turned the crucifixion into an everlasting defeat of Satan, sin, death, hell, and the grave, and a victory for Life, Truth, and Love, "the enemy," not God, willed the evils that Christ came to destroy.

Therefore, when we pray "Thy will be done," we pray for God's will to "be done in earth, as it is in heaven;" and in heaven, we know there is no sin, sickness, or death. We do not pray for the suffering nor for the death of our dear ones, but we pray that they may be brought into harmony with God, in whom there is no pain nor death. We pray for good to triumph over evil; for Spirit to be victorious over the flesh; for Truth to destroy all error; for Life to overcome death; for divine harmony to displace human discord; for Love to cast out fear and hate; for God to be with us, and for all evil to "flee away." We pray for the full, and the earliest possible, realization of the vision and prophecy of St. John: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." We pray for the consummation of Christ's healing, comforting, and redemptive ministry.

Perfection.

A. C. G.

A SHORT time ago I was called upon to do some work on the typewriter which was important and demanded absolute perfection. At a first glance one would have thought it simple and easy of accomplishment, but I found that the work had to be written over time after time before perfection was reached. At one time, when there was no error in the work, a flaw in the paper was discovered and all had to be done over.

Finally, by patient watching and effort, perfection was attained, and the lesson learned was an important one. It brought out the thought of the patience and perseverance necessary in Christian Science when we are working out the demands of Life and Love. It showed me, more clearly than ever, how we must work slowly and carefully, keeping perfection always in our thought, and never permitting any imperfection to pass. When a flaw appears, no matter how slight, instead of overlooking it, a Christian Scientist should immediately recognize it as a flaw, and, by patient and prayerful work, cause it to disappear.

Those who do not waver and who constantly hold the perfect model before their gaze will not become weary in well doing when error appears, but will manifest greater care and patience as they progress. When at last absolute perfection of thought has been gained, the reward in harmony will be great.

A Christian Scientist, in his daily work, whatever it may be, should not be satisfied with the merely "well done" but only with the "perfectly done." This can be accomplished only when right thought precedes every act.

Among the Churches.

An Advance in Rochester, N. Y.

On Sunday, August 16, opening services were held by Second Church of Christ, Scientist, Rochester, N. Y. The occasion was not in any sense a dedication, but simply marked the transition from a hall to what is to be the permanent church home. At the morning and afternoon services, the usual order was supplemented by suitable addresses. In the evening the service was a series of interesting addresses by local and visiting Scientists.

The opportunity to secure the property which has come into the possession of this church was an obvious demonstration of the provision and direction of divine Love. About a year before the purchase of the property, it became evident that our church would in a few months be compelled to find larger quarters. We did not contemplate purchasing, and the finding of a suitable hall seemed to present a very difficult problem. In this apparent dilemma, there was earnest and persistent work in seeking the realization that Truth would bring us into our true place, and that this place was all ready for us. Just at the time when the necessity of making some change was becoming immediate, without any seeking on our part, this property, which had not before been in the market, and was not placed on sale, was brought to our attention in a most unexpected and unusual way. The location is exactly what we had had in view, central and convenient, and on a street that is quiet, clean, and retired; and what is a more favoring feature, upon the lot, which is large enough for the erection in the future of a large church, there is now a stately building which has always been used as a private school, and which contains a large hall suitable for an auditorium, with rooms adapted for reading room, etc. Thus, in a way that no human wisdom could have planned, the church's need was supplied, and the demonstration was given anew that when the need appears, to those who are trusting unswervingly that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), this promise is fulfilled.—*Correspondence.*

Christian Science at the Minnesota State Fair.

Our third year's successful work at the State Fair has been completed. Two years ago, when we took up this idea, we had only a tent, but the results warranted the building of a permanent structure. The Sunday School pledged itself to raise the funds, and they completed their demonstration on Easter last, having been about a year in raising the four hundred dollars needed. The building was put up, and the wisdom of our course has been abundantly demonstrated. The inside of the building was nicely decorated, and we had a large portrait of our Leader, Mrs. Eddy, upon the wall. One of the signs on the roof read, "Erected by the Sunday School children of First Church of Christ, Scientist, Minneapolis, 1902.

It was very noticeable that the callers this year did not evince any idle curiosity, but appeared to come for the purpose of learning of Christian Science and getting some literature. In fact, many asked for literature before it was offered. The "Headquarters" furnished a meeting-place for friends who previously arranged to wait there, so that the place was crowded much of the time.

The realization of the presence of Truth resulted in several cases of impersonal healing, and beneficial effects were seen in a case when treatment was asked for and given. The far-reaching extent of this is indicated by the following data:—

The number of visitors during the six days was 2,812, of

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whom 1,315 registered their names and addresses. These represented one hundred and eighty towns and came from nineteen states and Canada.

The number of pieces of literature distributed was 4,507, this included *Journals, Sentinels, Herolds,* Lectures, Pamphlets, Reprints, etc.—JOHN E. PLAYTER.

The Lectures.

At Minneapolis, Minn.

On Sunday afternoon, October 4, Judge Hanna delivered his first lecture in Minneapolis at the Metropolitan Opera House, under the auspices of First Church of Christ, Scientist. The Opera House was packed, over two thousand people being present, and many standing even in the upper gallery. The Mayor of Minneapolis, Hon. J. C. Haynes, very fittingly introduced Judge Hanna, referring to him as belonging to the same profession as himself. In part he said,—

I esteem it a privilege and an honor to have been invited to introduce the lecturer of the day to this audience. The subject with which he must deal is of vital interest to us all.

Nearly two thousand years have elapsed since that marvelous personality whom men call Christ first declared those simple but sublime truths upon which our modern Christian civilization is based, and first proved to the world by his own life that brotherly love is of the very essence of the God-like spirit.

Since his time, many sects and denominations of various names, all claiming to be based upon his teachings and calling themselves Christians, have arisen and attained more or less power and prominence; this has been especially true here in America where, by the fundamental law of the land, religious liberty is absolutely guaranteed to every citizen.

One of the most recent, and in some respects one of the most remarkable, of these, is that known as Christian Science or the Church of Christ, Scientist, and we have assembled here to-day to hear the tenets and doctrines of this organization stated by one who speaks with authority; and hence what he has to offer will command our respectful attention. I was glad to extend to him the greetings of our city, and I take great pleasure in presenting to you the speaker of the day, Judge Septimus J. Hanna of Colorado Springs, Col.—*Correspondence.*

At Fairbury, Ill.

Carol Norton, C.S.D., lectured at the Fairbury Opera House, Tuesday evening, October 6, under the auspices of First Church of Christ, Scientist. Mayor E. A. Agard in introducing the speaker said, "I am certain that I voice the sentiment of this audience, when I assure the distinguished speaker who is about to claim our attention, that his presence is a source of great pleasure to us, and more than this, we expect, and are sure, that much material and spiritual benefit will accrue to those whose good fortune it is to hear his lecture this evening. Christian Science is being more extensively read and more widely discussed with each succeeding day. There are some who read and discuss this great subject but to condemn, yet many new recuits are being added to the ranks daily, for be it said to the credit of the Christian Scientists that they never quarrel or bluster, but modestly, calmly, quietly, and convincingly present their truths and leave them for you to apply the test of Christian reasoning and either accept or reject what they have offered. The Science of Christian living is as exact as the science of mathematics, and a wider knowledge and a truer practice of the teachings of these fundamental and essential principles of right living, must necessarily make for the good of the individual and the community. It is, therefore, with great pleasure that I introduce to you Mr. Carol Norton, who will lecture upon "The Teaching of Christian Science."

The Local Record.

At Port Huron, Mich.

The Christian Scientists held a largely attended meeting at Masonic Temple on Monday evening [October 5].

By request Judge Law acted as chairman and spoke in part as follows:—

An apostle records the Master's saying, "And ye shall know the truth, and the truth shall make you free." The noblest occupation of mankind is the search for truth. The free expression of honest thought creates an atmosphere for the development of truth.

I know but little in detail of the theories of Christian Science, but I understand that it aims to restore pure Christianity as taught by the Master and his early followers; to heal the sick; to bring from the dim and distant future, where mistaken theology has placed it, the kingdom of heaven, and to re-establish it in the hearts of men. To any who make these principles their creed, we can well afford to listen.

Ladies and gentlemen, I have the pleasure of introducing to you the Honorable William G. Ewing of Chicago, who will speak to you with authority upon the subject of Christian Science.—*Port Huron Daily Times.*

At Wausau, Wis.

One of the finest audiences which has ever been seen in this city, assembled on Thursday evening last [October 8], at the Opera House to listen to the lecture of Carol Norton, C.S.D., of New York, whose subject was "The Gospel of Christian Science." He was introduced by M. B. Rosenberry, whose introductory remarks were in part as follows:—

If we are to know the truth, how are we to know it? We can only know it by searching and diligently seeking for it, by putting our minds in an attitude to receive it; and therefore I hold it to be the duty of every person to seek the truth. We are to listen this evening to what our distinguished friend may have to say to us, and in doing so we should receive his words in an open-minded way, weigh them fairly and justly, whether or not we may agree with all that he may have to say. Of the church which he represents, if I were to say anything it would be this, that if the test of a religion is the sincerity of purpose, unselfish devotion, upright, earnest Christian lives of those who profess it, then Christian Science must stand very high among the world's religions.—*The Central Wisconsin.*

Christian Science frequently refers to the "errors of belief," and to illustrate what is meant we may say that if a person were to claim that twice two is five, we should all agree that it was a mere belief, that it is not true, and by applying science, or the truth of the principle of mathematics, to this conclusion (false belief) we destroy, or correct it, with the truth that twice two is four. Hence we see that it is not a mere exchange of beliefs, but the revelation of the truth destroying a false sense. Christian Science claims, and proves, that this same logic is applicable to all our human affairs, including all forms of sickness and sin, in keeping with the saying of the Master, "Ye shall know the truth, and the truth shall make you free."

The Missouri Freemason.

The Christian Register says, "The great world puts all churches on trial just now. What are they worth in terms of human welfare and betterment?"

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Card.

My beloved Students:—If your right hand is not to know what your left hand doeth, may I ask you to change hands, and allow me to thank you deep down in my heart for the gift of $1,632.46 from the Christian Scientists who were present at the General Association of Teachers, which convened October 26, *Anno Domini* 1903. This generous sum is to be applied to the building of First Church of Christ, Scientist, edifice in Concord, N. H.

MARY BAKER G. EDDY.

Pleasant View, November 1.

Major Glover's Record as a Mason.

WE are very glad of the opportunity to republish in this issue of the *Sentinel* a letter by Miss Mary Hatch Harrison of Newbern, N. C., which appeared in the *Wilmington* (N. C.) *Dispatch,* October 24, 1903.

Mrs. Eddy has in her possession photographed copies of the notice of her husband's death and of her brother's letter, taken from the *Wilmington* (N. C.) *Chronicle* as they appear in that paper in the issues of July 3, and August 21, 1844, respectively. These photographs are verified by the certificate of a notary public and were presented to Mrs. Eddy by Miss Harrison.

Of further interest in this matter is the following extract from an editorial obituary which appeared in 1845 in *The Freemason's Monthly Magazine* published by the late Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts.

Died at Wilmington, N. C., on the 27th June last, Major George W. Glover, formerly of Concord, N. H.

Brother Glover resided in Charleston, S. C., and was made a Mason in "St. Andrew's Lodge, No. 10." He was soon exalted to the degree of a Royal Arch Mason in "Union Chapter, No. 3," and retained his membership in both till his decease. He was devotedly attached to Masonry, faithful as a member and officer of the Lodge and Chapter, and beloved by his Brothers and Companions, who mourn his early death.

These letters and extracts are of absorbing interest to Christian Scientists as amplification of the facts given by Mrs. Eddy in "Retrospection and Introspection," and without doubt they will be of almost equal interest to our Masonic friends, but the most important point subserved by the collection of such historical data is that they completely overthrow the attempts that have been made to disparage Mrs. Eddy and to affect her work injuriously. M.

An Optimistic View.

IN a late address before the national conference of Unitarian churches, a well-known publicist has cited many encouraging intimations of the growth of religious sentiment, and among other things he notes the public conscience, which he regards as "more acute to-day than at any time in the history of mankind;" the place of temperance in general thought; the recognition of the right of agreement; the increase of the spirit of reconciliation; the more dominant religious spirit in the adjustment of international affairs, and the universal exaltation of character over creeds.

These phenomena certainly support the speaker's contention, but we are quite sure that there are yet other evidences of a dawning day which are deeper, more prophetic of the advance of a truly religious sentiment. Among these may be mentioned the very manifest tendency of thought and conviction toward idealism—the spiritual statement and explanation of things—and the increasing demand for a demonstrable creed.

The past has given large place to a dual concept of reality,—that of Spirit and that of matter,—which has imposed itself, in some degree, upon every form of religious faith, and it is still found entrenched in many generally accepted beliefs; but its every aspect and position is vulnerable, and revolutionary changes are silently being effected by the coming of that true idealism which recognizes God —Spirit—and His spiritual manifestation as including all reality and being.

The other most hopeful indication of advance is seen in the growing indifference toward undemonstrable religious theories, however hoary, dignified, and plausible they may be. The test to which religious profession is being more and more generally subjected, is not that of conformity to a so-called orthodox teaching, but that of ability to do the works of the Master. Men are noting the rapid advance, the splendid conquests of physical science as compared with religious Science, and they cannot escape seeing that the amazing contrast is explained by the fact that the test of demonstration has been constantly imposed in the one case, and ignored in the other.

It scarcely need be added that the world-wide dissemination of the clear and emphatic teaching of Christian Science upon both these points, together with its practical demonstrations of the present ability of spiritual truth to establish its goings, and meet every need of the aspiring soul, explains in large degree these more progressive, more promising attitudes of public thought.

Learning from Christ.

IN the development of every human being, living comes first, then learning. These processes are at first unconscious, simple, natural, but there soon comes what is regarded as the inevitable struggle to live and learn.

It cannot be denied that the chief end of general education is to provide means whereby the body may be fed, clothed, housed, and adorned. As this endeavor involves ceaseless toil and much disappointment, it has also seemed necessary to educate thought in such ways as might serve to entertain and enliven the human mind, so as to make the long, hard struggle more endurable.

To the unthinking this may seem an unnecessarily dark picture, but others have seen these conditions, and Longfellow says,—

> Let our unceasing, earnest prayer
> Be, too, for light, for strength to bear
> Our portion of the load of care
> That crushes into dumb despair
> One half the human race.
>
> *The Goblet of Life.*

In institutions of learning the greater number are concerned with the burdens which they expect to carry when their studies are completed, and many leave their *Alma Mater* almost worn out with their effort to gain knowledge. When the school days are over this educational work still goes on in the effort to carry out on broader lines that which was begun in youth, but how few there are who would be able to tell what is the goal of all this learning, striving, and getting.

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A great thinker has said that "life is the finest of the Fine Arts; that it has to be learned with lifelong patience." The world's great Teacher said when on trial before Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," and his entire life as recorded in the gospels, especially his mighty deeds in the overcoming of sin, disease, and death, proved the truth of his statement.

And what a teacher was this, who thus proved the verity of his doctrine "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." At the tomb of Lazarus it would have been vain to call upon the Roman legions who had slain their thousands, as vain to appeal to the high priest in his robes, or to Cæsar in his purple, for none of these had the knowledge that was needed to save from death, but he who could and who did "save unto the uttermost," he who had been taught of God, said, "Learn of me, for I am meek and lowly in heart," and again he said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Our revered Leader heard the call of Life at the very portal of death, and as Jesus declared, she came to the Christ, and learned how the sick and sinful were restored in the olden time, and how we too may be taught of Christ, not through material means, but through Science which is revealing to-day the power and glory of infinite Love. Unless we are learning of Christ, of Truth, we have started with a false premise, and the result of this fundamental error will soon be apparent in that mental and physical exhaustion which is the bane of so many students and thinkers.

He to whom the truth of being is known, is daily learning more of Life, of Mind, of the power of divine Love which alone makes life truly worth living. Our text-book says, "Any student who adheres to the divine rules of Christian Science, and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success" (Science and Health, p. 462).

In learning truth we must unlearn error,—the beliefs which were so assiduously pursued in the days of our ignorance of God. The Christ says evermore, "My reward is with me." We find this reward in new strength which enables us to go out into hitherto unknown paths and to find therein healing, moral purification, and mental unfoldment. At every stage burdens are dropped and spiritual gains registered as we press toward the final goal,—the understanding of the Mind which knows all reality,—which is All,—the Mind "which was also in Christ Jesus. K.

A VERY prominent minister has recently said, "To be a Christian is: first, to accept Christ as a personal Saviour; second, to imitate him as a personal example; third, to assimilate his spirit into one's own life."

In reading this statement, one is impressed first of all with its indefiniteness. The pronouns him and his, as here used, refer to Christ, while the sense of the passage demands that they refer to Christ Jesus, and in this respect the statement well illustrates the current and abounding confusion in the use of these sacred names.

Christian Scientists accept the meaning of the word Christian which was evidently intended to be conveyed by this definition. They declare with all believers, that to be Christlike one must imitate the conduct or daily doing, of Christ Jesus, and that not in part, but fully. Remembering that his daily doing included the overcoming of sickness and sin, and that he repeatedly enjoined his disciples that they were to continue his healing works, Christian Scientists feel warranted in claiming that those who are endeavoring to fulfil this command, together with all others of the Master, have a peculiar and most legitimate right to the assumption of this name. It seems to them further that for one who is professedly following Christ Jesus, to question the present practicability of the effort to fulfil any one of his specific commands, is to indulge an inconsistency which is unfortunate and which must ultimately appear to all. W.

The Ladies' Home Journal.

THE following extracts from an illustrated article entitled "Mrs. Eddy as She Really Is," occupying over two pages of the November issue of *The Ladies' Home Journal*, are indicative of its appreciative and friendly tone:—

"Dwelling in the quiet seclusion of an estate on the outskirts of Concord, New Hampshire, is a woman whose name is known to thousands all over the civilized world, yet who devotes herself so constantly to the cause in which she is interested that even of the thousands who sympathize with her and revere her as a leader, only a comparatively limited number, besides those of her own household, ever see and know her in her home. This widespread fame came to the Reverend Mary Baker G. Eddy through the writing of her book, which has come to be the text-book for the Christian Scientists.

. . . . . .

"In her devotion to the one chief concern in her life Mrs. Eddy denies herself to an extent that few reformers have ever equaled, and she puts into her labors a living enthusiasm. She is, however, by no means a woman of one idea. Her interests are varied and she is in close touch with the current progress of events. Her chief interests do not take her from active participation in the affairs of her home city and the personal oversight of her estate and household. She is a generous contributor to local enterprises and home philanthropies."

The article is written by Oscar L. Stevens, and is illustrated from photographs by T. E. Marr.

A Letter to our Leader.

Washington, D. C., October 10, 1903.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—We desire to tell you of the growth, prosperity, and harmony of our dear church, Second Church of Christ, Scientist, of Washington, D. C., for we feel you have an especial interest in the advancement of our Cause in the nation's capital.

We rejoice to say our church is in an exceedingly prosperous condition in every way. During the past year our membership and attendance have nearly doubled, and we were compelled last winter to secure a larger hall, which is rapidly being filled, and it is a desirable one,—large, well lighted, and centrally located. Last week we moved our reading room to Traders National Bank Building on Pennsylvania Avenue, one of the very best locations in the city, half way between the Capitol and White House; and a large sign, CHRISTIAN SCIENCE READING ROOM, can be read for blocks.

A great deal of literature has been distributed, the press work looked after closely, and the mental activity of our members increasing, so the fruits are being manifested in many ways. Also a great increase of fraternal feeling between the two churches is evident, and for this and all other blessings we thank God.

We wish to add, dear Leader, our gratitude to you for your wise, loving leadership of our Cause, shown in so many ways, even lately,—in the new Manual with its timely revisions; the helpful Concordance; and also the Association of Teachers, which all feel means so much to the Cause. We all hope to do better healing to meet the demand of the hour; feeling that in this the true teaching is done.

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We desire to express our full confidence in you as our Leader and Guide, and in the wisdom which you express in your great ability in directing our sacred Cause, and approve to the utmost the methods you use. We have a fervent desire so to understand and utilize the Divine energies which you exemplify that we may be humble, but useful and obedient servants to you and with you of our heavenly Father in advancing His kingdom on earth.

And to this end we, the Board of Trustees (speaking for the Church) renewedly consecrate ourselves to His service, looking lovingly and obediently to you for further directions from time to time as may seem necessary for the present needs.

In loving gratitude,

TRUSTEES.
EMMA E. FISKE,
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CHARLES A. FISKE,
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G. W. DUFFUS, *Chairman*,
WILLIAM M. WOOD, *Clerk*.

and ROSE BARNWELL NORWOOD, *Second Reader*.

Contributors to our periodicals are informed that it is a rule of the Editorial Department that all contributions must be accompanied by the full name and address of the writer. This will not be published if the writer requests that initials only be used.

We are holding a number of testimonies and articles because these data have not been supplied.

To the influence ot Goethe we may ascribe the constant disposition to crush the human being by contrasting and comparing him with the Infinite, as if the true greatness of man did not consist precisely in the consciousness of the Infinite which surrounds him without impeding his action; as if the eternity which is before and behind us were not also within us; as if from high above the earth we tread a voice did not reach us from time to time, bidding us onward, in action, in faith, and in the consciousness of our dignity. MAZZINI.

To a Waterfowl.

WHITHER, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

There is a Power whose care
Teaches thy way along that pathless coast,
The desert and illimitable air—
Lone wandering, but not lost.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

W. C. BRYANT.

Testimonies of Healing.

I came to Christian Science because it appealed to me as being what we had been seeking for so long a time, yet could not find.

It was as far back as 1887 that I was told by our family physician that it was extremely necessary for an operation to be performed upon my wife, who was becoming more and more frail day by day. It was very evident that something would have to be done. At this time, we knew nothing about Christian Science, and had not even heard it mentioned. Four doctors were called in, two of them being skilful surgeons, and the operation was performed successfully, but still my wife's health did not seem to improve, and powerful medicines were taken continually. It seemed to me that always after taking a dose she seemed to feel less like herself than before she had taken it. One day she said to me, "I feel so badly all the time that I would not care to live, if it were not for you and our little daughter; I will not take any more medicine, for it does me no good, but always seems to make me feel worse." I had not told her that the doctor had said that she might live a year, but not longer.

Just as she expressed this resolve, we heard, through a relative, about Christian Science; and thinking that perhaps this would benefit her, she sought information in regard to it, and was so much interested as to become the possessor of a copy of Science and Health. She began to read it, and in a very short time commenced to improve in health and strength, and one day actually found herself running after a car.

The teachings contained in this wonderful book seemed to appeal to her mind, and brought to her the revelation that she need not be ill one day, hour, or minute; that God does not recognize sin and sickness, or any other form of error; that we may fulfil our mission by reflecting the God-life, and by endeavoring to show by our nobleness of character and meekness of heart that we are "children of God."

There was a decided improvement from the time she recognized these facts, and this caused me to wonder what there was in the thought that could be the means of doing so much good. I had been brought up in an orthodox church, and it was pretty hard to get rid of some of the doctrines that had been instilled into me from childhood. I was inclined to doubt, although I could plainly see the help that my wife had received; pretty soon, however, I was to be put to the test.

I was working for a short time in the shipping business, and being at the extreme end of a four hundred foot dock, one day was suddenly called by the superintendent. I started on a quick run and had gone but half the distance, when I caught my foot in a large iron ring, and was brought at once on a level with the flooring with tremendous force. Instinctively I threw out my hands to protect my face, and my whole weight (impelled by the impetus with which I was thrown), came upon my left hand, which struck, palm first, on the solid hickory timbers.

The involuntary exclamation came to my lips, "My God, help me." My hand was bent back until the backs of my fingers touched my arm; but when I rose to my feet and found that no bones were broken, I knew that my prayer had been answered. My wrist bones and the tendons of my arm and hand were intact, but the entire under surface was black and blue. The pain seemed so intense that I did not for the time being think of receiving help through Christian Science.

As soon as I got home that evening, my wife gave me a treatment, reminding me that there were no accidents in divine Mind. At the start my hand and wrist were swollen like a cushion in size; the morning afterward, this had mostly disappeared, and the following day, the swelling

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was gone entirely, and only a little of the discoloration was left. On the fourth day, no signs of the accident were visible, no pain was felt, and it has never troubled me since. I felt confident while receiving the treatments that my hand would be healed, and I think this was "half the battle won."

This demonstration proved to me that there was something in this beautiful thought for me, as well as for others; besides, our daughter (now a young woman) was shortly afterward cured of what had been once declared incurable by *materia medica,* so-called chronic tonsilitis. She has never had a return of it.

We have all been helped in many other ways. Sometimes it has seemed as though we were completely encompassed by trials and difficulties, but in each and every case, as we have complied with the teachings of Christian Science, we have found that every cloud had a silver lining.

I have been helped in business, and would commend the study of Science and Health to all who would like to have their business governed by Love and Truth.

We are now living in a beautiful place on Long Island, and have consecrated our rooms to Christian Science. For the last two years we have held meetings every Sunday, and trust that we may be the means of bringing to many others the good news of Christian Science.

C. D. MUNSON, Floral Park, N. Y.

I have just been reading a testimony in the *Sentinel* of one who had tired of the pleasures of sense, had not read his Bible for twenty years, and who, in the bitterness of his heart, cried out to know God.

The contrast in our experiences impressed me, for I had been an active church worker and yet I cried out in the same bitter anguish for a God to save me from sin. So it is the world over, the hungry heart of humanity is crying for something to satisfy.

I had looked into infidel literature, and many isms, and had finally settled down to the positive conviction that the religion of Jesus Christ was the truth. I joined an orthodox church, but after several years of vain endeavor to lay hold of Christ's religion, I became desperate.

Seekers, hungry as myself, were coming to me to help them to a better way. I felt it best not to tell them of my own failure to find the rest and peace I sought, lest I discourage them, and I tried as best I knew to "point to heaven," though I knew I was not able to lead the way. With tears and bitter heartaches I studied my Bible for light and prayed earnestly that I might be delivered from evil. The sins of malicious thought, jealousy, envy, vanity, etc., seemed to cling fast in spite of all I could do to resist them, until I cried with Paul, "Who shall deliver me?" and not until there came the understanding of God as revealed to us in "Science and Health with Key to the Scriptures," could I intelligently add, "I thank God through Jesus Christ our Lord."

Only those who have experienced the rest, the joy, the satisfaction which this truth brings, can know what it meant to me. My prayer was answered; I had found a God who could indeed save from sin.

Nor was this all. I had given much care and attention to hygienic living in my family, but in spite of all I could do (more properly speaking, perhaps, *because* of it), we were a sickly family, requiring almost constant attention from the family physician, and much of the time of two specialists. Here again I was learning to feel my helplessness.

I did not come to Christian Science for physical healing, but I knew if it were truth the physical healing would come, and it did. For more than seven years we have used no medicines of any kind. The Christ has been our only healer. Deafness, dyspepsia, grip, flux, and many other ills have been met and mastered by the understanding of God and man's relation to him.

With the coming of Christian Science into my life came also the necessity of proving that God is the source of supply, as home and all income were entirely swept away.

As I look back over the experiences of the last seven years I do thank the Father for this opportunity to prove that He will indeed provide a table in the wilderness.

When the way has seemed dark I have clung to that promise with its condition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added," and it does seem wonderful how the needs have been met. Divine Love has given me more than I have thought or asked, for I knew not "what to pray for as I ought," not knowing that Love had such good things to give.

Especially am I grateful for the educational opportunities afforded my two daughters for receiving not only unusual training in the regular school branches, but in music and art as well. This is one of the many blessings that have come to me through Christian Science. I now know that "Soul hath infinite resources wherewith to bless mankind" (Science and Health, p. 60).

How our love for the dear Leader grows as we strive to follow her, and see, in a measure, what it has meant to live near enough to God to be able to bring to the world this great salvation.

MRS. GRACE SCRAFFORD VOORHEES, St. Louis, Mo.

Thirteen years last April I first heard of Christian Science, and like a great many others I turned to it as a last resort, having exhausted the skill of three of the best physicians in northeastern Iowa. For six years I followed faithfully their instructions in order to get relief from a disease which they pronounced cancerous bunches on the lymphatic glands. These bunches extended from the back of my ears to below the armpits, my left armpit being so filled with them that all circulation was stopped, causing me to have no use of my arm, and at times my finger-nails were black.

The suffering I endured cannot be described. The first two physicians I treated with advised an operation, but the third one would not agree with them. His own words were, "I would not advise an operation. The glands would have to be removed and that would necessitate cutting under the shoulder blade; we know where we would begin, but not where we would stop. All I can offer you is my sympathy."

With these words ringing in my ears, I went to the home of a cousin whose wife was at this time in Minneapolis taking treatment. Her husband wrote her what the doctors said about my case, and she came home at once and advised me to try Christian Science. Seeing her improved condition, my husband advised me to go, but I hesitated, fearing it would interfere with my religion, but the thought of getting well and being able to raise my two children prevailed, so I went. I asked the practitioner if he thought I could be cured. He encouraged me, and after the third treatment I felt no more pain or soreness, and in three months the bunches were all gone. I was also healed of neuralgia and constipation. From that time to this I have been well and strong, and have been enabled through the understanding of this blessed truth to help others out of the darkness which I once thought was light.

Christian Science has done so much for me and mine, that I cannot find words to express my thankfulness. I have had the privilege of class instruction, and my one desire is that I may live the life that is worthy the name I bear. I am deeply grateful to God for this loving-kindness, and to our beloved Leader, Mrs. Eddy, who has toiled so incessantly to give this truth to the world,—the truth that makes free indeed.—MRS. ELLA SMITH, Calmar, Ia.

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Christian Science was brought to my notice about six years ago, and I was healed of many diseases which medicine failed to help. I had tried all medical aid, but I was a total wreck, a victim for the grave, when Christian Science came to my rescue. As man's extremity is God's opportunity, so it was in my case. I was willing to try or sacrifice anything, so great was my suffering, and with one treatment I was healed.

I had been a member of an orthodox church nearly forty years, and I must confess I never understood God till I came to Christian Science. I never was satisfied, I was always thirsting after the truth, there seemed to be something that I needed, but now I have found the truth, the truth which has made me free.

When I was healed I wanted to know the Principle of it, and now I have this blessing which the world can neither give nor take away. I am daily striving, watching, and praying that I may have the Mind which was in Christ Jesus, that I may know that there is no other Life, Truth, and Love but God, and that I may overcome evil with good. Christian Science could get along without me, but I never could get along without Science, for it heals me every day.

Words cannot express the love and gratitude I owe to our dear Leader, Mrs. Eddy, for what Christian Science has done for me and the benefit I have received through her teachings and her labor. The Bible is no longer a sealed book to me, and through the spiritual uplifting and the power of Truth over error, I have had many demonstrations. I have been very successful in healing others, and the sincere and habitual desire of my heart is that I may know more of this truth that I may always be ready to take up my cross and follow my blessed Master. I am very grateful for this discovery which has come through Mrs. Eddy, and hope she realizes how much we appreciate her faithful work.—MARY MCCAFFERTY, Topeka, Kan.

It is about eight years since I took up the study of Christian Science. I had been suffering with a trouble in my head for nearly thirty years. I had tried many physicians, some of whom I know had made a study of my case with a sincere desire to find something to bring me relief. They had tried all the remedies they knew of that had been said to cure the different forms of head trouble, but none seemed to reach my case, which physicians called congestion of the nerves of the brain, and the last one I called, said the only thing that could be done was to use morphine when I felt an attack coming on to tide me over the worst agony of pain, for it would last three days and nights at one time. Then I resorted to steam baths, electricity, and every material treatment that was offered to me, but could find no relief in anything.

At last I heard of Christian Science, and was advised to get the book Science and Health, by Mrs. Eddy, and study it. I did so and began very cautiously to look into it, for I was taught to believe very rigidly in the orthodox faith, and I said that if this in any way conflicted with the Bible, I should have nothing to do with it. I very soon took up the study in earnest, and oh, the joy that came to me in the new unfolding of the truth contained in the Bible, when unlocked with the key of Divine Science!

I had been quite a student of the Bible in former years, committing a great many passages of Scripture to memory, and they came rushing into my mind so flooded with a new light that I would sit in astonishment, drinking in the spiritual meaning of the word until I was "lost in wonder, love, and praise."

My healing was slow and I was so absorbed in the study of the "little book" that I hardly realized when the healing came, but I was healed, not only of the head trouble, but of other diseases,—dyspepsia and indigestion.

In the year 1898 it was my great privilege to receive class instruction, and I can never express my gratitude to God and to our Leader, Mrs. Eddy, who, by her willingness to endure all things, has given to us the wonderful truth contained in "Science and Health with Key to the Scriptures."

MRS. ADELIA S. CUTLER, Osage, Ia.

Believing that our experience and healing in Christian Science will be of interest to other business men, I shall speak of some of the blessings we have received. With my two brothers we are engaged in business in this city and have in our employ about sixty men. Christian Science was first brought to our attention by my own healing. I had been in very poor health for several years, and had been under the care of some of the best physicians in our city and elsewhere, but was unable to obtain relief. Some physicians claimed that one lung was gone. I was also a great sufferer from stomach and kidney trouble, and was told that I could not live much longer. For three years I lived on the most rigid diet. After all the material means tried had failed, Christian Science was sought, and brought restoration to health. As superintendent my work requires close attention, and oftentimes I assist with the heaviest work. Before hearing of the Science I was obliged to give up my duties in our foundry, and I bought a small place in the country, hoping that lighter work and the country air would restore me to health, but this also failed.

After my healing, my mother tried Science treatment, and was made to walk after twenty-eight years of invalidism. My brother had two daughters sick with typhoid fever and given up by the physicians, and they were healed in Christian Science. I am confident this brother's eye was also saved by Christian Science. One day when pouring the molten iron a small amount about the size of a shot splashed in his eye and fastened on the eyeball. I picked it therefrom with a penknife, and nothing but Christian Science was applied to overcome the injury. A third brother was healed of severe stomach trouble through Christian Science. Many of the men in the foundry come to me for help for burns from the molten iron, and injured fingers and feet resulting from heavy castings falling on them.

One of the men in the foundry was taken quite ill at his home. He was not expected to live and threatened suicide. I was asked to call and see him, and in three days he was healed. I could tell of many more who have been made happy by this blessed truth. A number of our employees have purchased Science and Health.

The demonstrations in business have been remarkable. By depending upon Truth and endeavoring to conduct our business upon a strictly honest basis, it has steadily increased.—BERNARD HENRY KRAMER, JR., Dayton, O.

My healing from indigestion was slow, for it required more than a year. I suffered intense pain almost all the time, and I resolved that when I was healed I would write my experience. As it may be helpful to some to know that my ailment was overcome, I would say that when I went to my meals and saw something I wished to eat, fear would come up. Then I strove to realize that man has dominion over all the earth, and that I should not give a little fruit dominion over me, since it has neither intelligence nor power, for man has dominion (through God) over everything. This destroyed the fear, and when the fear was gone all suffering was also gone.

I write this in the hope that it will help some one else who may have slow healing and a consequent sense of discouragement. It is about four years since I was healed, and there has never been the slightest return of indigestion.

There is one thing more I wish to speak of. I had the pleasure and grand privilege of attending the Communion service at Boston in June, 1903, and I wish to thank the

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Scientists of Boston, for their kindness shown to those who came from a distance. I found everything prepared for my comfort when I arrived, and how complete the arrangements were for our accommodation when we went to Pleasant View to see our beloved Leader. God does bless her for giving to the world this truth which heals from sin, sickness, and sorrow.

I feel that the Concordance is something for which we should be very thankful, as it is another proof of her untiring efforts to help mortals work out of sin, sickness, and death.—S. E. H., Park City, Utah.

It is over three years since I first heard of Christian Science. I was then treated for malaria of three years' standing, and was cured in less than two weeks, when I was able to go to work and I have been working ever since. I have taken no medicine since then, and before that I had to take medicine nearly every day. I was also cured at the same time of several other ailments.

My little boy was very sick last winter with the mumps. He could not keep anything on his stomach and was delirious. He wanted me to write to my practitioner, and seemed confident that if I did he would get better, and it seemed the very evening the practitioner got the letter he began to improve and slept well until morning. I have had other demonstrations in the family.

More than all this I have been greatly helped mentally and spiritually. I thank God that the light of Christian Science was ever brought to me. I feel grateful to Mrs. Eddy who has worked so hard to help us in this Christian way, and who is teaching us to know Truth.

MRS. ROBINA HARRIS, Marlette, Mich.

Wishing to acknowledge some of the benefits I have received in Christian Science, I send the following statement regarding the instantaneous healing of broken bones, which proves that truth, scientifically applied, is the greatest of all surgeons.

On Friday morning, July 24, 1903, while taking my usual morning exercise in my room before going down to breakfast, I attempted to turn on one foot, and, losing my balance, fell heavily, striking my lower ribs on the side rail of the bed. Something cracked like the snapping of a dry stick, the sound being heard distinctly by myself and a friend who was present and who tried to catch me but failed. My friend asked if I were hurt, and I replied, "Not much." He then helped me on the bed and, on examination, it was found that three of my lower ribs were broken close to the spine. The pain in my back and side was intense, and the thought came to me that I should be laid up for a long time and be compelled to endure great physical suffering.

Knowing what Christian Science had done for me in the past, and the many wonderful cures of other cases, I asked my friend to telephone for a practitioner to come at once. She came very soon after receiving the message, and when she came into the room I said, "I have broken my ribs." She replied, "It makes no difference to divine Mind whether you think you have broken them or not."

Within fifteen minutes after her arrival the demonstration was made. I was relieved instantly of all pain and immediately arose to a sitting posture. In a short time I was moving about just as usual and have felt no symptoms of the break since. I only missed one meal, and that was the morning I fell, and I was not confined to my bed or room at all. I feel truly grateful to Mrs. Eddy, and to the practitioner for the instantaneous healing.

All things are possible with God. "Under divine Providence there can be no accident, since there is no room for imperfection in perfection" (Science and Health, p. 424).

C. F. S., Los Angeles, Cal.

My husband and I came into Christian Science eight years ago through the wonderful healing of a dear sister. This was followed by the still more wonderful healing of another sister, in about a year.

In all this time we have not used any medicines, and have been spiritually and physically sustained.

My husband was healed with absent treatment, the second year after we came into Science, of a severe attack of inflammatory rheumatism. I cannot express in words my gratitude to our Leader, Mrs. Eddy, or to those other dear Scientists who have helped us during these years to grow into the understanding of Science which heals and blesses all who turn to its ministrations.

The *Sentinel* and the *Journal* are sources of the deepest pleasure and profit to each member of our family.

SARA D. PRICE, Durango, Col.

The fall of 1833 found me with my mother's family and others, camped within the borders of Texas, of which we had just become citizens. Texas was then a wilderness, inhabited by roaming, hostile Indians.

I was a refugee in 1836, fleeing from home before the army of Santa Anna. Of the pioneers who enlisted under the flag of the Lone Star to battle for freedom, I am one of the few now living to testify to former conditions. After seventy years sojourn in my adopted state, I became again a refugee, fleeing from a merciless foe—ill health—to the standard of Christian Science to battle for right against wrong, for truth against error, for God and His demonstrated power.

Only a few years since, Mrs. Eddy startled the world with this new philosophy, this new Science of God, infinite Mind, an ever-present help to those who seek aright, and I am proud to say that I am again a pioneer and have demonstrated this fact of God's healing presence to my entire satisfaction.

My husband being a physician, I naturally had all confidence in medicine. It gradually failed me, however, and I became a physical wreck. I suffered intensely for a year with muscular rheumatism and other ills. Life was a burden and I was hopeless.

Meantime this new star of Christian Science had appeared, leading all who were willing to a haven of rest. I was healed through the ministry of a Christian Science practitioner, and my heart is filled with gratitude to her and to our beloved Leader, Mrs. Eddy, and most of all to the ever-present God, who "healeth our diseases" and reveals to us the Christ-truth.

I am a member of Second Church of Christ, Scientist, of Houston, Tex., the only church with which I have affiliated in fifty years.

I write this testimony hoping that some forlorn and shipwrecked brother, seeing it, may take heart again.

MRS. ANSON JONES, Houston, Tex.

The Dewdrop.

What is that chaste, that sparkling thing,
Which to the rose at dawn doth cling,
And nestled near its throbbing breast
Plays ardent lover while a guest?

'Tis but a tear of weeping night—
The weeping of a glad delight—
Till startled by obtruding day
Night, fearing capture, steals away.

JOHN W. FLAGG.

They are never alone that are accompanied with noble thoughts.—SIR PHILIP SIDNEY.

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From our Exchanges.

"Ah," says one, "but this special outpouring of the Spirit upon the early Christians at their baptism was for the purpose of empowering them to work miracles, and the age of miracles is past. When those twelve poorly instructed men in Ephesus received the Spirit after they were baptized into the name of the Lord Jesus, they spake with tongues and prophesied. And we read of gifts of healings, working of miracles, discerning of spirits, divers kinds of tongues and interpretations of tongues, as being granted the Corinthian Christians. These gifts are unknown and not needed in the modern church."

Well, friend, if they are unknown, it is certainly not because they are not needed; but some of these special gifts of the Spirit bestowed upon the early Christians at their baptism are greatly needed in our churches to-day. . . . We may well believe that such useful gifts as these were designed to remain in the Christian church to the end of the age, that they are found in the church to-day, and that, if they are looked for and prayed for in faith, they may be received in baptism to-day as fully as they were granted in baptism to the early Christians.

REV. A. S. COATS, D.D., in *The Watchman.*

"He that covereth his sins shall not prosper." Most men try to cover their sins. They shall not prosper in the effort to hide them. They shall not prosper in their prayers. The man with a secret sin, coming to the mercy-seat, comes in vain. Men may find no traces of his sin. He may persuade himself that it was not sin. But the power of prayer is gone. He shall not prosper in his attempts to serve God. He may hope to make amends by diligence in the vineyard of the Lord, but his service is not acceptable. There is a secret evil that neutralizes all his good deeds. He shall not prosper in his own soul. His effort to find happiness is vain. A drop of bitterness mingles with every draught. He does not grow in grace. His hope is vain. He is a stranger to peace. The hideous thing which he has hidden haunts him.—*The Christian Life.*

Men become like that which they love. Almost insensibly, but with absolute certainty, the process goes on until by degeneration the man is brought down to low and mean depths, or else by transformation he has been raised from glory unto glory. As illustrating the one, there are those of whom the Scriptures say, "But they came to Baal-peor and consecrated themselves unto the shameful thing and became abominable like that which they loved." As illustrating the other class there are those of whom the Scriptures say that they "with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the Spirit."

Pacific Baptist.

To-day men care nothing for the theological aspect of morals; they are concerned about the moral aspect of theology. The present demand upon religion is not what rewards will she bestow on us in some distant future state, but what means of present growth and happiness does she offer man. Man's soul is descried through the medium of his ordinary habits and conduct; and whatever salvation it is to win must be through the avenues of sense and natural desire, purged of selfish animalism and bent to spirit uses. The whole man must be uplifted and purified. "If religion cannot cure your temper, it cannot save your soul."

CELIA PARKER WOOLEY in *The Christian Register.*

We should not wonder if the friendly visits of the Ancient and Honorable Artillery Companies of England and America should do more to promote peace on earth than all the enormous sums our administration is proposing to spend on the new war vessels.

We would propose that the cost of *one battleship* be voted by Congress to invite and entertain *two hundred prominent citizens* of every civilized nation in the world.

GEO. T. ANGELL, in *Our Dumb Animals.*

It should never be forgotten that the Christian spirit may exist where the knowledge of Christian truth is quite defective. Hence a man's creed is not an infallible indication of his Christian character.—*The Watchman.*

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Items of Interest.

National.

Postmaster General Payne, in his estimates for appropriations for the fiscal year ending June 30, 1905, calls for an aggregate of $168,085,770 for the postal service and $1,511,050 for the Post Office Department proper at Washington. The appropriation for the year ending June 30, 1904, was $153,511,550, and the estimated revenues for that year $146,304,643. The estimated revenue for 1905 is $159,472,061, and the deficit $8,613,709.

The total increase on account of city delivery service is $1,671,750 and rural free delivery increase is $3,163,700. No estimate is made for the special fast mail facilities, for which the last appropriation was $167,726. An estimate of $800,000 is made for pneumatic tube service. The heaviest items are of $39,698,000 to railroads for transportation of mails; $13,506,000 for salaries, etc., in the railway mail service, and $5,736,000 for railway post office car rentals. Other important items include: Star route service, $8,100,000; compensation of post masters, $24,000,000, increase, $2,250,000; compensation of assistant post masters, at first and second-class post offices, $2,000,000, increase, $105,900; assistant postmasters at third-class offices, $1,700,000, increase, $400,000; clerk hire, etc., $20,000,000; pay letter carriers, $20,731,250; letter carriers and clerks in charge of rural stations, $15,000,000, increase, $3,000,000; rental cancelling machines, $250,000.

According to the admissions of officials of the Department of the Interior, the investigation of the public land scandal now going on in the States of the Pacific coast, bids fair to uncover more dishonesty than that of the Postal Department. The present investigation has been going on more than four months, is entirely independent of the Indian land scandal and involves money-making transactions to the extent of between $15,000,000 and $20,000,000, and collusion, it is said, between organized plunderers and State and Federal authorities in the matter of land allotments in some fifty-four forest reserves, which cover altogether 60,175,765 acres of land. Already a number of indictments have been issued.

After showing great leniency in Porto Rico toward the anarchists and Federation of Labor men so-called, who used the liberty as license for acts of lawlessness toward the United States Government and flag, Governor Hunt has issued strict orders to suppress such demonstrations. These outbreaks occurred especially in San Juan. The *San Juan News*, which has been particularly libellous, is for the present subdued by being taken into the possession of a local bank on a claim of $6,100.

The President's message to the extra session of the Fifty-Eighth Congress which commenced on Monday, the 9th, related to the question of Cuban reciprocity, and was brief and earnest.

The American Federation of Labor held its Twenty-Third Annual Convention in Boston this week.

Foreign.

The rumors that have been current for some time to the effect that a revolutionary feeling prevailed on the Isthmus of Panama because of the rejection of the Hay-Herran Canal Treaty by the United States of Colombia were confirmed on the 3d by the issuance of the proclamation of the independence of the Isthmus. By the terms of the treaty between the United States and Colombia, the safety of the Panama Railroad and its freedom from revolutionary interference is guaranteed. The United States has accordingly dispatched gunboats to the scene, some marines have been landed, and the government forces have been induced to withdraw because of their admitted inability to deal with the situation. By this means the revolutionary and government forces will not meet in the disturbed district, and it is hoped the situation will be settled without bloodshed. The United States is moving cautiously and thus far has the endorsement of foreign Powers. Meanwhile the United States recognizes the de facto government and will receive the new minister plenipotentiary, M. Banau-Varilla.

Russia has taken into her custody the Tartar General of Moukden, one of the ports now opened by the treaty between China and the United States. The United States gunboat Helena, it is said, will pass the winter at New Chwang, the open port at the mouth of the river upon which lies Moukden. The reoccupation of Moukden by Russia evidently disturbs China, and she has called a conference of high officials.

It is believed that Japan, lacking the assurance of the moral support of either Great Britain or the United States in contesting the encroachments of Russia, has through diplomacy effected an amicable settlement of her difficulties by which Russia becomes supreme in Manchuria and Japan in Korea. This, if true, is the beginning, perhaps, of the partition of China.

The Czar of Russia last week paid a visit to his cousin the German Kaiser in Prussia. He was received with the fullest military honors and with great enthusiasm by the public.

Industrial and Commercial.

The formation of the Citizens' Industrial Association of America was completed last week in Chicago. The organization is national in scope and includes representative manufacturers, tradesmen, other employers, official, labor, local, general organizations, and citizens' alliance, having among other things as its object, the dealing with the labor problem in all its phases. Delegates from fifty-seven cities of the United States and Canada were present at the convention, and at the concluding session all details of the plan of carrying on and extending the work of the organization were completed. Resolutions were adopted referring to strained relations between employer and employees and their bad effect on business conditions, part of which read,—

"In carrying on a firm and uncompromising contest with the abuses of unions as now constituted and conducted, at the same time acknowledging the free right of workmen to combine, and believing that the combination when rightly constituted and conducted may prove highly useful, we earnestly desire to act, and believe we are acting in the true interests of the workingmen themselves."

The dimensions of the two new Atlantic liners to be built by the Cunard line under a subsidy from the British Government are practically determined. Their length over all will be about 800 feet, beam not less than 80, minimum draft 34. They excel the Deutschland and Kaiser Wilhelm II. by 100 feet in length, eight or more feet in beam, and at least five in draft. They will have the enormous displacement of 40,000 tons and about 75,000 indicated horse power. There is every probability that they will be equipped with turbine steam engines, by the use of which there will be a saving of considerable space and 3,000 tons in weight of machinery. A sustained speed of 25 knots is called for, and 26 in trial speed. Such a ship leaving New York on Wednesday at noon should reach Liverpool the following Monday afternoon.

The American Consul General at Vienna reports the opening of a large shoe store in the center of the shopping district for the exclusive sale of American made shoes. The increasing demand for American shoes, which cost more than the Austrian made shoes, shows that they are making their way into the public favor on their merits. Shoe making is a considerable industry in Austria, and although American shoe machinery has been introduced, the finished product does not compare with the American.

Statistics for the port of Montreal for the year which soon closes show increases in number of ships and tonnage, in exports of corn, flour, and apples, and in passenger trade from Europe. The record excels that of all previous years.

General.

Sun spots as big as the earth are believed to have been the cause of the magnetic disturbance which prevailed recently on the Continent and left the telegraph companies with arrears of work and delayed messages. The running of tramcars was stopped in Geneva, where the street railways are operated by electricity, and traffic was not resumed until the phenomenon passed off. There are very large sun spots now, and surrounding each there are indications that masses of gas, calcium and hydrogen and other vapors have been thrown up and have spread over an area several thousand times the size of the spots, although each spot is as big as the earth. One effect is the emission of electrified particles such as are known in the laboratory as cathode rays.

France has completed the purchase of the famous and historic Farnese palace, which will be used as an embassy. The sum of six hundred thousand dollars was paid for it to the heirs of the Two Sicilies branch of the House of Bourbon. The Farnese palace was begun by Pope Paul III. from designs by Sangallo, and its construction was continued under the direction of Michael Angelo. It has been in French occupation under lease for a number of years and has been the Ambassador's residence. The architecture is regarded as the finest in Rome. The blocks of travertine of which the palace is constructed were taken from the theatre of Marcellus and the Colosseum.

With the new airships, numbers 9 and 10, Santos-Dumont has kept himself pretty much in the public eye, says the *Scientific American*, by various theatrical exploits. He sails into town for breakfast in an airship; he picks up children in some public park, takes them for a sail, and brings them back safe and sound; more recently the United States minister to Portugal had the doubtful pleasure of accompanying him upon an airship jaunt.

In the process of constructing a traveled road at West Point a mass of rock twenty feet high, twenty feet wide, and three hundred feet long was detached from the face of the cliff overlooking the Hudson at one discharge of about half a ton of dynamite.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Thanksgiving Day.

The President's Proclamation.

THE following is President Roosevelt's proclamation appointing Thursday, November 26, as the annual day of thanksgiving and prayer,—

The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad, and the chance for our citizens to work for their welfare unhindered by war, famine, or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been entrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty.

Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may with cleanliness, fearlessness, and wisdom do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

Now, therefore, I, Theodore Roosevelt, Pr sident of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land people cease from their wonted occupations, and in their several homes and places of worship render thanks unto Almighty God for His manifold mercies.

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 31st day of October, in the year of our Lord one thousand nine hundred and three, and of the independence of the United States the one hundred and twenty-eighth. THEODORE ROOSEVELT.

By the President.

JOHN HAY, *Secretary of State.*

In keeping with the above proclamation of the Chief Executive of the United States, the usual Thanksgiving Day service will be held in the Mother Church, Boston, Mass., and in the Branch Churches throughout the country. As a church and people we have unnumbered and especial occasions for joining "with the spirit . . . and with the understanding," in a devout and sincere commemoration of a service whose suggestive memories are sacred to every patriot and every Christian citizen. The "Thanksgiving Lesson" will be found on page 41 of the current issue of the *Christian Science Quarterly.*

From our Contributors.

From a Lecturer's Note-book.

SEPTIMUS J. HANNA.

THE members of the Board of Lectureship have opportunities for witnessing and experiencing many interesting things. Among many others I recall with especial interest the occasions hereafter mentioned, which I trust may be of interest to the readers of our beloved *Sentinel.*

Shortly after my appointment I received a letter from a village of about two hundred inhabitants, situated in one of the beautiful valleys of Colorado, saying that there was a little band of four Scientists there and they had concluded to have a lecture; would I lecture for them? I assured them that I would. I was the more willing to do so because the letter stated that two of them were former acquaintances of mine, of whose coming to Science I was not previously aware. I gave them a Sunday, notwithstanding the scarcity of Sundays with the lecturers. I arrived in time to attend their Sunday service and found twelve persons assembled, including one of the two physicians of the place and his wife. The latter were not only apparently interested listeners, but the husband played the organ for them, as he was in the habit of doing at their services.

There were present at the lecture, I was told, one hundred and twelve persons,—more than half the entire population, and, relatively, the largest audience I have addressed.

At Willmar, Minnesota, I was introduced to the audience by the rector of the Episcopal Church, in a pleasant and kindly three-minute talk, in the course of which he said,—

"The nineteenth century goes on record as a unique age. It was a century of philosophical, mental, and spiritual investigation,—a time of searching for truth. It was also an age in which creeds were assailed. Such a time produces agitation. Out of agitation comes life."

Science was introduced here by the healing of a leading merchant who had been given up by all his physicians and friends. He was looked upon, after his healing, as one who had been raised almost from the dead. His case was the means of bringing several of his business friends into Science, and, strange as it may seem, for about two years, only men became interested. The services were conducted by two men readers, and during that time the congregation consisted wholly of men. When I was there only three women had become sufficiently interested to be accounted Scientists.

At Texarkana a lecture was brought about by one man, the only Scientist there. It was held in the Opera House of the two cities and was largely attended, the house being well filled by a representative and most attentive audience, notwithstanding the fact, as the local papers said, that there were several other attractions. The local press treated the occasion in a kindly and generous spirit, commending the zeal and courage of the man who, singlehanded, had been the instrument of its accomplishment.

A pleasant incident here was the holding, at our friend's residence, of the first Christian Science service ever held in the town. Including several Christian Scientists who had

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come from Fort Worth, Dallas, and other places to attend the lecture, there were eighteen present. A complete service was held excepting only the collection. In the absence of hymnals the three hymns of our Leader were sung, while one of the ladies sang a solo with fine effect, a piano accompaniment being played by her daughter. The circumstances here were unique in other respects. Texarkana is two cities under one name. The state lines of Texas and Arkansas divide the cities,—hence the name. The post-office building sits astride the state line, so that it does not matter whether a letter is addressed to Texarkana, Texas, or Texarkana, Arkansas. I slept, while there, in Arkansas and lectured in Texas, crossing the state line between my hotel and the Opera House. This lecture, of course, was given under the special provision of the by-laws permitting each lecturer to give three lectures a year on his own responsibility.

At South Bend, Indiana, occurred the incident already mentioned in the *Sentinel*, of the two Grand Army Posts of the city attending the lecture in a body, carrying at their head the stars and stripes. No incident of my experience impressed me more deeply than this.

A Grateful Heart.

CHARLES J. WOODALL.

THE following testimony was given in connection with the introduction of Mr. Kimball, upon the occasion of his lecture in Flint, Mich., October 1.—EDS.

I appreciate the privilege of introducing to you our speaker this evening, although, when I received the invitation yesterday, I was much disposed to decline, for I felt that I had neither wit, nor word, nor worth, nor power of speech to do the cause justice; but these reassuring words of our Leader, Mrs. Eddy, came to me: "When the heart speaks, however simple the words, its language is always acceptable to those who have hearts" (Miscellaneous Writings, p. 262). I decided to let the grateful heart speak, for I owe my life to Christian Science; yes, life itself and all that is dear thereto,—health, hope, peace, joy, happiness, prosperity, liberty. I think the most appropriate thing I can do is to give my testimony as a proof of the beneficence of Christian Science.

It is just four years since I was introduced to Christian Science, but I find that only a little comparison of these years with those previous is necessary to show my cause for unbounded gratitude. Noonday and midnight are not more opposite than the contrast before me,—the contrast between the material thought of the past and the spiritual understanding of the present. Four years ago I had about concluded that man was created without a purpose and obliterated without regret. That there was a God who cared for man, I did not believe. To-night, I am gratified that I have satisfying proof, through demonstration upon demonstration of man's relationship to, and unity with, God. My physical condition was at as low an ebb as the spiritual; life had become a burden to me, a sorrow and disgrace to my family and friends; conscious of the blight upon my life; conscious of my incapability of self-help, I felt my weakness most keenly, so keenly that I have envied even the meanest beggar on the street who could keep sober, and as a consequence of years of intemperance I had contracted Bright's disease.

Having exhausted all the known material means of relief, there was apparently no hope, the shadow of death was upon me; all was dead but the poor suffering heart, which still reached out in longing for some knowledge of the truth of man's existence, when the Christ-truth appeared to me in the form of Christian Science. Gently it lifted the veil of tears, the false appetite was immediately destroyed, and in two weeks I was thoroughly healed physically. The shadow of death was turned into a bow of promise; again I felt the sunshine of an unclouded soul and even recovered the spontaneous gaiety of youth. This was convincing truth that Christian Science had blown these false beliefs entirely away. I think any one who knows, will admit that this condition is not attained by the reformed toper when the reformation has been brought about by will power, or similar means.

As I have grown more and more into the understanding of divine Truth, as the essential self and true life has appeared, the accidents and vicissitudes of the human personality have gradually diminished, and as I have grown to understand Love, I have been able to help others. I have had men come to me in the same deplorable condition that was mine, come with faces that bespoke unutterable sadness. I have had them come again with countenances that beamed with joy and liberty. So transcendent have these moments been to me, that I might say at these times I have felt that I have seen God face to face.

My friends, I give this testimony because I would like to assure you that Christian Science will do as much for you, for any one that needs it in any way, as it has done for me. The same voice of Truth speaks out to-day that spoke twenty hundred years ago; the voice which said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Is Our Door Open?

ZEBULINE H. BECK.

IN the Science of Mind our thought should be to make our demands equal the supply. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The supply is constantly pouring forth, and our duty is to put forth our energies to seize all that is included in our birthright. "Seek ye first the kingdom of God, and his righteousness [rightness]; and all these things shall be added unto you." Delays are not necessarily denials, but tests of our patience and steadfastness, through which we may be ushered into a larger sense of love.

By recognizing the fact that man is sustained and governed by the immutable laws of divine Love, we open the door of our consciousness for its blessings. Turning from the sense of supply in materiality to the glorious thought of the all-inclusiveness of divine Mind, our door is opened wide to the reception of the entirety of our birthright as children of God. We should ask ourselves, "Is my door open?" If we are placing our confidence solely or partially upon personality or circumstance, we are transgressing the First Commandment, we are withholding from divine Mind the allegiance which is His due. When doubt or fear attempt to becloud our trust in our ability to reflect sufficiently the dominion of Mind, we should turn to the benign thought expressed in Jesus' beautiful words, "Consider the lilies," and know that God does govern.

The promise is "before they call, I will answer; and while they are yet speaking, I will hear." This should show us plainly that out from the inexhaustible source of Love, good is constantly pouring forth, and all we have to do is to keep our door open. All the sense of lack that is in the world sprang from the belief of the creation of a material man who originated in dust. Therefore to lay the axe at the root of poverty, each must be persistent in the declaration of his immortal sonship, his oneness with God, in whom all things consist, and they cannot be material, but spiritual from the very nature of their true origin, Spirit.

We should see that whatever sprang from nothing is nothing, not something for a single instant. This will resolve error into its native nothingness.

The human concept must be exchanged for the divine,

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the only perfect concept, and then our God-given dominion will come to light, and as we recognize it, we will become conscious that all things are ours.

The source of supply is found in the thought of God as Love, for it is Love alone which pours forth blessings for each and all. In Love's house, Harmony, each idea has its individual place, supported and sustained by immortal Principle. In the seeming presence of the lack of love, or supply, a right thought of Love will clear away the mist of mortal sense, and we behold the abundance of Spirit which is ever ours.

The Master said ask, knock, seek, obey,—and obedience is the gateway to the Promised Land of plenty, for obedience to divine demands brings the perception of the omnipresence of Mind—good. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus gave us an example of the application of this precept when he multiplied the loaves and fishes; also at the grave of Lazarus, where he gave thanks that he was always heard. Thanks do not usually precede the reception of a gift according to the mortal sense of things, but come afterwards, so these instances should be great lessons to us.

Loving One Another.

ELLA S. SARGENT.

In studying the Lesson on Love, for Communion Sunday in the Mother Church, I could but feel that a pulsation from the great heart of Love had reached us in our Wednesday evening meeting of June tenth, before it took form through font and press in the Lesson-Sermon.

A devoted Scientist to whom we love to listen was telling of the illumination of the Bible which Christian Science had brought him. As he closed, a second man said in substance, "While our brother was speaking, it became clear, to my understanding, who 'my neighbor' is. I have studied over this a long time, but within five minutes I have seen it clear. I had been able before to bring him quite close to me, as my very next-door neighbor; but now I see him nearer and clearer. My neighbor is the reflection of God. He is therefore a factor of my own consciousness. I must love my neighbor as myself. While I love 'self,' while I even see 'self,' I can neither see nor love my neighbor, but when I cast out self, then I see and know and love the reflection of Spirit,—my neighbor,—my brother. Then my neighbor, my brother, and myself become one, we are the reflection of God,—I love him as I love myself,—as I love God." He sat down with the humble, half apology, "Perhaps I have not made this clear; or perhaps it was already clearer to some than it was to me." It was clear, simple, and effective.

In "Love Thine Enemy," our Leader has said, "Who is thine enemy that thou shouldst love him? . . . Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception?" (Miscellaneous Writings, p. 8). How, then, could I have a neighbor unless I first formulate him? How could I see the smiling summer sea, the winter's snow, unless I look upon them through the medium of my own concept?

In that dear hymn, "If God is all in all," one line holds a great lesson for me,—"subtle error creeps." Every one hears the ramping, roaring lion; every one sees him stalking about, seeking whom he may devour, but "subtle error creeps" noiselessly, stealthily, hidden in the grass, between our feet when our eyes are turned skyward and our thoughts are above; then the subtle, sinuous serpent sometimes creeps into the chambers of consciousness.

In "Miscellaneous Writings," p. 306, we read of thoughts (angels) sent from God to man, "When angels visit us, we do not hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts."

In the still watches of the night, God speaks to us through His angels, "then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

Every advance step has brought me some higher concept of my neighbor and my love for him; and a keener detection of the subtle creeping error, till I see that "envy, hatred, malice, and all uncharitableness," are concealed beneath the black veil of criticism. I see that criticism is self-righteousness, a higher conception of self than of one's neighbor; then "in lowliness of mind let each esteem other better than themselves," for we cannot condemn another without justifying self.

Do we need severer words of counsel than St. Paul gave in his epistle to the Romans? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; . . . and thinkest thou this, O man, . . . that thou shalt escape the judgment of God?"

My neighbor and I had a "difference" in a business matter. I had fully and freely forgiven the offence, but in the night watches I was asked if I loved my neighbor *as* myself. Would I, next day, if the matter came up, guard my neighbor's reputation as carefully as I would my own? To human sense I was, and still am, right, and the other is wrong, and there is the test. I am not working for the praise nor the blame of man, but to be right with God. In that consciousness of right, shall I not spread the soft folds of charity about her and save my neighbor from the blame of man? If I wrap that white robe about myself and leave another to the condemnation of men, shall I not find myself lost in the darkness of criticism, far from God, with only that vague, distant concept of my neighbor, who is thereby placed far down the path, and therefore catch no reflection of Spirit from my neighbor, and find none in myself?

Because the clear concept of his neighbor as "a state of his own consciousness" came to my brother that night, and through him to me; and because this glorious communion lesson had been brought from heaven to earth, I was prompted to draw my sister to my heart and there, face to face, I saw her and myself as we are seen and known of God.

"Then the devil leaveth him, and, behold, angels came and ministered unto him." "Envy, hatred, malice, and all the uncharitableness," which sought to creep stealthily within under the guise of criticism, or condemnation, or self-justification was turned away, and my angels sang

> Oh kinfolks, hand in hand, let's grope along,
> Helping and being helped.
> February, 1903, *Journal*.

Hungering after Righteousness.

MRS. R. S. SHELHAMER.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." In these words I find a fitting description of my growth in Christian Science, and the thought has come to me, How can we hunger after righteousness, unless we feel a sense of lack,—lack of goodness? If we are filled with self-righteousness, and if we compare our lives with the lives of other people, we are apt to think we are quite good enough; but in the study of Christian Science we naturally begin to compare our lives with the Christ-life, and then we behold the lack, so that a sense of unworthiness and humility comes to us. We recognize that as mortals we are nothing, but finally comes the glorious thought of our true life hid with Christ in God. Then it is that we hunger and thirst for this life, this righteousness, which hitherto we did not know, and we press on, certain that we shall be satisfied, when we awake, in His likeness.

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Among the Churches.

Building Site Secured in Milford, N. H.

First Church of Christ, Scientist, Milford, N. H., has purchased a desirable building lot, on a good street, centrally located. There is now standing on the lot a building which will be remodeled into a comfortable chapel sufficiently large for present needs.

The work of remodeling has been begun and the members hope it may be ready for occupancy by the last of December.

MRS. CHARLOTTE E. FOSTER, *Clerk.*

Union in Fort Dodge, Ia.

First Church of Christ, Scientist, of Fort Dodge, Ia., and the Christian Science Society of this place have united and will hereafter work together as one church, under the name of First Church of Christ, Scientist. Love and harmony prevail among the members.

Judge Hanna's lecture, September 20, was well received by a very attentive audience. I know that all will rejoice at the harmony and growth of this branch church.

MRS. ANNA M. BROWN, *Clerk.*

Dedication of Church at Englewood, N. J.

"On Sunday afternoon," October 18, says the *Englewood Press,* "the labors of the members of First Church of Christ, Scientist, were consummated in the dedication of their commodious and artistic house of worship, to the service of God. There was a large attendance of members of Christian Science churches from New York, Brooklyn, and the vicinity, and a numerous representation of residents of Englewood who are regular worshipers at other churches, but who were present in response to a cordial invitation, and also from kindly interest.

"The little church is charming in its construction and cheerfulness. One enters it with a feeling of home and rest. Its doors are never closed. At all hours of the day there is some one to answer questions, or to help or comfort. As it gives out its own life to enrich others, may it prosper in giving as receiving."

The history of this little church is embraced in a brief period of about seven years and, like nearly all churches of its denomination, it had its start in the healing of one individual. This person, a resident of Englewood, had suffered from dyspepsia and many resultant evils for a quarter of a century, and, ten years ago, with nervous prostration added, he broke down completely and was sent from home by his physicians to search for health elsewhere. But in a few months he returned wonderfully changed for the better, not alone in body but also in mind.

Soon neighbors and friends were inquiring of him curiously concerning this, to them, strange doctrine, and they were invited to read its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and to attend the simple Sunday afternoon services which he had started at his house.

For two and a half years these inquirers did occasionally attend these services, and a few of them from time to time tried, with marked and unmistakable benefit, the efficacy of Christian Science treatment.

As a consequence, a regular attendance began about six and a half years ago, and increased so rapidly that a year later a small room was leased and furnished as a chapel and reading room, and here, in March, 1898, public services were opened.

Six months later the society regularly organized as a church, and at this time a radiant faith in the goodness and allness of God, and a firm belief that He did not make and does not permit evil in any form, pervaded the members and there was noticeable among them a very general and decided improvement in health.

In the spring of 1900, the need of larger and better quarters beginning to be felt, at the close of a Wednesday evening meeting each person present was asked to indicate on a slip of paper the sum he or she would contribute to a building fund, and when the slips were gathered their aggregate was found to be $3,700.

Thus encouraged, the corner-stone of this building was laid in January, 1901, with simple ceremony, at sunrise of a beautiful day.

In July following the building was finished, and to-day, the society being wholly free from debt, its church is now dedicated to the service of God.

Interesting congratulatory letters were read from many prominent Christian Scientists who were unable to be present, and addresses were delivered by Rev. William P. McKenzie of Cambridge, and W. D. McCrackan of New York.

Correspondence.

The Lectures.

At Joliet, Ill.

There was a fair-sized audience at the Auditorium last evening [October 22] to hear a lecture on Christian Science by Bicknell Young of Chicago. The speaker handled his subject in a candid, pleasing manner and his words held the audience intently to the close. Mr. Young was introduced by Charles B. Jamieson in a few timely remarks.

The Joliet News.

At New London, Conn.

So large was the audience at the lecture on Christian Science delivered at the Lyceum Theatre by Edward A. Kimball, C.S.D., under the direction of First Church of Christ, Scientist, yesterday afternoon [October 18], that nearly all the seats on the first floor and balcony were occupied. Mr. Kimball comes from Chicago. He was introduced by Rev. Mr. Simonsen of New Haven.—*New London Globe.*

At Flint, Mich.

Edward A. Kimball of Chicago delivered a lecture on Christian Science at Stone's Theatre last evening [October 1]. The lecture was educational as to the teachings and practices of the Christian Scientists and attracted a good-sized audience in spite of the threatening aspect of the weather, which undoubtedly kept away many who would otherwise have been present.—*The Flint Daily Journal.*

At Watertown, So. Dak.

There was a large audience at the Grand Opera House, Tuesday evening, October 6, to greet Judge Septimus J. Hanna, who appeared for the purpose of delivering a lecture on Christian Science. In the audience were many from surrounding towns and villages. The lecturer was introduced by Attorney I. H. Myers, who said in part,—

Christian Science has assumed such proportions that it can no longer be called a fad or a fraud. Among the ardent followers of Christian Science we find educated and intelligent men and women of every calling and profession in life. Its growth has been perfectly natural, and during recent years the rate of increase has been something astounding. It is a substantial thing. No matter what the final outcome may be, whether it be accepted or rejected, of one thing we may be sure, and that is, that in the history of a hundred years from now, the advent and progress of this movement will be looked upon as one of the remarkable events of the nineteenth century.

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It concerns itself with a subject which is of vital interest and importance to us all,—our health,—and for that reason alone it is worthy of our careful, honest consideration, and it is to our interest to give it the same. This, no doubt, is the purpose of our presence here this evening.

Watertown Public Opinion.

At Peterborough, Ont.

First Church of Christ, Scientist, was well filled yesterday afternoon [October 18] when a lecture on the subject, "Is Christian Science Scientific Christianity?" was delivered by Rev. A. R. Vosburgh of Rochester, N. Y. The lecture was attentively listened to, and was an eloquent exposition of the principles underlying the beliefs of the Church of Christ, Scientist.

Mr. R. J. Todd opened the meeting with a short address; and the Hon. J. R. Stratton, Provincial Secretary, presided.

The Examiner.

At Sioux City, Ia.

Judge William G. Ewing of Chicago gave a lecture on Christian Science in the Grand Opera House, Sunday afternoon, October 18, under the auspices of First Church of Christ, Scientist. The hall was filled with an intelligent and representative audience, whose close attention throughout the lecture bespoke the interest and appreciation of all. Nearly one thousand copies of the *Sentinel* were distributed.

Mr. Frank Van Gorder of the local church, introduced the lecturer.—*Correspondence.*

At Cedar Rapids, Ia.

Carol Norton, C.S.D., of New York City lectured yesterday afternoon [October 11] in Greene's Opera House. His subject was "The Meaning of Christian Science," and to hear him, there were assembled the lame, the halt, the maimed, and the blind. The rich and the poor, the sick and the well also formed a part of the audience which filled every chair on the first floor. In addition, it was a notably intelligent audience, including many of our brightest minds. The trend of the whole lecture was to explain how Christian Science is neither new nor strange, but a revival of primitive Christianity.

Mr. Norton was introduced by Judge J. H. Preston, whose thoughtful remarks were in support of religious liberty. He gave a rapid review of the great struggles to establish it, and declared plainly its constitutionality.

The Cedar Rapids Gazette.

At Poughkeepsie, N. Y.

It was an enthusiastic religious audience which listened to Mrs. Livingston Mims of Atlanta, Ga., last night [October 12]. Her subject was "The Spiritual Supremacy of Man through Scientific Christianity, the Religion of the Future." Mrs. Mims was introduced by J. Edward Smith, C.S.B., formerly of this city. In introducing Mrs. Mims Mr. Smith said in part:—

Mortals have acquired the habit of calling that new, which is unfamiliar to them, or foreign to their preconceived ideas and practices. The Bible says that there is nothing new under the sun, and modern research and invention has so broadened man's thought, that he no longer looks narrowly on that which is beyond his range of vision. We are to-day ready to grapple with a new idea, be it even seemingly transcendental, if it be susceptible of demonstration. Only yesterday this was not so, whether the new subject embraced progress along a material or a spiritual line. The world is waking to the fact that undeveloped possibilities are infinite, and that the unseen is greater than the seen; that metaphysics embraces more of importance to man's spiritual and temporal welfare, than does physics; and again, that whatever is true is not new. Ever since the morning of the world, man has been and still is the Son of God, made in His image and likeness. The prophets saw this, David sang it, Jesus taught it, and John reiterated it. Yet we are just beginning to understand how true is this great fundamental fact. Humanity is slow to apprehend the truth, but the fact just stated is the most momentous that can be brought to the attention of the race.

Poughkeepsie News-Press.

At Glens Falls, N. Y.

Every seat in the Empire was occupied yesterday afternoon [October 18] by people who had come from many quarters to listen to Mrs. Sue Harper Mims, C.S.D., of Atlanta, Ga. From as far south as Troy, chartered cars brought persons who were anxious to hear this lecturer. The address was given under the auspices of the local First Church of Christ, Scientist, the subject being, "Man's Spiritual Supremacy, through Scientific Research, the Religion of the Future."

Colonel John L. Cunningham, who is well acquainted with Mrs. Mims' husband, Major Mims, introduced the speaker. He said in part,—

Ladies and Gentlemen:—Among the things which give me some little pride in my Presbyterianism is the fact, as I understand it, that it stands for a tolerant regard for the right of individual belief and the full liberty of individual conscience. To respect the faith of others as we would have others respect ours is certainly becoming more and more included in the Golden Rule; but, strange to say, it does not obtain so generally or generously in matters of religion as in political, social, and other phases of life. I rejoice in the improvement already manifest over former times.—*Glens Falls Times.*

Lectures at Other Places.

Albion, Mich.—Bicknell Young, September 18.
Redfield, S. D.—Judge Septimus J. Hanna, October 9.
Fairmont, Minn.—Judge Septimus J. Hanna, October 11.
Lexington, Mo.—Judge William G. Ewing, October 13.
Norfolk, Neb.—Judge William G. Ewing, October 16.
Port Hope, Ont.—Rev. Arthur R. Vosburgh, October 20.

Windows.

WILLIAM B. TURNER.

WINDOWS each, if our hearts be true,
Are we to the hearts about us;
Lighting the shades of their cold, gray world
Which were dreary and dark without us.

Windows are we, if each doth live
The life which God ordains us;
His imaged likeness, shining forth,
Is the light which alone sustains us.

Windows are we, if we but love,
Like the Christ who goes before us:
Kind, compassionate, strong and pure
Is the love that he implores us.

Windows, if Truth and Life and Love
Ever are shining through us;
Lighted of good, our lives glow bright,
And the darkened of earth come to us.

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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.

"Freely ye have received, freely give."

THE large and steady increase in the ranks of Christian Scientists has been for years a subject of comment, and there is always more or less question on the part of the general public as to why this gain in numbers should continue. The testimony offered by Christian Scientists, by those who have identified themselves with the movement, is the best evidence upon which a correct judgment can be based. The testimony of these people is that, through the writings and teachings of Mrs. Eddy, they have found an understanding of God which heals and satisfies, an understanding which accords with the gospel of Jesus and the early Christians.

The following extract from a testimony published in a recent issue of the *Sentinel* is a sufficient answer to this general inquiry:—

"Christian Science was brought to my notice about six years ago, and I was healed of many diseases which medicine failed to help. I had tried all medical aid, but I was a total wreck, a victim for the grave, when Christian Science came to my rescue. As man's extremity is God's opportunity, so it was in my case. I was willing to try or sacrifice anything, so great was my suffering, and with one treatment I was healed.

. . . . . .

"When I was healed I wanted to know the Principle of it, and now I have this blessing which the world can neither give nor take away. I am daily striving, watching, and praying that I may have the Mind which was in Christ Jesus, that I may know that there is no other Life, Truth, and Love but God, and that I may overcome evil with good. Christian Science could get along without me, but I never could get along without Science, for it heals me every day.

"Words cannot express the love and gratitude I owe to our dear Leader, Mrs. Eddy, for what Christian Science has done for me and the benefit I have received through her teachings and her labor. The Bible is no longer a sealed book to me."

The great need for this healing work is apparent upon every side, and there is no higher ministry upon which the great body of Christian Scientists can enter. Jesus said, "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."

M.

The Gospel and the Humanly Condemned.

WHEN we realize with what momentum the twentieth century has vaulted into history, we can but expect that it will bring us many and great surprises, and yet it is quite natural that we should be somewhat startled on reading that a Christian minister, a representative of him who said, "He that believeth on me, the works that I do shall he do also," has publicly advocated before a late meeting of the New York State Medical Association, that in the case of suffering incurables the civilized and Christian thing to do, in this enlightened age, is to grant them the privilege of a painless death!

According to the news report the reverend speaker said, in part, that "where the prolongation of life is simply the prolongation of hopeless agony, it seems to me that it would be proper that such a patient should quietly, decently, modestly, be allowed to end his sufferings. It seems to me that such a course would be a step forward in civilization, and a step farther away from barbarism."

It is stated that this was the expression of a serious conviction, and that it elicited a "burst of applause" from many of those who heard it, though it was severely criticised by other speakers.

Such a declaration coming from such a source is certainly no less suggestive than striking, and as one comes to think of the logical relation of the proposition to the religious faith of a great body of the people, including, as we presume, the speaker referred to, his interest in the subject is increased.

Very many, if not the great majority of the diseases generally regarded as incurable, such as cancer, consumption, leprosy, etc., are transmitted, according to human sense, from parent to child, and they therefore result not from the sin of the sufferer but from the all-embracing law of heredity, which we have been taught, and many still believe to be of divine provision, so that the death of the unhappy victims of these diseases must be regarded as not only lawful but Providential. It is therefore unavoidable, and for man to delay its course and consummation would seem to be altogether presumptuous. If we assume that God has so ordered things that it is lawful for a man to be sick and die, without regard to the question of his personal responsibility, it must then be right, and we may well inquire on what ground it could be deemed an un-Christian or improper thing to contribute to the speedy fulfilment of this divine ordering, by permitting suffering incurables quickly to end their misery.

It may be urged by the hesitant that we are denied this privilege by the unequivocal dictum of the sixth commandment, but this simply raises the question of the authority of a law which has come to us through history and revelation, as compared with that of an asserted law which has come from the same source and which seems to be yet more clearly expressed and enforced in the facts of human experience. If a law of the decalogue be found in conflict with the law of heredity, we think that in so far as both are considered to be imposed by the same tribunal, general consent would give precedence to the last-named, in consideration of the fact that it is the more undeniably operative.

But some may say that we have no right to rob our fellow-men of the experience of suffering, since it is designed to be corrective and has an essential educational relation to life. This might have weight with those who believe that pain is necessary to the acquirement of character, provided the affliction has come as the sequence of personal transgression, but it certainly could not apply to the many who suffer wholly as the result of the hereditary transmission of appetite, impulse, and disease.

Furthermore, those who look upon death as meaning an immediate release for the good from all earthly ills, who think, as a prominent minister has recently said, that it ushers every Christian believer at once into a state of "pure delight, where there is no sorrow nor sickness,"—they, surely, could not deny a fellow-creature who is now tormented the liberty of hastening the longed-for and assured relief which attends the completion of a divine plan?

In view of these considerations is it not apparent that apart from the gospel of healing, our friend has a pretty strong case? Just here, however, the question arises, What would Jesus do with these so-called incurables? Would he counsel their death as a means of escape from present wretchedness, or commend the patient endurance of

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pain as an expression of the Father's will? Let us again read the gospel narrative for our answer. What *did* he do? It is written that such hopeless sufferers continually thronged his pathway in the later years of his ministry, and that *"he healed them all."* Moreover it is written that he specifically instructed his followers to continue these healing works which he ever recognized as consequent to the preaching of the Word, and which the suffering world still needs and earnestly longs for. Can any one question what he would do to-day with "incurables," or what he would say to those ministers of his who not only concede but insist that there *are* incurables, and who meet the suggestion of the promise and possibility of spiritual healing through the ever-present Christ, with a shrug,—those who neither heal the sick themselves, nor approve the effort of others to do so, as the Master commanded?

Christian Scientists have been severely criticised for declaring that there are no "incurable" diseases, and for trying to fulfil their Lord's command that his believers give proof of their faith by their works. They count not that they have as yet fully apprehended all available spiritual truth, but they do rejoice in being permitted to know that the Christ can and does heal "hopeless incurables" to-day as of yore, and they can but lovingly commend to all ministers of the gospel the recognition of this larger and abiding significance to afflicted humanity of Christ's saving word. They would also commend the practical, patient, and sincere endeavor, upon the part of each, to prove for himself that our God is He who healeth our diseases; who redeemeth our life from destruction,—a truth which is but reiterated in the declarations of Christian Science that "when man is governed by God, the ever-present Mind who understands all things, man knows that to God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus." . . . "God will heal the sick through man, whenever man is governed by God" (Science and Health, pp. 180, 495). W.

Principle Greater than Numbers.

As we scan the daily papers or read the magazine articles which deal with topics that concern all, we cannot help being saddened by the seeming hopelessness of many of the problems of human existence, and the utter inadequacy of ordinary means for the amelioration of prevailing sin and misery.

When a city or a nation is threatened with disaster, thought turns irresistibly to some man whose character and deeds warrant the hope that he may be found equal to the occasion, and by the force of his genius draw to him such numbers of his fellow-men as may be needed to strike and stand for Right, till it prevail over the menacing evil.

And yet how slender does this hope seem, when we realize how few there are that can really be counted on, that are not only honest and faithful, but intelligent enough to be more than a match for the entrenched wrong. It requires so much less effort to drift with the current than to face it and turn the tide of public sentiment by the power of an appeal to Principle, hence we often find the masses enslaved by indolence, ignorance, and fear, and actuated chiefly by self-interest; yet in spite of all this, wrongs are righted and the world moves toward the inevitable triumph of Right. Were this not true, the race would long since have been annihilated. Even in an hour of seeming chaos, the thinker knows that the power which governs the world is neither represented nor affected by numbers, though when the demands of Principle are strongly felt, multitudes are roused from the lethargy which submission to wrong always induces, and are led to accept and to follow a higher ideal.

That the world's help in time of great need has ever come from the faithfulness of the few rather than from the influence of the many, is proved by religious and secular history alike. The possibility of overthrowing any great wrong has usually inspired with true courage some one man or woman, whose earnestness and enthusiasm has called to their support large numbers, but in every such case, a sifting out of the unworthy has been necessary before lasting results were attained.

In the book of Judges we read that the Hebrews, who had fallen into idolatry, were in dire affliction for seven years. They had been driven to the mountain fastnesses for shelter, their flocks and their herds, as well as their harvests, were despoiled by cruel oppressors, and in the depths of their ignominy they were even compelled to bow before the altars of Baal. Then in their despair they cried unto God, and when Gideon was called to deliver them he said, "Wherewith shall I save Israel? my family is poor in Manasseh, and I am the least in my father's house," but God said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." He was, however, warned not to take with him a large number to fight against the enemy's legions, lest Israel should say that their deliverance had come through human power. All who were fearful were told to return to their homes, and at this, more than two thirds left the ranks. There were, however, still ten thousand and these were reduced by tests till there remained but three hundred men to put to flight the alien armies. But Gideon had heard and obeyed the divine command, and fearing neither false god nor man, he broke down the altar of Baal and led Israel to a mighty victory. In apostrophizing the glories of ancient Greece, a modern poet has said,—

> Of the three hundred grant but three
> To make a new Thermopylæ.

To-day, as of old, it is not numbers that can save a city, a nation, or a Cause, no, nor the human intellect which is often sold in the basest traffic for place and power, but now, as of yore God calls upon those who are ready to stand for justice, mercy, goodness, and purity, and His word is ever the same, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," and thus alone shall all true victories be gained.

We have heard it said, "Not men, but principles," and Christian Science emphasizes quality rather than quantity. It "reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man,—toward enlarged understanding and intelligence" (Science and Health, p. 557). It points to one divine intelligent Principle that heals, regenerates, uplifts, and actuates all men for the accomplishment of every good. K.

The New Manual.

Each morning of late I have spent a little time studying our new Mother-Church Manual. I never knew before that so much could be learned from rules and by-laws. There seems to be a universal awakening concerning the importance to the individual of a faithful, prayerful study of this little book. Our appreciation and gratitude are in proportion to our obedience and understanding.

E. KENNEDY, Superior, Wis.

"Out of the abundance of the heart the mouth speaketh." Recently blessing has followed closely upon blessing, and the appearance of the latest one, the new Manual of the Mother Church, has filled my heart with gratitude which prompts me to make this acknowledgment.

Christian Scientists cannot be too grateful for the wise guidance and watchful care of their Leader, nor too thank-

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ful to God for the revelation of Christian Science to this age.

My prayer is simply this,—that I may learn thoroughly the lesson of loving obedience, and so be worthy to "help my helper" (Mrs. Eddy, *Sentinel*, May 2, 1903).

MABEL L. SINCLAIR, Chicago, Ill.

My heart is full of gratitude to our dear Leader for the new edition of the Manual. Every change and addition has been made with such evident wisdom and love that we may stand as God's free born children, and help to lift the veil from blind humanity.

In possessing all of Mrs. Eddy's writings I feel rich in blessings, and I wish that all the world had these and loved them, for then there would be joy where sadness now seems to reign, and health in place of sickness.

LOUISE RAYMOND, Toledo, O.

The Concordance.

This letter is impelled by a desire to express to our beloved Leader, Mrs. Eddy, my thanks and hearty appreciation of the new Concordance.

There is no stronger rebuke to slothfulness and selfishness than are these constantly recurring labors of love on the part of Mrs. Eddy to meet every need of the Field. The completeness and comprehensiveness of this work make me marvel.—ELIZABETH EARL JONES, Asheville, N. C.

Life Quatrains.

SEEING.

Because God seeth with sense of Love, God's man
With love must see, nor semblance hold of hate.
One Mind, Life infinite, His own doth scan;
Beholding this, we enter heaven's gate.

THINKING.

With Spirit as the only consciousness,—
Since matter cannot mar nor stay His sense,
Nor touch His thought with cloud or mortal stress,—
No ill is essence, cause, nor true sequence.

KNOWING.

God made what is—the good and true,
Thus He and His are All I know;
Effulgence increate His view,
Where Love gives wings, but gives no foe.

SPEAKING.

Let me express the faith-lit words which help and heal,
And every utterance speed with thoughts that bless;
Let selfish silences that others' joy and weal
Neglect, displaced be with spoken tenderness.

ALICE JENNINGS.

In an article in our issue of September 19, 1903, copied from a newspaper in Leavenworth, Kan., regarding the building purchased by First Church of Christ, Scientist, in that city, the statement was made that "Christian Scientists began holding meetings in Leavenworth in 1894." This is incorrect. Meetings were commenced in that city in 1887. We believe that it was intended to say that the present church organization was formed in 1894.

Mrs. Rose Kent, C.S.D., of Jamestown, N. Y., student of the Rev. Mary Baker G. Eddy, was in Concord yesterday, and presented to the new church a set of chimes for the tower.—*Concord* (N. H.) *Patriot.*

Testimonies of Healing.

The Master said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

When I look back to the time four years ago when I found Christian Science, and make a comparison of the woman I was then with what I am to-day, I cannot doubt the power of Truth, if a sound body and a sound mind are signs.

I had been a physical wreck for several years, helpless part of the time, and the frequency of hysterical attacks kept me in dread of the insane asylum. One day when things seemed darkest, and I was on the verge of nervous prostration from anxiety over my own condition and a dear friend lying at the point of death, it was as though a voice had said to me, even as to Paul, "Go into a certain city, street, and house, and you will there find one who will tell you what to do," and so I did, and behold my body was transformed. In less than a week from that day I was running a sewing machine and doing other things I had not been able to do for years, and not only so, but life had become worth living. Instead of dragging out a miserable existence from day to day I knew that God does indeed dwell among men, and my joy and gladness were unbounded. The healing of catarrh, that I had had for fifteen years, followed, and from that time on Christian Science has been my panacea for every ill.

Doctors, medicine, hygiene, baths, dieting, tonics, change of climate, all had been faithfully tried, and if there is a "catarrh remedy" I didn't try, it was because it wasn't advertised.

This is what Christian Science has done for me, and I am like many others who have voiced their gratitude through our publications. The dear Leader who was brave enough and unselfish enough to direct us to the Sun of righteousness with healing in His wings, has my deepest gratitude and love, for I have not yet heard of anything the world has to offer that I would take in exchange for what Christian Science has brought me.

MRS. CLARA WOLLEY, Salina, Kan.

Whenever I read the testimonies given in our periodicals, I feel a sense of shame that I have permitted so many years to pass, while I have remained silent as to the great good that came into my experience at the time Christian Science was brought to my notice.

Twelve years of invalidism, found me helpless, with the death sentence pronounced by eminent surgeons and physicians. During this time I had been upon the operating table to no effect, on account of what proved to be a false diagnosis of my disease. I recovered only to endure greater suffering from most excruciating pain which was relieved partially at times, through opiates—morphine and atropine—administered sometimes every twenty minutes. I was operated on for a spatulated fibroid tumor, when it was revealed that the disease was cancer of the uterus, and not removable.

In this condition I was in the care of physicians and nurses for two years, and at last realized that death was the ultimate. At this point, a Christian Science friend called to see me, but was told that no one was admitted, as I was dying. This lady had frequently, for two years, urged Christian Science treatment to no avail, but in this extremity she pressed its claims more strongly, saying, "Since there is no further hope or help in *materia medica*, why not give Christian Science a trial?" Gaining consent, she went away without seeing me and procured help.

I was then suffering great agony, and all opiates failed to relieve me, although a nurse and physician were in constant attendance. My body was swollen to an enormous

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size, until further expansion seemed impossible, and septicæmia had set in.

In about three hours I fell asleep, sleeping so quietly as to alarm my daughter and attendants, who would try to arouse me, and then place a mirror over my mouth and nostrils to see if I still lived. I wakened, and for two days suffered scarcely any pain and noticed that my fever was lessened. This condition was regarded as the approaching end. The third day there seemed no change until late in the afternoon, when I was seized with a most terrific pain and sensation of something ripping and tearing itself loose, when with one jerk, as it were, I realized that I was freed of the incubus that was dragging me down to the grave. I called to my attendant and daughter, declaring to them, that whether cancer or tumor it had passed from me. They thought I was suffering hallucinations and tried to quiet me, but I insisted that they remove it and send for my physician to come at once. When he arrived with another they were dumbfounded and said there was no account in *materia medica* of any similar experience, and attributed it to a freak of nature. The growth was pronounced a cancer, leaving behind no trace, for every fibre, and the throat, or main attachment, was complete. They carried it away with them and it was the subject of much discussion at the health office.

They now held out no hope, for the verdict was death from hemorrhages. To me a miracle had been wrought, and I knew it was of God, yet I did not know I was being treated in Christian Science. In one week I was about the house and continued to improve. In three months I started on a trip across the continent alone, and was well in mind and body, even though the physical condition was not perfect to material sense. When told by my daughter that I had been treated in Christian Science, I accepted the statement and was satisfied.

I did not take up the reading of Science and Health until six months later. My environment and religious belief seemed to stand in the way. I had been a victim of neuralgic sick headaches from early childhood. This had not been met, and they now seemed more frequent and violent. With my mental disturbances I felt as though I were living in another very bad dream.

At this juncture a copy of Science and Health was loaned me, and I was told that if I would read and study it thoroughly, I would soon be able to overcome all my discordant conditions. I began a systematic reading of this wonderful book. The headaches disappeared, and I soon began to meet many obstacles quickly through my understanding of Truth as presented by Mrs. Eddy, our beloved Leader. My study had to be carried on surreptitiously for a long time, on account of the home antagonism. I was much alone, however, and thus was free to work out my salvation along these lines.

As the light broke clearer and clearer, and my understanding of God and my relation to Him became sure, I soon found myself called upon to help others. The first case that came to me was that of a lady suffering from paralysis of the face and of the right arm. The healing was accomplished in one treatment. This brought a girl of twelve years with St. Vitus's dance, who had worn a plaster cast from shoulder to hip for several years, for curvature of the spine with enlargement of the heart and spleen. The muscular twitching of the face, especially of the eyes, in connection with the facial contortions, were painful to witness. She was in such an emaciated condition that her mother helped her up the stairs to my room for treatment, and left her with me. In an hour the mother returned to find her freed from all nervous appearances, and able to walk down the stairs alone. In two weeks she was riding a bicycle, strong and well.

Demonstrating the Principle of Life, Truth, and Love, I have been able to see the nothingness of all manner of diseases; viz., tuberculosis in its various forms, paralysis, locomotor ataxia, tumors, cancers; and this understanding was gained through the study alone of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Three years ago I went from the Pacific Coast to Boston, Mass., and received class instruction.

I cannot find words to express my gratitude to Mrs. Eddy for this God-inspired teaching that brings to so many the blessings of health, peace, and love. I shall strive to show my appreciation, by proving in my daily life, that Christian Science is practical; realizing that "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii).

Mrs. Josephine Hunt Goodwin, Sacramento, Cal.

I would like to tell of a little demonstration with our three-year-old child. It seems so small, indeed, that mortal mind would fain hold me back from this good work, but I know if we are faithful, the lesser demonstration will fit us for the greater.

A case of cold, followed by various complications and attended by much fever, seemed to make him quite a sick little boy. I had rocked him into a light slumber, all the while trying to realize God's presence and power. He had taken very little nourishment for some hours, and awoke in a short time, asking me to lie down with him. Presently he stopped crying and the fever seemed suddenly to leave him. He drank the milk which was standing by his side and requested me to dress him that he might visit his uncle, who lives a few doors above. He walked out of the door laughing happily, and the ailment of two weeks' standing disappeared.

I felt so truly grateful to God, that I promised myself I would not postpone any longer this duty. My sister had been helping the child, and we rejoiced together.

We are the only Scientists in our town of four thousand, and we appreciate to the full the blessings that come to us through the *Sentinel* and *Journal*. It is not always convenient for us to get to church, so we meet on Sunday morning and go over the Lesson-Sermon together.

Like thousands of others, our love goes out to our Leader for the manifold blessings which have been unfolded to us through Science and Health, to a dear friend who first brought this light to us, and to all who are working in His name for the redemption of mankind.

Mrs. E. M. Ross, Moorestown, N. J.

When I first became interested in Christian Science, an incident happened which has continued its good work ever since.

My little son was about four years old. He was complaining, I think with an earache. I took him on my lap, and opening Science and Health at page 14, I read "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." Quickly he exclaimed, "That's it, mamma; make it *all one moments* and I'll be all right." I read the passage over and over, until he said, "There now, I am all right." So, after that, let there be any discordant thought, and he would run to me saying, "Read 'Become conscious for a . . . moment,'" and the reading with the realization of its meaning was satisfying, for away he would bound, saying, "It's all gone now."

I taught him his letters, and after that he would get Science and Health, find the page, and spell it all out for himself, with the result that perfect harmony was manifested. This was some time ago, and still that same passage appeals to him, when seeking for the realization that *all* the moments belong to God.

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How beautiful is the child thought when brought up under Christian Science teaching, having no fear, no distrust of the Father's omnipotent care. Receiving no corporal punishment, but being taught that they must obey because it is right to do so, and that they surely desire to do right, they learn that this is the only way to express love.

To our dear Leader, who has made this work of love possible for us, our gratitude cannot be fully expressed, but we are striving to manifest it in deeds.

V. D. GANO, New York, N. Y.

Ten years ago Christian Science found me at the point of despair, due to the constant pain and intense stubbornness of what doctors called inflammatory rheumatism, and many other ailments.

I was advised to try the *new* way of treating disease, and I began at once to be interested in Christian Science because I was told that I need not take any material medicine, which pleased me very much, as I had used a great deal of it without ever receiving any benefit, and had grown disgusted with every so-called remedy of *materia medica*.

Science and Health was placed in my hands and I began its study at once. With great joy do I remember how the blessed truth came to me, the healing power of divine Love given to us all on every page of this noble volume.

I was healed entirely, not only from the physical ailments, but from the many producers of suffering, such as hatred, revenge, malice, sensuality, self-love, etc. I consider the freedom from these tormentors far more precious than even the cure of sickness, but I wish to state that I am deeply thankful to God for my healing from all these ills. The warfare is joyous "all the way *to* heaven *is* heaven" (harmony). To the readers of these few lines I heartily recommend Christian Science; for ten years it has been to me a source of joy, happiness, and "a very present help in trouble."

Words can never repay our beloved Leader for her unselfed thought through which God could voice Himself, and show us our true relationship to Him and to each other.

CHARLES JOSEPH STROBEL, New York, N. Y.

My testimony is not a story of physical healing. I have found infinitely more than that. I bring a joyous greeting to all dear sufferers who are seeking for the right way out of darkness, sorrow, and pain. It is a joyous greeting, for I know that the grand message of eternal Love is for every heart, and to those weary of struggle and suffering there is a deep peace to be found and a joy so bright as to dispel all mortal discord and mourning.

I came to Science not for healing but in pursuit of the truth, for which I had longed from childhood. I searched for it in the creeds of my church, but found it not. I searched for it in the writings of worldly thinkers, I studied mental philosophy, until I was tired of it all, and though young I did not enjoy my life. It seemed as though a shadow were cast upon everything. Then all kinds of trouble came to me till at last life seemed to be a dreary wilderness, full of questions to which there were no answers.

In a time of great distress, Christian Science was brought to me through the healing of my mother. I read the textbook with a sort of greed, hoping to grasp the whole of it in one mighty effort, but I had to learn the way of patience. At last the impetuous longing was satisfied, and now, amidst my daily work, I can truly repeat the words of our dear Leader: "Over and above it all are eternal sunshine and joy unspeakable" (Miscellaneous Writings, p. 279).

I wish to express my gratitude to God, a gratitude which fills my heart as I think of my blessings. My gratitude goes out also to our dear Leader and to those who, by thought, word, and example, have helped me on. I wish further to give expression to my happiness in that God has led me to demonstrate for others the nothingness of sickness, so that the manifestation of divine Love has been seen and acknowledged. My heart goes out in love to those who are tired of sin, sickness, and human misery in every land, and may these lines be a glad message to them in their search for the way to Life.

M. P., Warsaw, Russia.

It was in the year 1885 that Christian Science came to my notice. I purchased the twelfth edition of Science and Health, and through the study of the scientific statement of being I was completely healed of deafness of long standing, which was so severe that I could not hear through a telephone. I was also healed of chronic neuralgia of the stomach and head, which at times nearly drove me wild, and so filled me with fear that when I went away from home I did not know that I would ever return.

Oh how precious were the Bible and my copy of Science and Health in the pioneer work of Christian Science. Words are inadequate, and God only knows of the many struggles, but they were always followed by victories.

It was my blessed privilege to visit Boston and Concord this year, and to look upon our dear Leader's face. A deep sense of gratitude has gone out from my heart, that we have such a Leader and Teacher, and if we follow faithfully the path she has marked out we can *never* go astray.—HELEN M. FRITTON, Jackson, Mich.

I have always thought that when I was entirely healed I would send in my testimony but I think now I ought not to wait, as I have been benefited in so many ways since coming to Christian Science. When I began to take treatment I was suffering from nervousness and fear of seeing people, which was so great that I could not even ride up town after dark, and could not go to any place or see any one except my immediate family. Now I go to our church services and to town, and see all my friends.

Two months ago I was able to take class instruction, which was a great benefit. Although not entirely healed I am so much better that I feel I must express my gratitude. Harmony has been restored between a very near and dear relative and myself through divine Love. Many ailments among my little brothers and sisters have been overcome with Christian Science, and at all times we find it a very present help.

I am very grateful to Mrs. Eddy for giving us Science and Health.—OLIVE SCHOFIELD, Fowler, Col.

I first heard of Christian Science three years ago, and I became convinced at once that it was the truth through the healing of my dear mother. She and I purchased a copy of Science and Health together, as we were both interested and read a great deal during the winter; and in the spring, when I left her, she paid me for my half interest in the book, and I sold chickens to get enough to purchase a copy for myself.

Since I have learned that God is the source of our supply, that He "always has met, and always will meet, every human need" (Science and Health, p. 494), the sense of limitation is yielding fast. We now have property rented and are getting along well.

I am writing this and hoping it will be of great benefit to every one who seems to be bound by the sense of need. We must not build walls around ourselves. If it is right that we should have certain things we shall receive them in due time, if we are wise and patient. There is work for us all, and we should put all our trust in the one loving Father, who heals all our diseases, and will cleanse us from all unrighteousness. I have the latest edition of Science and Health now, and take the *Sentinel*, which is my dearest weekly visitor. I also take the *Quarterly*, and study the

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Lesson-Sermon, and on Sunday read it with my mother or sister, as we have no church near us. My great desire is to get where I can attend the Science church. It would be of much benefit to me, for I hope to raise my children in the understanding of Christian Science. I could write pages regarding the benefit that Christian Science has brought to me and my family. There is nothing that seems to me as it did before. I see a new world, and the former things have passed away. I have had several good demonstrations, but when fear seems to be manifest I call on my loving helper, who is always willing and ready to do God's work, and the fear and its manifestation vanish at once. I put all my trust in Truth "and have no other trusts" (Address of Mrs. Eddy).

MRS. VADA L. WEBB, Blue Creek, O.

I wish to make public acknowledgment of the help I have received from our periodicals. During the past year I have seemed to be called upon to pass through unusual trials, and at times, when the test has been most severe, the tempter has tried to suggest discouragement, but each number of the *Sentinel* and *Journal* has brought to me such sweet messages of hope and love, giving fresh inspiration and renewed strength, that I have been able to press forward with renewed courage. I have been led to wonder many times what I should do if I were to be separated from these dear messengers of Truth. So many articles have seemed to be written especially for me, that I have been made to exclaim: Truly "Divine Love" does "meet every human need" (Science and Health, p. 494).

My heart overflows with thankfulness to all those whose contributions have brought loving rebuke and instruction, thus aiding us in the journey, which at times may seem a long and toilsome one, from matter to Spirit. I am also thankful to the faithful workers at headquarters, who are giving to the Field such pure and wholesome literature. When I remember that this has been made possible through the wisdom and toil of our loving Leader, and count the manifold blessings that have come, and are still coming to us through the ceaseless devotion of this inspired and inspiring woman, I can but voice the deepest desire of my heart, that I may be a faithful follower of Truth.

AVA H. GLISSON, West Point, Miss.

I should like to give a proof of our Father's loving care for His children which came to me recently, with the hope that it may help some other mother who, like myself, is obliged to fill the place of both father and mother, and may at times find the problems of this life perplexing and discouraging.

Circumstances arose which seemingly made it impossible for me to meet an obligation which it was both right and necessary that I should meet, and I became very anxious about it, for error said, "You cannot do it. What are you going to do?" The tears came to my eyes, but just at that moment the substance of the words of a kind Science friend came to my mind, "God does not make His sun to shine upon others and not on you." Immediately I brushed away the tears and realized the truth that I was God's child, and His children could meet all their honest obligations, for He has provided an abundance for all. If to mortal sense the way did not seem clear, it *was* clear, and I would trust Him. Before I retired that night a way was provided which made it possible for me to realize a part of the necessary amount, and within three days the entire sum, and even more, was provided in ways wholly unexpected by me.

Surely "divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). As our dear Leader tells us, let us not give way to discouragement, but trust in God, without whose knowledge not even a sparrow falls to the ground. It is only a short time since Love guided me to seek the truth in Christian Science, and since then life has assumed an entirely different aspect, and I know that it will continue to grow brighter as I come into a better understanding of this blessed truth and my heart is filled with gratitude to God and to our dear Leader, —His messenger to us.—G., Hartford, Conn.

From the age of five years I was subject to nervous attacks which later were pronounced by the medical fraternity epilepsy. These attacks increased in frequency until they became periodical, disabling me for two or more days at a time. My parents meanwhile were striving to get relief from the trouble which hung over my young life, interfering with my education and handicapping me in everything I tried to do.

While some of the remedies used seemed to produce temporary help, no permanent cure came until two years ago I was induced by a friend to try Christian Science. So my mother and I took two weeks' treatment, as it was thought that my mother needed help as much as I did, on account of the fear she continually held over me. As a result of this treatment she left me in the city to go to work, and returned to her home some ninety miles away, meanwhile suffering no anxiety or apprehension on my account.

I never have had an attack of the trouble since taking the treatments, though the last attack I suffered previous to taking treatment seemed the most severe one of my life.

It will take a lifetime to express my gratitude for my deliverance.—FRANCES DRURY, Omaha, Neb.

Many are the blessings which Christian Science has brought to me, and I feel I have been very ungrateful and unappreciative not to have spoken of them before this to seekers after Truth. I did not come to Christian Science through physical healing, but through the understanding of Scriptural truth given to us in Science and Health by Mrs. Eddy, an understanding that I had longed and prayed for since a child, and which has enabled me to make many demonstrations over sickness and sin. God bless our dear Leader, who has been enabled through her pure, Christlike life to voice to us this wondrous truth. May we, through obedience to its teachings, be permitted to say with St. Paul, "I have fought a good fight, I have kept the faith." I feel deeply grateful for all the help we receive each week and month from our publications,—

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.
> Miscellaneous Writings, p. 397.

VIRGINIA CARRINGTON, Seven Oaks, Tex.

Little Words.

"Yes, you did, too!"
"I did not!"
Thus the little quarrel started,
Thus, by unkind little words,
Two fond friends were parted.
"I am sorry."
"So am I."
Thus the little quarrel ended,
Thus, by loving little words,
Two fond hearts were mended.

H. B. KEECH, in *Youth's Companion*.

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From our Exchanges.

Rev. John White Chadwick says in *The Christian Register,* "It is the sensitive conscience of the man who is a bungling new-beginner in the art of wickedness that is a whip of scorpions. Could there be a more instructive paradox? Is it not convincing that we are not to look for the punishment of sin exclusively, or mainly, to the outward or the inward misery that it entails? Is it not convincing that the deadening down of conscience is so far from being escape from punishment that it is the worst punishment that can come upon a man,—to be dead in trespasses and sins. But this is slow to come, especially for those whose fall is from some conspicuous height of excellence; and, till it comes, through infinite degrees of moral lapse, what accusation and what punishment there is prepared for the men and women who do wrong! Surely, here is no 'survival' of hell, no sham, no painted flame, but the very thing itself, the persistent reality of hell. I see not what need there is for 'future punishment' for deeds done in the body, as if within the limits of this present life the resources of man's moral nature were not sufficient for the reward of every man according to his works. The punishment is oftentimes so great, so terrible, that it would seem out of all proportion to the wrong done, did we not know that by such punishment the erring soul is made to see 'how awful goodness is, and virtue in her shape how lovely, see and pine its loss.'

"To what do these considerations tend, if not to the persuasion that the most dreadful punishment of sin is not anything that comes upon us from without, but to fall short of the high calling of our possibility, to be so little when we might be so much?"

But, when we have put our belief into our character, into our deed of kindness, into our hero-sacrifice, there is no room for arguing; and what of our creed cannot be expressed in these ways, what of it remains as mere words, untranslatable into things, may well be left out.

The Church of the future will, there is little doubt, organize itself upon these lines. The coming creed will be a program: it will be a statement of the laws of the spiritual forces and of their application to the regeneration of men. And the business of the Church will lie in that application. Its life will be found, not so much in its verbal affirmations, as in the institutions it develops, the character it creates.—J. Brierly in *The Christian World.*

Rev. Charles M. Sheldon, D.D., says in *The Congregationalist and Christian World,* "If there is any meaning whatever to the incarnation, it is this, that Jesus embodied the nature of humanity; 'that he was tempted in all points like as we are;' not different in any way, but just the same; and he did not take advantage of the weakest human being by calling to his assistance what we cannot summon to our aid. But the teaching of the gospels plainly is that we have within our reach the same divine power to help us overcome our temptations as he had to overcome his."

The Rev. H. A. Bridgman says in *The Congregationalist and Christian World,* "Are there too many divisions and too little fellowship in the church of Christ to-day? Broadly speaking, Yes. The movements now under way for consolidation grow out of a conviction that Christians ought to be closer together; perhaps in name, certainly in spirit. Denominational aggressiveness, a good thing in itself, must be made to square with the demands of Christian fellowship and co-operation."

The nearer we come to seeing ourselves and God and the world as Jesus saw himself in relation to God and mankind, the fuller and richer becomes our experience and the more earnest and fruitful are our endeavors to aid the masses of men to look upon themselves, upon others, upon God and the future, from the Christian standpoint.

The Universalist Leader.

An educated Hindu, in an article in a Hindu magazine, advocates the use of the Bible as a text-book in all primary and high schools. He says, "I am not a Christian, but I think the more Christlike we become, the better for us and our land."

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Items of Interest.

National.

Advices reaching the War Department from Manila indicate that Governor Taft will have succeeded in settling the claims of the friars for their extensive property holdings in the islands before he sails for the United States on December 23. Negotiations have been in progress at Manila between Governor Taft and Monsignor Guidi, the papal delegate, ever since the Governor's return to the islands from Rome. The negotiations have been delayed because of the desire of the Friars to receive all the money paid by the Government for the realty not needed for church, charity, or educational purposes. According to the present settlement, $6,000,000 will be paid, part going to the Friars, part to the Vatican.

The annual report of the superintendent of foreign mails shows that 10,994,044 pounds of mail were despatched by sea to foreign countries, of which 7,456,343 pounds was for transatlantic destinations. The money paid on account of the transportation of the mails despatched to and received from foreign countries by sea during the fiscal year aggregated $2,309,027. It is estimated that $6,240,696 was received by this Government as postage on articles exchanged with all foreign countries, of which the postage collected on the articles exchanged with foreign countries other than Canada and Mexico, amounted to $4,991,975, or $2,608,386 more than the net cost of the service.

A measure is in course of preparation for presentation to the President by which a man outside of the civil service may be appointed to take full charge of all supplies needed in the postal service. It is believed that a man with the requisite technical knowledge and business ability would receive a fuller support from the employees if taken from outside their ranks. A salary of more than $2,500 is proposed. The Civil Service Commission it is believed will oppose this course, and urge that the recent experience with such outsiders does not justify too hopeful a view of the proposal.

Recent advices indicate that nearly all the international claims commissions have finished their work at Caracas. When these commissions conclude their work the awards declared will await the decision of The Hague tribunal as to the order in which they are to be paid. All the Powers party to the proceedings at The Hague already have submitted their arguments through counsel and their cases are now ready for consideration by the tribunal.

The number of laborers who are returning to Europe this fall, compared with a corresponding period of last year shows an increase of more than one hundred per cent. From all parts of the United States thirteen thousand steerage passengers were carried from October 1 to November 10 a year ago; more than twenty-seven thousand have left the shores of America this year during the corresponding period.

The House Committee on Ways and Means has authorized a favorable report on the bill making effective the Cuban reciprocity treaty by a vote of 14 to 2, ten Republicans and four Democrats voting for a favorable report and one Democrat and one Republican against it. The bill was to be reported to the House Monday and debate to continue until Thursday noon. The committee expected a substantial victory for the measure.

The recognition of the independence of the Republic of Panama was acknowledged on the 13th inst., when M. Bunau-Varilla, duly accredited envoy extraordinary and minister plenipotentiary of Panama, called upon the President at the White House in company with Secretary Hay and presented his credentials.

The American charge d'affaires at Seoul, the capital of Korea, has made the preliminary overtures for the opening of Wiju to world commerce.

Foreign.

It is reported that the latest Austro-Russian note to the Sultan was in the nature of an ultimatum and contained a specific implication that further refusal to accept the reform scheme would seriously prejudice the position of Turkey. The note insists that the proposals of the two powers must be accepted at once and in their entirety. It is the general opinion in Europe that the scheme for reforms will result, if carried out vigorously, in materially bettering the condition of the Sultan's European subjects. The chief objection to the plan is that the two foreign agents or "assessors" attached to Hilmi Pasha, the inspector-general, will have no authority of their own further than to make representations to the Sultan. In case these are ineffective, appeals can be made to the ambassadors at Constantinople. By this procedure European control in Macedonia could only be enforced by diplomatic interventions.

The mixed commission at Caracas inquiring into the Swedish claims against Venezuela has closed its sessions. The total amount of the claims presented was $72,885. The gross amounts of the awards made by the commission is $34,850.

The Czar of Russia is reported to have said to Emperor William, at their recent meeting at Wiesbaden, Prussia, that under no conditions would he declare war against Japan.

Sir Henry Mortimer Durand, the newly-appointed British ambassador at Washington, has presented his letters of recall to King Alfonso and left for London.

Industrial and Commercial.

A tract of land containing one thousand acres has been purchased, and an option on four hundred more has been secured by the agents of a proposed Japanese colony at Webster in Texas. The land will be fenced in at once, ploughed, and made ready for putting in a crop of rice next year. The members of the colony will soon be joined by their families from Japan, together with some thirty others.

The volume of business on Lake Superior for October was unusually large, 4,476,000 tons, making a total for the ten months of the year of 31,370,000 tons. Of this total, iron ore made up 20,538,000 tons, flour 6,252,000 barrels, lumber 857,325,000 feet, grain of all kinds 61,680,000 bushels, and coal 6,331,446 tons.

The beet-sugar industry in Nebraska this year has netted to the growers, according to reports, about $150,000 a month during each of the four months' season. The output of the factories is about twenty-four million pounds of granulated sugar. The income per acre is estimated at $55.

It is announced that the Mexican Central Railroad intends at once to change its road to standard gauge, and that the running time between the heart of Mexico and New York will in consequence be shortened about twenty-four hours.

The excavating for the New York subway from City Hall to 190th Street is now completed and twenty-four miles of the route finished. The engineer states that traffic will begin regularly by April.

According to reports the cotton weevil has reduced the cotton crop of Texas from a possible 4,000,000 bales to probably 2,500,000, representing a money loss to the planters of $60,000,000.

The estimated log-cut in the State of Maine the ensuing winter is for 750,000,000 feet.

Florida expects to produce 1,600,000 boxes of oranges this season.

General.

The *Scientific American* in a recent issue describes the latest and largest locomotive ever built, and says its weight when in working order is not far from 150 tons. The new locomotive was built at the Baldwin Locomotive Works as the first of an order for seventy locomotives for the Atchison, Topeka and Santa Fe Railway. These engines are of the tandem compound type, in which the high-pressure and low-pressure pistons are carried on a common piston rod. The former are 19 inches in diameter, the low-pressure 32 inches in diameter, and the common stroke is 32 inches. There are 391 tubes, 2¼ inches in diameter by 20 feet long, in the boiler, which alone give a heating surface of 4,586 square feet, and 210 square feet more in the fire-box, a total of 4,796 square feet for the whole boiler.

The working pressure is 225 pounds to the square inch; there are five pairs of 57-inch drivers; the tractive effort is 58,645 pounds. The total wheel base of the engine is 35 feet 11 inches, the rigid wheel base 19 feet 9 inches, and for the whole engine and tender 66 feet. The tank has a capacity of 8,500 gallons, and the total weight of this huge engine, with its tender, is 225 tons.

There is a moss in Jamaica, Barbados, and other islands of the West Indies, to which the name of "life plant" has been given, because its vitality is proof against every known treatment except immersion in boiling water, or being brought in contact with a red-hot iron. It may be cut and divided in any manner, and the smallest shreds will throw out roots, grow, and form buds. Leaves of it have been placed in an air-tight, dark box, without moisture, and yet they grow.

A remarkable newspaper feat has just been performed in London, where Mr. Chamberlain's speech at Birmingham, through the medium of the telephone, was taken in shorthand by reporters sitting in the London office, 113 miles away. The speech was printed verbatim, and the paper was selling on the streets twenty-seven minutes after the speech was concluded. The telephone beat the telegraph one hour and twenty-seven minutes.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

A Memorable Coincidence and Historical Facts.

WE are glad to publish the following interesting letter and enclosures received from our Leader. That legislatures and courts are thus declaring the liberties of Christian Scientists is most gratifying to our people; not because a favor has been extended, but because their inherent rights are recognized in an official and authoritative manner. It is especially gratifying to them that the declaration of this recognition should be coincident in the southern and northern states in which Mrs. Eddy has made her home.

Pleasant View, Concord, N. H.
October 16, 1903.

Dear Editor:—I send for publication in our periodicals the following deeply interesting letter from Elizabeth Earl Jones of Asheville, N. C.,—the state where my husband, Major George W. Glover, passed on and up,—the state that so signally honored his memory, where with wet eyes the Free Masons laid on his bier the emblems of a Master Mason, and in long procession with tender dirge bore his remains to their last resting-place. Deeply grateful I recognize the Divine hand in turning the hearts of the noble southrons of North Carolina legally to protect the practice of Christian Science in that state.

Is it not a memorable coincidence, that, in the Court of New Hampshire, my native state, and in the legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these states?

MARY B. G. EDDY.

105 Bailey St., Asheville, N. C., October 11.

Beloved Leader:—I know the inclosed article will make your heart glad, as it has made glad the hearts of all the Christian Scientists in North Carolina. This is the result of the work done at last winter's term of our legislature, when a medical bill was proposed calculated to limit or stop the practice of Christian Science in our state. An amendment was obtained by Miss Mary Hatch Harrison and a few other Scientists who stayed on the field until the last. After the amendment had been passed, an old law, or rather a section of an act in the legislature regulating taxes, was changed as follows, because the representative men of our dear state did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the art of healing," etc.

We thank our heavenly Father for this dignified legal protection and recognition, and look forward to the day, not far distant, when the laws of every state will dignify the ministry of Christ as taught and practised in Christian Science, and as lived by our dear, dear Leader, even as God has dignified, blessed, and prospered it, and her.

With devoted love,

ELIZABETH EARL JONES.

The following article, copied from the *Raleigh* (N. C.) *News and Observer*, is the one referred to in Miss Jones's letter.

The Christian Science people, greatly pleased at the law affecting them passed by the last legislature, are apt also to be pleased with the fact that the law recognizes them as healers, and that it gives them a license to heal.

This license of five dollars annually, required of physicians, has been required of them, and how this came about in Kinston is told in the Kinston *Free Press* as follows:—

Sheriff Wooten issued licenses yesterday to two Christian Science healers in this city. This is probably the first to be issued to the healers of this sect in the state.

Upon the request of a prominent healer of the church, the section of the machinery act of the legislature covering it was shown, whereupon application for license was made and obtained.

The section, after enumerating the different professions, for which a license must be obtained to carry them on in this state, further says, "and all other professionals who practise the art of healing for pay, shall pay a license fee of five dollars."

This was construed to include the healers of the Christian Science Church, and license was accordingly taken out.

The idea prevails that the last General Assembly of North Carolina relieved the healers of this sect from paying this fee, but this is not so. The board only excused them from a medical examination before a board of medical examiners.

Mrs. Eddy's reference to the death of her husband, Major George W. Glover, gives especial interest to the following letter from Newbern (N. C.), which appeared in the *Wilmington* (N. C.) *Dispatch*, October 24, 1903.

Mrs. Eddy has in her possession photographed copies of the notice of her husband's death and of her brother's letter, taken from the *Wilmington* (N. C.) *Chronicle* as they appear in that paper in the issues of July 3, and August 21, 1844, respectively. The photographs are verified by the certificate of a notary public and were presented to Mrs. Eddy by Miss Harrison.

MISS MARY HATCH HARRISON'S INTERESTING LETTER.

To the Editor.

At no better time than now, when the whole country is recognizing the steady progress of Christian Science and admitting its interest in the movement as shown by the fair attitude of the press everywhere, could we ask you to give your readers the following communication. It will put before them some interesting facts concerning Mrs. Mary Baker G. Eddy and some incidents of her life in North and South Carolina, which might not have been known but for a criticism of this good woman, which was published in your paper in August, 1901.

I presume we should not be surprised that a noteworthy follower of our Lord should be maligned, since the great Master himself was scandalized, and he prophesied that his followers would be so treated. The calumniator who informed you in this instance locates Mrs. Eddy in Wilmington in 1843, thus contradicting his own statement, since Mrs. Eddy was not then a resident of Wilmington. A local Christian Scientist of your city, whose womanhood and Christianity are appreciated by all, assisted by a Mason of good standing there and a

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Christian Scientist of Charleston, S. C., carefully investigated the points concerning Major Glover's history which are questioned by this critic, and has found Mrs. Eddy's statements relating to her husband (whom she states was of Charleston, S. C., not of Wilmington, but who died there while on business in 1844, not 1843, as claimed in your issue) are sustained by Masonic records in each place as well as by Wilmington newspapers of that year. In "Retrospection and Introspection" Mrs. Eddy says of this circumstance,—

"My husband was a Freemason, being a member of St. Andrew's Lodge, No. 10, and Union Chapter, No. 3, of Royal Arch Masons. He was highly esteemed and sincerely lamented by a large circle of friends and acquaintances, whose kindness and sympathy helped to support me in this terrible bereavement. A month later I returned to New Hampshire, when, at the end of four months, my babe was born. Colonel Glover's tender devotion to his young bride was remarked by all observers. With his parting breath he gave particular directions to his brother Masons about accompanying her on her sad journey to the North. Here it is but justice to record they performed their obligations faithfully."

Such watchful solicitude as Mrs. Eddy received at the hands of Wilmington's best citizens, among whom she remembers the Rev. Mr. Reperton, a Baptist clergyman, and the governor of the state, who accompanied her to the train on her departure, indicates her irreproachable standing in your city at that time.

The following letter of thanks from one of your papers of 1844 testifies to the love and respect entertained for Mrs. Eddy by Wilmington's best men, whose Southern chivalry would have scorned to extend such unrestrained hospitality to an unworthy woman as quickly as it would have published the assailant of a good woman:—

Wilmington Chronicle, August 21st, 1844.

A CARD.

Through the columns of your paper, will you permit me, in behalf of the relatives and friends of the late Major George W. Glover of Wilmington and his bereaved lady, to return our thanks and express the feeling of gratitude we owe and cherish toward those friends of the deceased who so kindly attended him during his last sickness, and who still extended their care and sympathy to the lone, feeble, and bereaved widow after his decease. Much has often been said of the high feeling of honor and the noble generosity of heart which characterized the people of the South, yet when we listen to Mrs. Glover (my sister) whilst recounting the kind attention paid to the deceased during his late illness, the sympathy extended to her after his death, and the assistance volunteered to restore her to her friends at a distance of more than a thousand miles, the power of language would be but beggared by an attempt at expressing the feelings of a swelling bosom. The silent gush of grateful tears alone can tell the emotions of the thankful heart,—words are indeed but a meagre tribute for so noble an effort in behalf of the unfortunate, yet it is all we can award, will our friends at Wilmington accept it as a tribute of grateful hearts? Many thanks are due Mr. Cooke, who engaged to accompany her only to New York, but did not desert her or remit his kind attention until he saw her in the fond embrace of her friends.

Your friend and obedient servant,

(Signed) GEORGE S. BAKER.

Sanbornton Bridge, N. H., August 12, 1844.

The paper containing this card is now in the Young Men's Christian Association at Wilmington.

The facts regarding his membership in St. Andrew's Lodge, No. 10, were brought to light in a most interesting way. A Christian Scientist in Charleston was requested to look up the records of this lodge, as we had full confidence that it would corroborate Mrs. Eddy's claims. After frequent searchings and much interviewing with Masonic authorities, it was learned that the lodge was no longer in existence, and that during the Civil War many Masonic records were transferred to Columbia, where they were burned, but on repeated search a roll of papers recording the death of George Washington Glover in 1844 and giving best praises to his honorable record and Christian character was found; and said record, with the Seal of the Grand Secretary, is now in the possession of the Chairman of the Christian Science Publication Committee.

In the records of St. John's Lodge, Wilmington, as found by one of your own citizens, a Mason, it is shown that on the 28th day of June, 1844, a special meeting was convened for the purpose of paying the last tribute of respect to Brother George W. Glover, who died on the night of the 27th. The minutes record this further proceeding:—

"A procession was formed, which moved to the residence of the deceased, and from thence to the Episcopal burying ground, where the body was interred with the usual ceremonies. The procession then returned to the Lodge, which was closed in due form."

It has never been claimed by Mrs. Eddy nor by any Christian Scientists that Major Glover's remains were carried North.

The *Wilmington Chronicle* of July 3, 1844, records that this good man, then known as Major George W. Glover, died on Thursday night, the 27th of June. The *Chronicle* states: "His end was calm and peaceful, and to those friends who attended him during his illness he gave the repeated assurance of his willingness to die, and of his full reliance for salvation on the merits of a crucified Redeemer. His remains were interred with Masonic honors. He has left an amiable wife, to whom he had been united but the brief space of six months, to lament this irreparable loss."

From the *Chronicle*, dated September 25, 1844, we copy the following: "We are assured that reports of unusual sickness in Wilmington are in circulation." This periodical then forthwith strives to give the impression that the rumor is not true. It is reasonable to infer from newspaper reports of that date, that some insidious disease was raging at that time.

The allegation that copies of Mrs. Eddy's book, "Retrospection and Introspection," are few, and that efforts are being made to buy them up because she has contradicted herself, is without foundation. They are advertised in every weekly issue of the *Christian Science Sentinel*, and still contain the original account of her husband's demise at Wilmington.

May it not be, since this critic places certain circumstances in 1843, which records show really existed in 1844, that the woman whom he had in mind is some other one?

We can state Mrs. Eddy's teaching on the unreality of evil in no better terms than to quote her own words. Nothing could be further from her meaning than that evil could be indulged in while being called unreal. She declares in her Message to the Mother Church, "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."

MARY HATCH HARRISON.

Newbern, N. C.

Wilmington (N. C.) *Dispatch.*

MAJOR GLOVER'S RECORD AS A MASON.

Of further interest in this matter is the following extract from an editorial obituary which appeared in 1845 in *The Freemason's Monthly Magazine* published by the late Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts.

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Died at Wilmington, N. C., on the 27th June last, Major George W. Glover, formerly of Concord, N. H.

Brother Glover resided in Charleston, S. C., and was made a Mason in "St. Andrew's Lodge, No. 10." He was soon exalted to the degree of a Royal Arch Mason in "Union Chapter, No. 3," and retained his membership in both till his decease. He was devotedly attached to Masonry, faithful as a member and officer of the Lodge and Chapter, and beloved by his Brothers and Companions, who mourn his early death.

Additional facts regarding Major Glover, his illness and death, are that he was for a number of years a resident of Charleston, S. C., where he erected a fine dwelling-house, the drawings and specifications of which were kept by his widow for many years after his death. While at Wilmington, N. C., in June, 1844, Mr. Glover was attacked with yellow fever of the worst type, and at the end of nine days he passed away. This was the second case of the dread disease in that city, and in the hope of allaying the excitement which was fast arising, the authorities gave the cause of death as bilious fever, but they refused permission to take the remains to Charleston.

On the third day of her husband's illness, Mrs. Glover (now Mrs. Eddy) sent for the distinguished physician who attended cases of this terrible disease as an expert (Dr. McRee we think it was), and was told by him that he could not conceal the fact that the case was one of yellow fever in its worst form, and nothing could save the life of her husband. In these nine days and nights of agony the young wife prayed incessantly for her husband's recovery, and was told by the expert physician that but for her prayers the patient would have died on the seventh day.

The disease spread so rapidly that Mrs. Glover (Mrs. Eddy) was afraid to have her brother, George S. Baker, come to her after her husband's death, to take her back to the North. Although he desired to go to her assistance, she declined on this ground, and entrusted herself to the care of her husband's Masonic brethren who faithfully performed their obligation to her. She makes grateful acknowledgment of this in her book, "Retrospection and Introspection." In this book she also states, "After returning to the paternal roof I lost all my husband's property, except what money I had brought with me; and remained with my parents until after my mother's decease." Mr. Glover had made no will previous to his last illness, and then the seizure of disease was so sudden and so violent that he was unable to make a will.

These letters and extracts are of absorbing interest to Christian Scientists as amplification of the facts given by Mrs. Eddy in "Retrospection and Introspection."

"Inasmuch as ye have done it unto me."

EUGENIA BEATRICE MABURY.

O God, behold my open hands:
Place Thou my work within;
They emptied are of earthly gain
And pleasurings of sin.

For all was dross; it could not fill
My hungry, longing heart.
And now, O Love that satisfies,
I humbly beg my part

In Life's great work, the Truth to prove
To all humanity,—
Those weary ones who starve for bread
That now is feeding me,—

O Father mine, guide Thou me on,
And let me strive for Thee.
The answer comes: "Work thou for these,
My little ones,—for Me."

Gratitude Expressed.

MARY ALICE DAYTON.

Last Thanksgiving Day the Christian Science Churches for the first time held public services. This brought out fresh acknowledgment of our many occasions for gratitude. In "Miscellaneous Writings," Mrs. Eddy says, "We may well unite in thanksgiving for the continued progress and unprecedented prosperity of our Cause" (p. 110). Could there be a more unselfish and impersonal thought than this?

We cannot make an estimate of our indebtedness to Christian Science. We only know that by its ministry we have been rescued from dangers seen and unseen; that by a "power not our own which makes for righteousness," our thought has been lifted to a nearer sense of God; and that health and happiness in larger measure have come to our experience. Yet, while we are rightly grateful for physical and spiritual benefits which accompany God's gift to this age, is there not infinitely greater reason for thankfulness? We should rejoice that God has revealed Himself; that His Cause is being established on earth; that it prospers; and above all that we can share the exalted privilege of bearing this message to others.

Just now the opportunity happily comes to us of giving practical evidence of our loving gratitude by contributing to the enlargement of the Mother Church, so that greater numbers may share the unspeakable blessing of our services. Each individual has an equal responsibility in this effort and an equal opportunity to partake of and dispense the spiritual bounty it unfolds.

A great Cause should have a corresponding representation. A vast amount of spiritual work has been done in the last ten years in translating erroneous human belief back to spiritual facts, and how shall this enlarged spiritual concept be manifested to the world? Can the structure of Truth and Love be, too beautiful or complete? The Psalmist says, "Out of Zion, the perfection of beauty, God hath shined." The Church must be above mortal thought of values, and express the superiority of the spiritual over material ideals.

Students of Christian Science are not working for themselves alone, but to bring to all a better sense of the affluence of Truth and Love. Our purpose is to honor God with our substance, and to illustrate the unselfishness and unity of spirit which exists among all those who have found the teaching of the Comforter in Christian Science. It is to express the upspringing gratitude towards her who has so gently led us into the kingdom of peace and good-will; to cheer her heart and enrich our own affections; and to increase our capacity to receive more of good.

The experiences in connection with building the present Mother Church remain fresh in memory to prove man's God-bestowed agency in establishing truth. One may be mentioned. A young student on reading in *The Christian Science Journal* of 1892, an appeal for the Building Fund, felt a strong desire to respond, but found not the means in her very slender resources. Through tears of sorrow, she lifted her thought to God, and immediately there came the thought "I can give love, and Love is substance." This comforted and satisfied her. Not long after, money came in most unexpectedly and it was at once recognized as the demonstration of Love's supply, and so applied.

Those who have seen that sacrifices would be demanded in this work, have laid by a store as God has prospered them. Others, even at the eleventh hour, have found that they likewise received every man his portion to consecrate to Truth's service. Our demonstration will be made, not while we look at what others do or do not, but only as we follow our Leader's example, and unite in hope, faith, and love, looking unto God, "In whom all the building, fitly framed together groweth unto an holy temple in the Lord."

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Selected Articles.

Phenomenal Upspringing of Christian Science.

That the Biblical religion, known as Christian Science, whose Discoverer, Founder, and Leader is the Reverend Mary Baker G. Eddy, has successfully met materialism and answered the heart-hunger for a healing Gospel, is quite evident from its phenomenal growth.

The text-book of the denomination, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, was first published twenty-eight years ago. At the end of ten years this remarkable book had passed through fifteen editions of one thousand copies each. During the succeeding decade about seventy-five thousand volumes found eager readers. In the past eight years the demand has so increased that 285,000 have now gone forth on their reformative mission.

The growth of the denomination in New England and throughout the world has been in like geometric ratio.

Its first church organization was formed in 1879 by Mrs. Eddy. In 1894 there was erected in Boston The First Church of Christ, Scientist, at a cost of $220,000. The land for this beautiful edifice, located in the Back Bay district then valued at $20,000, was given by Mrs. Eddy, and the church was dedicated free from debt, as is the rule of the denomination.

At the time of its dedication in the year 1894, 3,881 members had been received into the Mother Church in Boston. In June, 1903, its membership had become 27,796, of which number 3,696 united during the previous year. Thus it will be seen that nearly as many people joined the Boston Church in 1903 as had united with it in the first fifteen years of its existence. To accommodate the ever-increasing numbers a new edifice, capable of seating five thousand people, is now being built.

As has been said, the first church organization was formed less than a quarter of a century ago. In June, 1903, there were reported seven hundred and sixty-nine branch churches and societies, seventy-four of these having been formed the previous year. To quote Mrs. Eddy:—

"Christian Science already has a hearing and following in the five grand divisions of the globe: In Australia, the Philippine Islands, Hawaiian Islands, and in most of the principal cities, such as Boston, New York, Philadelphia, Washington, Baltimore, Charleston, S. C.; Atlanta, New Orleans, Chicago, St. Louis, Denver, Salt Lake City, San Francisco, Montreal, London, Edinburgh, Dublin, Paris, Berlin, Rome, Pekin. Judging from the number of the readers of my books and those interested in them, over one million people are already interested in Christian Science; and this interest increases. Churches of this denomination are springing up in the above-named cities, and, thanks to God, the people most interested in this old-new theme of redeeming Love are among the best people on earth and in heaven" (Message to the Mother Church, 1900).

This practical, Biblical theology appeals to all classes and peoples. It has among its vast cohorts Earl and Countess, Lord and Lady, clergymen, physicians, lawyers, editors, learned judges, and college professors, while the children rejoice in its simplicity of Love, and the untutored are healed by its Christly ministries. IRVING C. TOMLINSON.

In *Boston Globe.*

The right practice of any system of thought is inseparable from the system itself. Whenever practice departs from the precise and accurately stated theorems of science, it ceases to be any part of that science, ceases at once to reflect or manifest the universal truths maintained by that science. For this reason it must be plain that Christian Science is to be judged by its fruits. If these are in accord with its fundamental philosophy, and its general influence is good, then certainly its practice cannot be called unscientific, and no charge of charlatanism will stand. What, then, are the fruits of Christian Science? This is the only sure test of its claims. A careful examination reveals the fact that the practice of Christian Science heals disease; removes physical, mental, moral, and financial discord; reforms, or transforms the individual; heals sin as surely as it cures sickness, and brings peace to the troubled and deranged human experience. There are too many men and women who have been healed through Christian Science to discredit it at this late date. Those who have come up out of great tribulation to the possession of a whole body and a healthy mind will never believe that Christian Science is mingled with charlatanism, or that its practice is unscientific. If our critic has ever come across charlatanism, he may be sure it is always charlatanism and never Christian Science. The two are elementary opposites. Christian Science, in other words, is not to be judged by what it is not, but by what it is, and what it is, is determined by the practical good it confers upon its adherents. WILLARD S. MATTOX.

In *Meriden* (Conn.) *Journal.*

Christian Scientists in their practice, take for their standard the same rule of conduct as other Christians; *i.e.*, the teachings of Jesus Christ. If, through constant application to the study of these teachings and persistent effort to put them into practice, they seem to receive a larger share of health and happiness than their neighbors, should not the effort be made to find out the secret of their success rather than to subject them to criticism? The Christian Scientist is only too glad to share the good he is daily receiving, and heartily wishes that all the world might learn the value of seeking God aright. ALBERT E. MILLER.

In *The* (Pa.) *Scrantonian.*

To one who ignores the command of Jesus, "Heal the sick," no doubt the physical healing in Christian Science seems specially emphasized, but if we read the Gospel with an unprejudiced mind, we find that the command to "preach" was always accompanied with the command to "heal," and Jesus said, "If ye love me, keep my commandments." That Christian Science heals sin as well as sickness is proven by the thousands of those who through it have been freed from many forms of vice. ARCHIE E. VAN OSTRAND.

In *Brooklyn Eagle.*

The one duty that is clear for us is the obligation of finding out how to make our gospel a power unto all souls. The effort to do this is enough to occupy a strong heart's entire time; and, on the whole, experience shows that the men who for a lifetime devote themselves to doing this one thing make a broader and a deeper mark for good upon the spiritual life of their time than any who strive for humanity under merely temporary ideals.

CHARLES E. ST. JOHN.

In *The Christian Register.*

Christian Scientists do not consult spirits. They regard the action of God's law in human behalf as divinely natural, and not supernatural. Their understanding of the omnipotence of infinite Mind enables them to heal the sick and destroy sin, an action in which there is no mystery. I therefore make the assertion that no one is a Christian Scientist who relies upon clairvoyance.

A. V. STEWART.

In *Illinois State Register.*

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The Lectures.

At Plymouth, Wis.

A large and intelligent audience from this city and vicinity and from Sheboygan turned out Tuesday evening, October 13, to hear an exposition of Christian Science at Turner Hall by Carol Norton, C.S.D., of New York City. For nearly an hour and a half he engaged the strictest attention of his hearers, nor did the interest flag for an instant.

Mr. Norton was introduced by Mrs. Katherine Bangs of Sheboygan.—*The Plymouth Reporter.*

At Gloucester, Mass.

The local Christian Scientists have just cause to feel a pride in the success of the lecture delivered yesterday afternoon [October 25] in G. A. R. Hall, by Edward A. Kimball, C.S.D., of Chicago. It was certainly a remarkable and notable occasion. The hall and landings were entirely too small to hold the people who came, scores being obliged to depart owing to the inadequateness of the accommodations. It was a remarkable address to those unacquainted with Christian Science, and for an hour and a half the remarks of the speaker were closely followed. Nearly two hundred ladies and gentlemen came down on the early afternoon train from Boston. Rev. William H. Perkins, Second Reader of Second Church of Christ, Scientist, introduced Mr. Kimball.—*Cape Ann News.*

At Grand Rapids, Mich.

A large audience greeted Judge William G. Ewing of Chicago, last evening [October 22] at the Opera House. District Attorney Theo. W. Brazeau, who introduced Judge Ewing, said in part,—

No branch of philosophy and theology has received more attention from writers and speakers the past ten years than Christian Science. We are told by its followers and friends that no subject has been so little understood and so ignorantly or wilfully misrepresented. It ought, therefore, to be with a sense of great satisfaction that the people of Grand Rapids are permitted to listen to an address upon that subject by Judge Ewing, a distinguished lawyer and jurist of the state of Illinois, a clear and strong thinker, and one who comes to us with a reputation as an entertaining and convincing speaker.—*Wood County Reporter.*

At Osage, Ia.

Last Friday evening [October 16] Carol Norton of New York delivered a lecture on Christian Science at the Opera House. The introductory remarks of Judge Clifford P. Smith of Mason City were in part as follows:—

You know the great Teacher gave us one universal rule by which to test the teachers and systems of religion. "By their fruits ye shall know them." He also indicated quite plainly the particular fruits which should distinguish his followers. The Scripture shows that he taught and practised a religion which overcame sickness and death as well as sin. And he said, "He that believeth on me, the works that I do shall he do also."

Judged by its fruits, Christian Science is good. In scope, it is the same as primitive Christianity, and the results which follow its practice are the signs and works which the Master specified, differing only in degree. A religion for which this can be said, must, sooner or later, engage the attention of every person whose ears are open for the reception of truth.—*Mitchell County Press and Osage Journal.*

At Oshkosh, Wis.

Bicknell Young, C.S.B., of Chicago, delivered a lecture on Christian Science, October 20, at the Grand Opera House, under the auspices of First Church of Christ, Scientist, of Oshkosh, Wis. There was a large audience and deep interest was manifested by all. The speaker was introduced by city attorney, Frank C. Stewart, who spoke in part as follows:—

Ladies and Gentlemen:—Truth is the harmony of the world and man's search for truth is a search for harmony, peace, and rest. The test of truth is human experience. Theoretical truth is what men, in their thought, conceive the truth to be. Practical truth is that which, when applied, is found to permanently advance the happiness and welfare of mankind.

Throughout all the world men have the moral right and, particularly in this country, they have the legal right to promulgate, expound, and teach what they conceive to be the truth. It is a corresponding right and privilege on the part of the people, as opportunity is offered, to lend an attentive ear to those who have taken the pains and expended the time and labor to think out religious and moral problems.—*Correspondence.*

At Helena, Mont.

Judge S. J. Hanna of Colorado Springs, last night [October 18] addressed an audience filling the Helena Theatre to its utmost capacity. Judge Hanna was introduced by Attorney E. D. Weed of Helena, who said in part,—

While not a member of the Christian Science association, yet I deem it an honor, as it is a pleasure, to be permitted to introduce the distinguished speaker of the evening.

The time has come when men of every creed, and of no creed, should welcome truth, come in whatever garb it may. This is an age of results, and I am one of those who believe that anything that brings about good results is entitled to the respect of all fair-minded men. Christian Science, so-called, needs no apology from any one.

Whatever tends to combat the spirit of evil in human nature, whatever drives out baseness and unworthiness and treachery and cruelty from the minds and hearts of men, ought to have our support. That which seeks to displace darkness with light, and to heal mental and moral and physical disease and deformity, is worthy of every commendation.

The torrent of the passions often overwhelms the call of conscience; and any moral force that helps to stay that flood and permit the voice of the spirit to be heard above the tumult, is a worthy fa tor in the world's civilization. That which drives evil from the heart, which brightens life and uplifts humanity, should have generous welcome as one of the great moral forces of the world.

When we look about and see numbers of the most intelligent and progressive men and women of the community,—not only here but everywhere throughout the country,—who have been lifted by the teachings of this Science from conditions of suffering and physical disease to happiness and health, is it not the part of ignorance and folly to affect to be flippant in the discussion of such a beneficent force in human affairs?

I am in favor of anything that brings healing to sorrow, that uplifts the fallen, that binds up the wounds of mankind; and that religion is best which shows the noblest results and does the most good.—*The Helena Independent.*

If one has eyes to see and ears to hear, then let him be of good cheer, for the kingdom of God has come.

JOHN WATSON.

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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.

Thanksgiving.

UNTIL recent years the custom of annually setting apart a day of public and national Thanksgiving, established by the sturdy New England pioneers, was confined to the United States, and it is not many decades since it was looked upon as a purely New England institution; but the devout and reverential observance of this custom has steadily increased throughout the world, and its influence must now be counted an important factor in the world's progress.

With the drawing nigh of the day upon which the people of a great nation will respond to the proclamation of their Chief Magistrate recommending that they "cease from their wonted occupations and in their several homes and places of worship render thanks unto Almighty God for His manifold mercies," it is especially fitting that we as Christian Scientists recognize and give thanks for the "manifold mercies" that have come to us.

We have seen our Cause grow with marvelous rapidity; our churches have largely increased in number and membership; opposition and prejudice have, in many quarters, given place to appreciation and justice; the sick have been healed, the sorrowing have been comforted, and sinners have been reformed. This is certainly cause for thanksgiving and praise, for it proves that God's kingdom is, with increasing force, holding sway in the hearts of men, and that the pessimistic and unnatural views of life which have fettered humanity for ages are becoming less dominant in mortal thought. We give thanks that the "manifold mercies" of infinite Love are for all mankind and that all are sharing the blessings of peace, health, and holiness which are the fruits of Christianity.

From day to day, there is greater recognition of Mrs. Eddy's rightful place in the world's history, recognition of the great value of her ministry, recognition of her unselfish and Christian labors for the uplifting of the race. For this also Christian Scientists give thanks, because they know that with the extension of this just recognition of the Discoverer and Founder of Christian Science, it is easier for the world to accept and believe the healing gospel of Christ Jesus which she reiterates and which she has made practical to this age.

M.

A Worthier Gratitude.

ONE of the most regrettable aspects of much of our thanksgiving is its attachment to a material sense and estimate of good. When the lap is piled high with creature comforts and all occasions of anxiety for the morrow are removed, a sincere and abundant expression of thankfulness is certainly most fitting, but if these passing benefits have failed to bring to the embrace of grateful thought those richer gifts with which our years are crowned, then surely we have not heard their nobler appeal, the choicest of the wine has been wasted, and the heart's response is likely to have been more selfish far than saintly.

To cherish earthly possessions in forgetfulness of the heavenly is to sacrifice substance for an imperfect symbol. Health and home, friends and fireside, peace and plenty, these all mean much of good, and are to be appreciated; but so long as they are linked in thought to the material, they are transient,—they may not even fringe the garments of God's munificence; and can we be content to hold our gaze thus low when the full splendor of His appearing awaits an uplifted vision? No, our repose must find its firmer base, our joy its better prompting in that spiritual gain which knows no loss,—the awakening call and consciousness of Truth,—the opened door to man's true inheritance, a perfect selfhood, the sonship of God.

Our worthier gratitude is therefore but the fragrance of our worthier sense, the sign of that true healing which Christian Science—the Knowledge of God—brings to all mankind. The spiritual concept of life and interpretation of experience raises humanity to the vantage-point of Jesus, where the acquirement of an earthly good normally attends the possession of the heavenly. This means vastly more than to-day's relief from disquieting solicitude, it means that a transformation within has brought transformation without, and our deepest gratitude is now felt for "the things that are not seen."

When we no longer distort our sense of God's world through materiality, then we enter into its harmony and peace, and a grateful joy is our abiding guest. In a passage whose great thought struggles against the limitations of language, Paul sought to reveal to the Ephesians and to us the "breadth and length and depth and height" of the spiritual endowment to which men may attain through Christ Jesus, until they are "filled with all the fulness of God," and all those who through Christian Science have awakened, even in some degree, to this richer apprehension of spiritual privilege, will not fail to give devout and continuous thanks to God therefor, and to remember with tender love and appreciation her whose hand has gently guided them into the possession of that higher, more inspiring sense of God, of nature, and of life foreshadowed by Browning when he wrote,—

> How soon all worldly wrong would be repaired!
> I think how I should view the earth and skies
> And sea, when once again my brow was bared
> After thy healing, with such different eyes.
> O world, as God has made it! All is beauty:
> And knowing this, is love, and love is duty.
> What further may be sought for or declared.

W.

The Greater Blessedness.

ALL who come into Christian Science must learn sooner or later that spiritual understanding reverses human beliefs and opinions, a statement which is warranted both by the teaching and the practice of the Master, else would it not have been said of him, "Never man spake like this man." We read that his declarations of truth were often so startling as to rouse the antagonism of those who accepted the testimony of the physical senses rather than the spiritual facts of being, but his words were verifiable then and are now, and Christian Science shows us how we may prove their verity beyond all question.

Our text-book says that Jesus "plunged beneath the material surface of things, and found their spiritual cause" (Science and Health, p. 313). Contrary to all human opinion, he said, "It is more blessed to give than to receive." The human tendency is to get, and no one would deny that legitimate getting is praiseworthy; but there is something better, and that, according to the great Teacher, is giving. From youth to age, we see men seeking love with a never-satisfied longing, and yet, did they but know it, the only true joy is to be found in *giving* love. So also we shall not find content in gaining truth, unless we are ever ready to impart it. We should never forget, however, that this spiritual development comes by orderly processes. We do not reach heaven, or harmony at a single bound, and there is the

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greater need that we apply our understanding of Truth, and see to it that we are daily growing richer toward God.

Self-denial on our human side, is a wonderful discipline, and prepares the way for expansion on the spiritual side. This may be illustrated by the experience of a young man who resolved early in life to consecrate a tenth of his income to God and humanity. In order to do this, he found it necessary to practise the strictest economy, but at the end of the first year he saw that he was better off than he would have been, had he not had the benefit of this discipline each day. He was greatly prospered, and as his income was doubled, again and again, tempting suggestions came to him, of his necessarily increased expenditure, and that he was probably giving more than others, but he had made a covenant with God and himself and he would not break it.

At this time the light of Christian Science came to him through its healing ministry, and he began to see, as never before, the reason for giving. Paul says, "though I bestow all my goods to feed the poor, . . . and have not charity [love], it availeth me nothing." In Christian Science we learn that Love gives us all the good we possess and more than we appropriate, and because of this every offering should be made to Love. Thought which communes constantly with God, grows big with understanding, and all sense of limitation vanishes as we "think God's thoughts after Him." In consecrating time, means, and energy to divine service, we may indeed become "ambassadors for Christ," and "workers together with him," as the Bible teaches.

We begin to be Christian Scientists by receiving what all are agreed is the greatest blessing known to mortals, viz., health. In this we rejoice, but in order to rise to the full expression of our new-born experience, we must apply the law of giving, and at this season give heartfelt thanks that we are the recipients of richer blessings than were ever before realized by humanity. We may well give thanks that we are healed by no lesser power than the power of divine Love; that we have in our text-book, Science and Health, such a revelation of Truth, as will heal and save all mankind; and that we have a Leader who is worthy to bring this message of healing to the suffering human race.

Shall we not join with that mighty host who eternally praise God, and say, "We give thee thanks O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned."

God is known as the bountiful giver of all good, and Christ Jesus as His representative gave healing, hope, joy, and gladness. He gave himself most unreservedly to the service of Truth and of humanity, and this is surely a most vital lesson for all who profess to be his followers.

A brief extract from the annual report of one of our branch churches is given on another page, and while for obvious reasons it cannot be published in full, a few lines from it may encourage others, as they did those who were privileged to read it. This report comes from a relatively small church, but it tells of love, harmony, and prosperity in every part of the work. It tells of liberal support given to the authorized activities of our Cause, and above all of an offering to the Mother Church Building Fund, which must have been as much again as was required for their own needs, and yet their surplus was greater than ever before. Truly, "It is more blessed to give than to receive."

K.

Notice.

Contributors to our periodicals are informed that it is a rule of the Editorial Department that all contributions must be accompanied by the full name and address of the writer. This will not be published if the writer requests that initials only be used.

We are holding a number of testimonies and articles because these data have not been supplied.

A Song of Thanksgiving.

GEORGE AMBROSE DENNISON.

NEW-WINGED with truth, as never winged before—
The Master's truth, reborn these latter days—
Thanksgiving anthems ring from shore to shore
Around the pendant world, with joy and praise.
For lo! the truth sheds healing from its wings;
To wakened ears it sings
As once it sang in Galilee;
And now, as then, it sets the captive free.

Long have we dwelt as in a sunless room,
Our vision bounded by its narrow walls,
Save for a chink that dimly lit the gloom,
As now and then we peered where splendor falls,
A something far and high,
A vast beyond, an unattained sky.

The chink has widened till the walls are gone,
The little rift become a universe.
We face the light of everlasting dawn,
We rise triumphant o'er the primal curse,—
That ancient Dragon,—sense dominion,—
Which through all time has held the aspiring pinion.
Chained to the sordid, earthly sod,
And raised the walls that hid the smile of God.

O brothers louder, louder chant your praise,
That weary men may know
Heaven's perfect days
Come not with searching to and fro;
But here and now we walk the ways of God's estate.
Nor high, nor low, nor soon, nor late,
But everywhere, and in th' eternal now,
Springs being, never unto death to bow.

What joy to know that Spirit's perfect life
Waits not the dreary sanction of the grave,
Nor looks above, beyond a world of strife
For full unfolding! He that walked the wave
Hath said, "the kingdom is within;"
And she, our Leader, blest with quickened sight,
Hath dared to know that what hath been
Is now, and that the far, supernal light
As seen by mortal vision,
Bright over fields Elysian,
Enfolds us close as ambient air
Both here and now, if we but open wide
The windows of the soul, and bravely dare
To stand, God's children, cleansed and glorified.

It is an infamous thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct, the distinction that marks off those who do well and wisely from those who do ill and foolishly. There are good citizens and bad citizens in every class as in every locality, and the attitude of decent people toward great public and social questions should be determined, not by the accidental questions of employment or locality, but by those deep-set principles which represent the innermost souls of men.

A healthy republican government must rest upon individuals, not upon classes or sections. As soon as it becomes government by a class or by a section, it departs from the old American ideal.—PRESIDENT ROOSEVELT.

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Among the Churches.

Work begun in Dowagiac, Mich.

The local organization of Christian Scientists, about ten, have leased the large room in the rear of the auditorium of the Universalist Church where they will in the future conduct Christian Science meetings every Sunday morning at the regular church hour.

The society was organized in February last and the interest is deepening.—*Exchange.*

Church Organization in West Cleveland, O.

At its annual meeting, October 12, 1903, First Church of Christ, Scientist, Cleveland, gave a loving Godspeed to a small band of its members who felt the necessity of forming Third Church of Christ, Scientist, Cleveland, in the western portion of the city.

This move is in no sense one of separation, but a loving recognition of the needs of the Field, and is a distinct step of progress in the work in Cleveland.

E. B. TENNY, *Clerk.*

Activity in the Northwest.

First Church of Christ, Scientist, of Puyallup, Wash., assisted by the churches in Seattle and Tacoma, kept open a Christian Science headquarters on the grounds at the Puyallup Valley Fair this fall, which lasted six days.

This being the first work of the kind ever done here, much curiosity was manifested, but before closing day it was quite generally expressed that it was one of the good features of the fair. A large quantity of literature was carefully distributed, and we feel sure that good results will follow.—MRS. CLARA SHOWERS, Puyallup, Wash.

Encouraging Report from San Jose, Cal.

We publish the following interesting extracts from the president's annual report.—EDS.

This evening marks the seventh annual meeting of the Christian Scientists of San Jose, since organized into a church, October 6, 1896. These seven years have been prolific with countless blessings, not only to the church as a body but to each individual member thereof.

It has been the policy of this church, and doubtless will ever continue to be so, not to desire to increase its membership in numbers so much as in spirituality, hence the slow growth of our membership, but the great love and unity that exists with all its members.

The financial showing of our church during the past year has been most excellent. Since our last annual meeting this church together with its Sunday School has subscribed almost four thousand seven hundred and fifty dollars to the Building Fund of the Mother Church. Our own church building fund, and our general fund for church expenses show a large net gain, and this, too, in spite of the fact that our monthly expenses for the year have exceeded considerably those of any previous year.

Our reading room has grown steadily in usefulness, the attendance increasing very satisfactorily. During the past twelve months 1,408 Scientists have visited the reading room and four hundred and eighty-four strangers, making a total of one thousand eight hundred and ninety-two. The circulating library, an adjunct of the reading room, is an excellent institution, and fills an important place in the progress of the work in San Jose.

Our Sunday School is in a flourishing condition, showing a healthy growth in membership and attendance.

Testimonies of Healing.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" and how grateful are we who have been the recipients of this "gospel of peace" and are reaping, each day, so great a harvest of good things through its knowledge and demonstration.

Through a lecture delivered in this city in January of this year, there came to my hungry heart the first glimpse of the "beauty of holiness." I had been wandering in a maze of outgrown beliefs and unsatisfied longings, seeking I knew not what, but now I know that it was the hungering and thirsting after righteousness spoken of by the Master in that grandest sermon that ever fell on human ears, designated by our beloved Leader as the essence of Christian Science,—the Sermon on the Mount. (Science and Health, p. 271.)

One by one, the material joys which had promised me happiness turned to ashes in my grasp. I was tossed on a tempestuous sea of doubt, sickness, discontent, fear; and life stretched out before me one weary monotone of endurance. To my cry of hopelessness came back from the theology of my fathers only the doleful word, "resignation." To my inquiry: "Is there no balm in Gilead?" there seemed to come only the hollowness of mockery.

I was raised in an orthodox church, and had early been versed in the letter of the Scriptures. Both father and mother were consecrated adherents to the light they had, my father having been a minister for more than forty years, but the "perfect love" that "casteth out fear" was unknown to me. So when womanhood, wifehood, motherhood came, bringing their attendent cares and trials; when sickness came and held me for many long months and even years a victim, then I looked in vain for the God who is a "very present help in trouble." *Materia medica,* the best that could be secured, exhausted its skill in trying to heal me, but without avail, and finally all my faith in its efficiency was gone. However, I knew naught of a better way, and was inwardly rebellious against the conditions and circumstances. It seemed there was no justice, and that if there were a God of mercy, His mercy was not for me. For in all the years of my accountability, my standard had been the right, my one constant effort to know and do the right. Why, then, when I asked bread, was I given a stone?

Curiosity, or the wish to pass the time away, took me to the lecture on Christian Science. That is as it seemed, but in reality, Truth was leading me to the message of peace,—God's voice was calling to me out of the darkness.

The speaker handled his subject in the quiet, dignified, sincere way of a man who is heart and soul in his work, and great was my surprise at hearing Christian Science explained in a way so different from what it had always been represented. He took the dear old truth that had seemed to fail me in my material sense of it,—presented it in its spiritual dress, until it gleamed and glowed with life. He brought to us the thought of God to whom I had seemed to cry in vain, and showed Him to be All-in-all, —ever-present Love, and His law the power that governs the universe. He showed the utter nothingness of human sickness, want, or woe, and, withal, brought to my waiting heart such a message of peace as the angels carried to the vigilant shepherds on Judæa's hills.

Though by no means then grasping the truth, there began to stir throughout my being the promise of a resurrected hope, and I welcomed its faint glimmering of light, as does the pilgrim stumbling in the dark over unknown paths, where shines for him the first star in heaven's distant dome.

The speaker then announced that he would read the tenets of the Christian Science Church, and like a bene-

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diction they fell on the ear,—they were so simple and so true.

That lecture roused an echo throughout my being that would not be stilled, and there kept singing over and over in my heart the sweetness of the message. Like the starving man to whom only one taste of food has been given, and who is more hungry than before, I longed to know more of this good news.

So two days after having listened to the lecture, I made inquiry and learned of one of the leading practitioners of this city. Though an utter stranger to him, he received me with much kindness, and it encouraged me to talk freely to him. To my many questions his answers were all clear and conclusive. They appealed to both heart and reason, and his face was full of spiritual light. He broke for me the bread, and held to my lips the cup of cold water, and taught me for the first time the full meaning of these beautiful words of the Master, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

On my departure, he told me of the free reading room, maintained by First Church of Christ, Scientist, of this city, and that I would find there a librarian who would show me the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. He also invited me to attend the Wednesday evening meeting the following evening. I was very cordially received at the reading room, and felt at home immediately. After some conversation with the librarian, she loaned me the text-book above referred to. I took it home and began to read. Its introductory sentence in the preface seemed to open up to me a mine of riches, and even yet, though I have read it many times since, those beautiful words thrill me through and through: "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Preface, p. vii). What sentence could be more all-embracing or more full? It promises rest to the weary; it takes away the load of human responsibility that has weighed on us like a pall, and lights again for us the long extinguished torch of hope.

Day and night I pored over that little volume, going through it three times without cessation,—the first time almost devouring it, the second a little more seriously, and the third with great care. It filled me with joy unspeakable, uplifting the mind, healing the body, and furnishing the solution to all my unrest. From the opening to the close, there was not one doubt in my mind to dim the clear understanding that was taking the place of the old-time blind belief. The, to me, wonderful Truth of being, told over and over again as our Leader has told it in Science and Health, in language of inspiration, resounded through my soul, waking all its sleeping echoes, rousing all its dormant energies, and dispelling with its sunshine of Life and Truth and Love, all its clouds and mists.

And, as I read the dear old Bible, lessons came thronging into my memory, so beautiful in their true significance that I was almost dazzled. It seemed as if a great and illuminating light had been turned on them, and then came the full realization of why Science and Health is so truly called the "Key to the Scriptures."

It is with the greatest joy that I take this opportunity of confessing the Christ before men, of adding my testimony to the thousands of others; for my heart is full of gratitude to God, to our Leader Mrs. Eddy, and to the kind teacher and many friends here who have helped me in so many ways.

I know that I have found the pearl of greatest price, and am now striving to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Physical ailments, both chronic and acute, have all vanished like the ghosts that they are, nothing they are, and to nothing they return.

Neither my little daughter nor I have had one dose of medicine since I attended the lecture, and we formerly took it almost constantly. Our health is better than it has ever been, and every adverse condition of our lives is silenced by the gentle, "Peace, be still!" of the Master. For the Christ is come,—He reigns supreme!

O. J. M., Houston, Tex.

[Translation.]

I am very grateful to God that we now have a Christian Science periodical in the German language, because I cannot read English. I would like to help our German brethren and therefore will testify here to what Christian Science has done for me, and how I was led to accept the truth.

For several years I suffered with headaches. Sometimes the pain was so severe that it seemed as if I could not endure it; I felt dizzy and could hardly walk without being supported. At night I could not sleep longer than perhaps half an hour, afterwards I lay awake and the night seemed endless. As soon as I rose, my mouth filled with blood. No physician or medicine could cure me, and I grew worse continually.

Often I was unable to work and had to stay at home. Many times I fell upon my knees and called aloud to God to have mercy upon me. Then some one spoke to me of Christian Science and advised me to try it, but I would not. For half a year I not only waited, but I opposed it, and kept growing worse.

I could no longer take medicine, and in my distress I heard of a Christian Science practitioner, who had been instrumental in effecting many healings. I went to her on Thanksgiving evening, 1896, and was instantaneously healed. I slept all night, and not only was my body healed, I was healed. She read the sixth chapter of second Corinthians to me, and this opened my eyes. I saw what I had never before seen,—that I must strive to overcome all my faults. I have very often gone to my practitioner and she has patiently and lovingly directed me to the narrow path, for which I feel very grateful. I thank our heavenly Father for giving us our Leader and Teacher, Mrs. Eddy, through whom we have received the true light.

Last summer I had my greatest demonstrations. On May 1, I was working for a farmer, when a horse kicked one of my legs. I suffered terribly at first, and had the wound examined by a surgeon who said that the bone was broken into splinters. I rested for a few days. On May 12, I fell and it broke anew, but my practitioner worked faithfully and with the love of God the trouble was soon overcome.

Later on another trial confronted me. On July 4, I was on a load of hay when one of the hind wheels broke, the wagon was upset, and I was thrown off. My collar-bone was not only broken but was put out of joint. Before going to a physician, I went to my practitioner and asked for help. She told me very lovingly that it would be better for me to overcome this alone with God. This at first almost frightened me, but it proved a blessing to me, for I learned that all our help comes from God alone. I applied my understanding of Christian Science for a week, then went to a physician to find out the condition of things. He at first thought I was but slightly injured, but when he examined me he wondered how it had been possible for me to work. He called to another physician, and they examined me a second time. They requested me to raise my arm. I did so, and they were astonished and said that they had never had such an experience, no one had ever been able to raise his arm in such a condition. They said that my collar-bone was broken in the worst possible way, that I must go to a hospital and undergo an operation.

I did not go, but sought refuge in God through the understanding of Christian Science, and He healed me. Ten

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days later I went back to the physician and asked him whether he did not think that I might now go back to work. He examined me and was astonished that I was healed in so short a time. He said that I was all right. Then I sat down and told him of my healing; I told him that God had healed me of all my trouble through Christian Science.

I wish that all the dear readers of this testimony might come to God through the study of Christian Science. "God is love; and he that dwelleth in love dwelleth in God, and God in him."—J. FRIEDRICH WEMMIE, Burlington, Ia.

After so long a time, I desire to make public through our periodicals a little of what Christian Science has done for me.

At, or about the age of four years, I had scarlet fever, which left me with what the doctor called spasmodic asthma. As the years passed I grew steadily worse, until I had given up all hope of ever being well. I had tried a number of very able doctors, and nearly every known patent remedy, with never more than temporary relief. The last doctor seemed to help me for a while, but finally his treatment failed also.

About February of 1900 an uncle came to visit me, and he gave me his copy of Science and Health to read. I am glad to state that I at once caught a glimpse of the truth therein contained. Enough of the light immediately made its way into my consciousness to relieve me at once of many errors, such s stomach trouble, the tobacco habit, and the use of profane language.

Before I had read Science and Health through once I had no more use for drugs, but asthma still stayed with me, so to speak. I had received so much good that I thought I ought to make my own demonstration in this particular also, but later on I was compelled to ask for absent treatment. A faithful worker in Chicago gave me three weeks' treatment, and I am truly happy to say that I know I have been completely healed of asthma, for whatever it is my duty to do I can do without any trouble whatever,—even working in dense dust, a thing I never could do before.

I am indeed thankful for the physical healing, but the spiritual uplift seems the most wonderful to me. In fact, I can find no words to express the great happiness I feel. I am really very thankful to Mrs. Eddy and to all others who have helped me to see this great light, which indeed reveals the ever-present God, who healeth all our infirmities.

CHARLES E. ADAMS, Peru, Ind.

For the benefit of suffering humanity, I wish to give my testimony of healing.

In the latter part of April, 1893, I became afflicted with cancer. The disease progressed rapidly and became very painful. A friend had previously called my attention to Christian Science and gave me the text-book to read, but I could not catch the idea and so could not understand it, and although not unfriendly, I allowed the reading of it to drop. After a short time my complaint got so bad that I was compelled to take up Science and Health again. I say compelled, for I was impelled in some manner to do this; it seemed to be my only salvation, and I finally applied for treatment. The good, reassuring letters I received seemed to lift me up from the start. I procured a copy of Science and Health and studied faithfully. My healing was very slow but I clung to my only hope; however, from the first treatment the character of the disease seemed to change and it developed much more slowly.

In the earlier part of October a violent upheaval set in, it was both mental and physical. In my distress I wrote to the practitioner, saying I would go to him. He answered, saying I could do so if I chose, but that there was no necessity for it, and explained what the trouble was. This reassured me, and that night I woke up to find myself healed. The growth was cold as ice, and it immediately turned black and soon dropped off.

I will now state for the benefit of other sufferers how this trouble fastened itself upon me. When I was eight years old, one afternoon I was playing on the floor of our sitting-room, and an aunt came in to visit my mother. The conversation drifted to the case of a woman who had passed on from cancer. All the details of her condition and suffering were given, and I drank in every word. A nameless terror now took possession of me; I feared this dreadful thing continually, and when I used to say my childish prayers at night I always asked God to save me from cancer. When I reached middle age it appeared, and was violent from the start. How true the saying of Job, "The thing which I greatly feared is come upon me." Let us always remember to guard faithfully the portal of our thought, as our Leader so lovingly tells us in our text-book.

This wonderful healing constantly comes to my thought, and as I contemplate it the apostle's words come to me with deep significance. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We should hold to this thought, love our neighbors as ourselves, and strive to follow in the footsteps of our dear Leader, who so lovingly points the way. Let us one and all gladly obey her loving counsels, profit by her faithful rebukes, and uphold her hands in every way.

F. D. KENDALL, Ewing, Neb.

I wish to tell how I came to Christian Science. I was a member of the Evangelical Church, which I attended very regularly, not only because it was customary or because our parents and grandparents had done so, but because I really felt edified and often took the words of the sermon home with me; my heart was touched and religion seemed very dear to me.

About five years ago, I ceased to find this edification in listening to sermons, I noticed contradictions, our denominational religion could no longer satisfy me and I longed for something better. I heard of Christian Science, went to the meetings, and the oftener I went the more I realized that this was the truth for which I had unconsciously longed. I found myself satisfied with the religion of Christian Science; it brought to me a happiness which I had never known before. People are usually led to Christian Science by the desire for physical healing. This was not the case with me, for I had enjoyed quite good health, and if something seemed to be wrong, I had paid little attention to it. I had never believed much in doctors and medicine, therefore I was very glad that Christian Science proved that these are unnecessary. During the last five years I have enjoyed better physical health than ever before. If headache or rheumatism made its appearance, I turned to Truth and it disappeared.

Last spring, however, I was taken down with a severe illness, and I suffered intensely with pain in my chest and back. It seemed as if the upper part of my body was wedged in so that I could hardly breathe. I did not seem to be able to meet it, and therefore asked for treatment. My practitioner worked for me almost four weeks until the trouble was so far overcome that I could go to her. It seemed to be stubborn and had gained a strong hold upon me, but with the love of God and the faithful work of the Scientist, it was finally destroyed. I thank God, who led me into Christian Science, for this positive proof of the power of Truth over error which was revealed to me.

A new life began for me with Christian Science. The consciousness of our oneness with God, the assurance of His ever-presence and help in every detail of life, gives me a feeling of safety and calm, a comfort and confidence which

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I had never known in my old faith. I can no longer think of life without Christian Science, and I therefore express my profound gratitude to our beloved Leader, Mrs. Eddy, who has brought this great truth to the world. Through her faithfulness, wisdom, and unselfishness, she has shown us how we may come closer to our Father, God.

ALINE VON DITTMAR, Dresden, Germany.

On October 5, 1901, I became blind quite suddenly, at the noon hour, just as my daughter and myself were going into our dining room. I was carrying something in my hands and before I reached the table, I said to my daughter, "There is something black before my eyes, please take it away." She declared that there was nothing before my face. Everything seemed to be black before my left eye, but with my right eye, I could still see the objects as if in a dense fog. I was greatly distressed, but trusted that light would come back to me as quickly as the darkness had come.

The next day we drove to an oculist, who examined my eyes thoroughly, and when I asked him if I would regain my sight, he said, "Let us hope so." I was under this professor's medical treatment for three weeks without success, then I told my daughter that I would not go back to him, because the pain which his experiments caused my eyes and temples had become unendurable. My daughter was frightened, for she believed that now all hope of recovery was abandoned. In her anxiety, she went to a friend of ours and told her of our trouble. This lady advised us to take Christian Science treatments, which she said would help me.

My daughter brought me this glad news, and I must say that I went to the practitioner with perfect faith and confidence. I felt sure I would be directed to God to be healed by Him.

A strong wind was blowing that day. I had a bandage over my eyes and could hardly endure the pain. We reached the practitioner's house, and while I was being treated, an indescribable calm came over me. I felt as if I were being lifted up, and the pain abated.

When the practitioner called my daughter into the room, she wanted to replace the bandage before my eyes, but the Scientist said, "Please do not put that bandage on." My daughter replied, "My mother cannot be without it in this strong wind." The practitioner repeated, "I do not wish her to have that bandage on." I became frightened with the thought that I should have to go without it, and, turning in the direction of the practitioner's voice, I said, "The ban——" but no more, for I could distinguish the form of the Scientist.

Words fail to describe the joy of that moment. After having been in that darkness, I could again see a form quite distinctly before me. I felt as if I must fall on my knees and thank her, but she hindered it and said, "Not I, but God alone." My sight improved hourly, and the next day I could go to the Scientist alone.

This is my healing through Christian Science for which I thank God every day with my whole heart, and I also thank the Christian Scientist.

FRAU DORN, Berlin, Germany.

This, my testimony, given in gratitude for the good derived from Christian Science, is not written for Scientists who already know the truth, but for the poor man who has not opened, or the foolish man who will not open, his heart and receive the peace which none but God can give.

I had been addicted to the liquor habit to such an extent that from a traveling salesman of no mean ability or salary I was reduced to a menial position. Five times had good resolutions been broken, each time reducing me in position, income, and respectability, until, three days before accepting Christian Science, I had resolved to kill myself. After being drunk for three weeks I found myself in a hotel in a western city without money, without position, with everything gone from me but remorse, and of that I had it all. I had been a druggist for nine years, knew all about poisons, and had concluded that if by Tuesday something did not transpire to better my condition I would take prussic acid. Something, however, did transpire that same day. The best friend I have on earth found me, brought me home, and induced me to try Christian Science. I was ready, I was willing to try anything or everything to stop that terrible mental anguish. My pride, my self-will, all was dead, and in humility I went alone to a Christian Science practitioner and told her all—everything. My voice trembled, my eyes were full of tears while I did it, but there was so much kindness and such a sense of security in her presence that I asked for help at once. Did I get it? At the first treatment, the desire to drink was killed, and within three days not only had a very lucrative position on the road returned to me, but my heart was moved with the desire to live a nobler life.

Can any man situated as I then was, ask me now, did I accept this truth? Could all the criticisms in the world against Christian Science change my opinion of it? Never. I, too, hope to become worthy to call the one who gave this blessed Science to the world, my Leader."

My head is bowed in fervent prayer that all who helped me into an understanding of God and His ways may be further "Glorified with His own glory."

W. C. O., Kansas City, Mo.

I wish to express my gratitude for the blessings of Christian Science. In 1894 I was told by a prominent physician that I could live only two years and must go to a hospital so that he could see me each day; but I could not do this, as I always had a dread of such a place.

I knew of Christian Science, so I went to a practitioner, and was relieved at once of the mental strain and discord in my home.

The following are a few of the many diseases from which I have been healed through Christian Science,—indigestion, constipation, cough, neuralgia, gastritis, and sore throat which I had from a child. The least dampness would cause my throat to swell and canker, and I had my tonsils removed but no relief came to me until I was healed through Christian Science. Words cannot express my gratitude to our dear Leader, Mrs. Eddy, and the practitioner who was so kind and patient in helping me to overcome all these ills.

I am especially grateful for the light I have gained through our text-book, Science and Health, and the publications. I hope and pray that I may prove my love by my works.—F. W., Cripple Creek, Col.

Let the watchwords of all our people be the old familiar watchwords of honesty, decency, fair-dealing, and common sense. The qualities denoted by these words are essential to all of us, as we deal with the complex industrial problems of to-day, the problems affecting not merely the accumulation but even more the wise distribution of wealth. Least of all can the man of great wealth afford to break the law, even for his own financial advantage; for the law is his prop and support, and it is both foolish and profoundly unpatriotic for him to fail in giving hearty support to those who show that there is in very fact one law, and one law only, alike for the rich and the poor, for the great and the small.—PRESIDENT ROOSEVELT.

If a man is so ill as to think himself ill, when he is not ill, he is very ill indeed.—A NOTED PHYSICIAN.

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From our Exchanges.

Rev. John White Chadwick says in *The Christian Register*, "We read of Jesus, in the New Testament, that, as he prayed, the fashion of his countenance was altered. The story is a brief epitome of a universal law. Every man's face is being daily, hourly, altered by his prayers, by the desire which he allows himself, by the thoughts which he permits himself to cherish, by the dominant passions of his life. There is many a face that is now hateful and repellent which might have been beautiful and attractive but for some secret shame, some tolerated fault, some fatal tendency of thought or will, some fond adultery of the heart. And it is not only the sensuous and sensual vices that insure such penalties. Greed and vanity and pride all twitch the mask aside and show the actual man; or, to use a juster figure, all etch and mould in the man's plastic countenance, stamping their image and their superscription upon that with infallible accuracy."

The great facts of the New Testament do not change, but the philosophies that co-ordinate and interpret them shift from period to period. Above all the outlook of normal human minds upon the universe, the *weltanschauung*, with which ultimately religion must reckon, varies with the advance of human knowledge. Edwards understood perfectly the outlook of his own age, what is more, he sympathized with it and appealed to it as a ground of reasoning. A preacher who to-day should seek to present many of the Christian doctrines in the forms Edwards adopted, instead of arousing men to a religious life would puzzle them where he did not repel them. They would utterly fail to understand his point of view. They would be unresponsive to him, not simply because their hearts would be wicked, but because their minds would be confused.—*Watchman.*

In Mr. Lane's interesting account of the new pastor of the City Temple, London, in last week's *Examiner*, he speaks of Mr. Campbell's frequent use of the phrase, "Let us get back to first principles." If all denominations of Christians would act in accordance with that rule, what a transformation in certain present-day practices there would be! But would it not be a happy thing if we could all shake off the accretions of the centuries, and "get back to the first principles" of church order as set forth in the New Testament? It would be difficult, no doubt, to drop traditional theories and interpretations; but would it not be well to do so?

Worry is a foe to the heart, to the digestion, the circulation, to every nerve, vesicle, and brain cell, and will leave on them all its evil mark. The science of life is realizing ever more clearly the exact co-ordination between the spiritual and the physical states. Our bodily weather originates, all of it, in the uppermost spheres. To the extent in which the soul is wrong, every part of us, from top to toe, is out of gear. We see, then, that while the inevitable years produce their results, the inner spiritual conditions are at every point profoundly modifying them.

J. Brierly.

In *The Christian World.*

The stumbling-blocks that come from the thoughtless inconsistencies of Christian men and women have caused falls that have meant ruin and death to countless weaker souls. Christ's law is our law, not custom or what the world may say. Christ must be first, his love must fill the heart, and all the commandments of the law and the prophets and the gospels are summed up in that love. The law of the Christian life is love, and that law lived, in consistent striving to apply it everywhere, must make the stumbling-block impossible.—*The Lutheran Observer.*

Make our congregation of fifty, or even twenty, really Christ-like, and they will produce a social revolution. If they are Christ-like and not make-believes, nothing can stop them. The ministers of all churches must begin with themselves, they must be converted from secularism, they must realize anew in their own hearts the religion they teach, and then bring the souls of men one by one into righteousness. The greatest thing in life is religion; its new awakening is at hand.—*The Universalist Leader.*

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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 Canal Treaty between the United States and the Republic of Panama has been drawn and was signed by Secretary Hay for the United States and M. Bunau-Varilla for the new Republic, November 18. The Republic declared its independence November 3. The treaty contains twenty-six articles. The first five deal with the question of sovereignty, and the remaining twenty-one with administration. Article I. says in substance that the United States guarantees and agrees to maintain the independence of the Republic of Panama; Article II. The Republic of Panama cedes to the United States five miles on each side of the canal, and three marine miles at each terminal, and also any other lands necessary to the construction or maintenance of the canal and its auxiliaries; Article V. The Republic of Panama grants to the United States in perpetuity a monopoly of any system of communication across its territory by canal or railroad.

Dr. Thomas Herran, the Colombian chargé at Washington, and Señor Brigard, the Colombian consul-general at New York, are putting in shape the affairs of the Colombian legation preparatory to its closure. The supposition is, either Dr. Herran has been ignored by his government, which has refused to answer his cablegram or advise him at all regarding the Isthmian situation, or his cablegrams have been held up.

The United States of Colombia has lodged a complaint against the United States because of the latter's recognition of the new Isthmian Republic. It will be referred to the Senate.

The Senate Committee on Foreign Relations has authorized a favorable report on the Cuban Reciprocity Treaty. The proposal has been made by Mr. Bailey of Texas to set the date for a vote on the measure early in December in the regular session. This would result in the present special session adjourning without coming to a vote on the special business for which it was convened. Speaker Cannon of the House does not favor the plan, but it seems likely to carry.

The president of the State College of Agriculture and Mechanic Arts of Georgia has received a letter from the British Cotton Growing Association, Liverpool, requesting him to recommend to that association several young men who understand cotton raising and other farm duties, who are willing to go to South Africa to teach the natives of the British colonies to cultivate cotton and other crops that the country will produce.

M. Jusserand, the French ambassador at Washington, has called at the State Department and notified Secretary Hay that the French Government has fully and formally recognized the new Republic of Panama. Italy and China have also recognized its independence. Germany and Brazil are ready to do so. News has been received from Minister Beaupre at Bogota that the excitement there is abating.

The chairman of the International Monetary Commission, with a view to enlarging the scope of the commission, is in Washington in consultation with authorities there. One member is already in China to urge its system of exchange for that country. The commission hopes to extend its work to the South American countries.

Governor Dole of the Hawaiian Islands has received his commission to the office of United States District Judge and will take his oath at once. Secretary Carter, who is to succeed as Governor, not having yet received his commission, will for the present act as Governor.

Samuel Gompers was last week re-elected president of the American Federation of Labor at its twenty-third annual meeting. He received 12,524 votes. The only other candidate received 1,134.

Foreign.

Rapid transit has been inaugurated in Cuba by through trains from Havana to Santiago covering a distance of 542 miles in a scheduled time of twenty-five hours. The time heretofore has been about three days including the necessary stopovers. The route is over the Havana United, the Cardenas and Jucaro, and the Cuban Central Railways to Santa Clara, and thence over the Cuba Railroad. The road is of the American standard gauge, equipped with sixty-pound rails, and partly rock ballasted.

An unconfirmed rumor says the Sultan has accepted the Russo-Austrian reform scheme. Another despatch says that the grand vizier has resigned on account of the efforts of the palace clique to prevent the acceptance of the reform scheme. This would confirm the report that the Austro-Hungarian and the Russian ambassadors, if the scheme was not accepted by the 20th inst., would present copies of the scheme of reform to the Sultan and hold him responsible for carrying it out.

King Victor Emmanuel and Queen Helena of Italy, who are visiting King Edward, reached London on the 19th inst. and were very cordially received as the guests of the Lord Mayor and the Corporation.

It is rumored that Wu Ting Fang, late minister to the United States and now a member of the Chinese Board of Commerce, will resign because his influence and judgment in the present crisis are not considered.

It is said that Emperor William himself is designing the trophy to be raced for in the transatlantic races which he proposed.

A despatch from Brussels says it is definitely settled that King Leopold will visit the United States in the spring.

Industrial and Commercial.

The Williamsburg Bridge, which spans the East River at New York which will be formally opened December 19, is the largest of its kind in the world. The total cost is about $11,000,000. Its length between terminals is 7,200 feet, the main span 1,600 feet, extreme width 118 feet, minimum height of the main span at mean high tide 122 feet, the height of the cable towers above water 333 feet. It carries two carriage drives, four trolley tracks, two foot-walks, and two bicycle tracks. The diameter of the suspension cables, containing 7,696 wires three-sixteenths inch is 18¾ inches. The steel used amounted to 40,000 tons. The first wire was run April 11, 1901.

It is announced that the Pennsylvania Steel Company receives the contract for twenty-thousand tons of steel rails for the Mecca railway in competition with the Krupps and several other German and Belgian firms. The price is $22.88 per ton delivered at Beirut.

The value of American cotton exported during October was $60,283,412, the largest October showing since 1901, when it amounted to $60,474,837. The amount was 594,540,872 pounds, which shows an average price of 10.1 cents per pound.

The exports of domestic products of the United States for October amounted to over $5,000,000 daily; the imports amounted to about half that amount.

France has harvested the largest crop of wheat, 365,600,514 bushels, from the smallest acreage in years, 16,151,967 acres.

General.

Much interest attaches to the papyri found by Drs. Hunt and Grenfel, agents of the Egypt Exploration Fund, in a rich Ptolemaic necropolis of El Khibeh. The bulk of the documents from one mound contained a collection of sayings of Jesus. They are all introduced by the words "Jesus saith," and for the most part are new. Some of them contain very interesting variations of accepted texts: *e.g.*, Luke. 11 : 52, "Ye have hidden the key of knowledge; ye entered not yourselves, and to them that were entering in ye did not open." Another fragment contained a discourse of Jesus closely related to passages of the Sermon on the Mount, and a conversation between Jesus and his disciples in which he answers a question as to when his kingdom will be realized, saying, "When ye return to the state of innocence which existed before the fall."

In London the county council has within a recent period taken hold of the housing problem with a firm and comprehensive grasp. One plan will furnish cottages for eight thousand people, another will care for six thousand, and a site has been bought where forty-two thousand are to be accommodated in pretty little cottages with gardens.

There was an interesting gathering in Vienna recently at the old home of Beethoven, which is soon to be demolished. A number of his compositions were performed. Doors, windows, and other relics will be presented to the municipality as a nucleus for a Beethoven museum.

A successful ice plant has been established at Jerusalem. About seven hundred pounds are sold daily and the demand is increasing. The capacity of the plant is about fourteen hundred pounds per day.

The annual report of the acting superintendent of the Yosemite Valley National Park shows that 9,500 people visited there during the season of 1903.

A report says that Professor Hussey of the Lick Observatory, camping at Canoblas, New South Wales, has discovered ten new double stars.

Naulahka, the Brattleboro, Vt., home of Rudyard Kipling, where he wrote several of his successful stories, has been sold to an old Brattleboro family.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Semi-annual Lecture of the Mother Church.

THE semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Edward A. Kimball, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Massachusetts and Huntington Avenues, Tuesday evening, December 8, 1903, at eight o'clock. The lecture is free and the public will be cordially welcomed.

From our Contributors.

Sowing Beside all Waters.

EUNICE P. ATHEY.

SOME time ago an article appeared in a prominent journal which I greatly enjoyed. The title, "A Sower of Beauty," was very appropriate. It told the story of the experience of a gentleman while riding by rail through a southern state. The landscape was dreary and monotonous, and he fell to watching his fellow-passengers. The action of a sweet-faced woman excited his curiosity. She seemed to have a small salt sifter containing something which she, as unobtrusively as possible, shook out of the window now and then while the train sped on. From time to time she refilled it from a shopping-bag she carried and proceeded to use it as before.

Several months after, this gentleman while out walking with a friend in Atlanta passed his mysterious fellow-passenger, and after telling his story, asked who she was. He learned that she was the wife of a prominent physician and that she believed in the power of beauty to make life brighter and better. She therefore sowed the highways with flower seeds, and, said his friend, when you go over that route again see if the landscape has not been improved.

Later on, when our traveler started on his return trip, he had forgotten his friend's words, and not until he heard delighted exclamations, did he notice the transformation in the outlook from his car window. The small bagful of seeds sown by the wayside and wafted far and wide by the wind had sprung up into a radiant display of scarlet poppies, thousands upon thousands of them, to rejoice and revive drooping spirits. The heart and eye were alike gladdened by the sight of myriads of floral apostles that with mute lips proclaimed the helpfulness of beauty. To sow the seed was a simple act, yet how immeasurable was the harvest of comfort and cheer it yielded.

Most of us are willing to beautify the spots which we ourselves can enjoy, but few of us think of brightening the places which we may never see again, yet which a handful of seed would transform into scenes of beauty and joy for others. The lesson taught by the wayside poppies was one which might well lead all who saw them to become sowers of good seed.

Meditating upon the loving work of this sweet Southern woman, my thought turned toward our Leader, who has sown the seed of truth, which is springing up into such blossoms of beauty and blessedness. In well-nigh every city and hamlet of our country, and in foreign lands as well, may be found many who gladly testify to the happifying and redemptive outcome of the seed-sowing of Christian Science. Lives have been beautified, hopes uplifted, and the whole character changed thereby. When we look into the bright and happy faces of those present at our Wednesday evening meetings and hear the demonstrations given, when we read the testimonies which appear in the *Sentinel* and *Journal*, we learn something of what these blossomings of truth bring to poor, tired humanity. Very many of the thousands who to-day are rejoicing in the glorious possibilities attainable through living Christian Science, were once sick, and sorrowful, but the seeds of truth have brought forth in their lives healing and happiness.

Every loving heart scatters good seed, but how noble the purpose of the gentle sower, who gathered the words of the Master and so interpreted their meaning that they could be dropped into the soil of human thought, where they spring up in beauty, are understood, and lived.

Guarding the Rear.

WILLIAM P. MC KENZIE.

PEOPLE are to-day becoming more and more interested in "the kindred of the wild," and books written by observers of the action of the creatures that live at large in wood and field, are widely read. Once I visited such an observer who for eighteen years had lived as a hermit in his cabin in the woods. The birds knew him as a friend, and many a visitor to his retreat had seen numbers of them perch upon his hand fearlessly, as if they understood the kindliness of his speech to them. His story about some squirrels he knew was interesting. I had known that larger beasts of the wild would maintain a division of territory, even as Indian hunters and trappers in the north were accustomed to do; but I did not know that the common red squirrel kept an allotted range, and maintained therein rights of sole dominion. This observer has become satisfied that even the squirrel has his "place," and does not trespass upon the domain of others nor permit them to trespass upon his. Thus he may garner his food supply without fear of finding his toil utilized by some non-strenuous relative; and that others allocated each in his own district must there either labor or starve.

One particular red squirrel had in his demesne the dooryard of Mr. Walton's cabin. His fighting spirit and astuteness gained for him the name Bismarck, and often his human friend and admirer left for him part of a loaf of bread that he might share with the birds. This abundant provender drew the attention of some crows who discussed the situation in solemn conclave, and then in a group flew down to share in the benefit. They listened, in a circle, to the violent objections and objurgations made by the squirrel; then one ruffled its feathers, half spread its wings, and made as if to attack him. He swiftly charged, but

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the crow leaped up, using both wings and feet, and his enemy sped beneath him, while the other crows pounced on the bread, and though unable to carry it off, had broken large pieces from it before the red fury could turn himself about and come at them. This trick served the wise crows on several occasions, and Bismarck never seemed to discover how to get the better of them. Two sons came to his charge that year, when the mother's care was finished. One was well-grown and lusty, and him he assigned to a certain part of the wood. The other was small, and soon was named Tiny by the owner of the cabin. It seemed that to him had been assigned the territory including the dooryard, perhaps in order that he might gain strength and growth from the food supply so often found there. The crows noticed the new tenant, and, it may be, despised him for his size; but they did not measure his spirit. When they saw him one day enjoying the bread put out for his use, they came down and made their circle on the ground about him. Then the appointed one came forward with half-spread wings as if to make the attack; but more swiftly than thought the squirrel himself attacked the crows behind him, who were minded to seize upon the bread so soon as he would charge the one in front. Taken so unexpectedly they were "sore discomfited," and all retired to the trees to discuss the matter in parliamentary form. They made a second campaign, but by this time the tiny squirrel had discovered his ability, and so swift was his attack that the crows made haste to escape in order to save feathers enough to fly with. That was the final victory. Tiny was not interfered with further, and, as his father had no doubt calculated, he became lusty and strong like his brother, for he fed without vexation on the bread the friendly man supplied.

It hardly seems fair to attach a moral to this quaint story; yet if a moral suggests how we can re-mind ourselves and do better on occasions, it may be legitimate. When we are, so to speak, surrounded by conditions, all of which claim to be able to deprive us of the health, or happiness, or the supply of good to which we have a right, do we always discern how to scatter the whole brood? Are we not impelled sometimes to direct our efforts against what is really innocuous, and then find that we have been invaded by what we should have first resisted? Sometimes a personality will parade before us insultingly, and lead us to a blind attack; and then we find that anger, wrath, malice, evil-speaking, and revenge have entered like foes in the rear and stolen from us our good, deprived us of the daily bread of love on which we might have fed, could we have seen where was the real danger. So I do not know that it is at all out of place for us to consider the ways of this tiny one of the creatures, behold how he exercised wisdom, and be wise in similar conditions, which may occur for us in the unseen. It is certainly important to discern the point of real danger, and that for the Scientist is not where is made the clamor of threatened attack, or where is seen the obtrusive and insolent personality, but where may enter from the *rear*, or seem to arise within the heart such evil thoughts and motives as may defile the man, and make of the sweetly cleansed mentality a later condition worse than that from which he was healed when first he felt the beneficent action of Truth and Love.

Self-abnegation vs. Self-gratification.

GEORGE S. HOLLOWAY.

THE work to be accomplished is within our own consciousness, for therein lies the danger, whether it be to the organization or the individual. The overcoming of our personality, or mortal self, and the recognition of our individuality, or spiritual self, demands our constant and earnest efforts.

Every suggestion to sin has underlying it, in some form or degree, the subtle desire for personal self-gratification. It is the foundation-stone upon which error seeks to rear its structure,—without it there would not be even a seeming pathway toward its deceptive goal. Consider the commandments; would any one be tempted to cease to honor father or mother if there were no consideration of selfish motives? What possible incentive could prompt one to commit adultery, steal, kill, bear false witness, or be covetous, without the suggestion of ultimate self-gratification, through some of the myriad forms of erroneous belief? It is a relentless task-master, and the effort to satisfy the material sense is fruitless. There is always an unsatisfied hungering and reaching beyond for that which is never realized.

Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This prize he recognized as self-abnegation, for again he said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "Self-abnegation—by which we lay down all for Truth, or Christ, in our warfare against error—is a rule in Christian Science" (Science and Health, p. 568).

However, we should not falter or be discouraged if the way seems long and the progress slow, for we must "emerge gently from matter into Spirit" (Science and Health, p. 485). To attempt the premature opening of the chrysalis, is to destroy the manifestation of both life and beauty.

Being led into the wilderness, "the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597), Jesus met and destroyed the suggestions of error in behalf of self-gratification at every point, for he "was in all points tempted like as we are, yet without sin." He was proving that "entirely separate from the belief and dream of material living, is the Life divine" (p. 14), for he was living in a concept which was high above that of those with whom he was associated. Very few, if any, understood him, and in this isolation came the temptations. The first, that life was dependent upon matter, was met with the scientific declaration, that man does not really live on the material concepts, but on the spiritual understanding of divine Principle; and the second, that he should cast himself down from his high concept, was also overcome by the realization that temptation does not come from divine Love, and in consequence is unreal and without power.

Still more subtle and seductive was the third suggestion, for within its scope was the possibility of satisfying every phase of the desire for self-gratification. From this high view-point, worldly ambition marshalled before him visions of earthly power and grandeur, even extending to all the kingdoms of the world. He knew that he possessed wondrous power, for could he not call down twelve legions of angels? He was giving his life to the world through marvelous works and sacrifices, and still he was practically unrecognized. By the sacrifice of his life-long self-abnegation upon the altar of self-gratification, he could bring the world to his feet and satisfy every personal ambition. But he whose only care was to be about his Father's business; he who said, "Greater love hath no man than this, that a man lay down his life [service] for his friends," faltered not. Instantly the commanding thought was, "Get thee behind me, Satan," and to the closer sense, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The victory was his,—the example ours. "He did Life's work aright, not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them or relieve them of a single responsibility" (Science and Health, p. 18).

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Proof, not Profession.

CLIFTON H. HILDUM.

"It is impossible to be a Christian Scientist without apprehending the moral law so clearly, that, for conscience sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim valid" (Miscellaneous Writings by Mary Baker G. Eddy, p. 261).

In every walk of life we are called upon to give proof in substantiation of all claims to the possession of property or of ability and, in many instances, of knowledge. When a man applies for a position in which a certain line of work is to be performed, he must "make the claim valid" by exhibiting indubitable proof of his possession of the requisite ability. If he would assume to do stenographic work his prospective employer rarely if ever considers it essential that he be a graduate of a particular school or of any school. All that is required is that he shall be able to prove his right to the title of stenographer, and until he can demonstrate that right, he is not, and certainly has no right to style himself, a stenographer.

Again, it matters not how long a man may study Blackstone, Kent, or Bouvier, he is not, and dare not call himself an attorney at law until he has proven to the satisfaction of an examining board that he has gained the requisite knowledge to enable him to perform the duties required at the hands of a legal counselor. And it matters not how much ability may be possessed at the time of the examination, unless practice and study are kept up, the man will speedily lose his place in the march of progress.

The list of examples might be indefinitely extended, but enough has been brought forward to establish the contention that even in the so-called material world, it is proof that is required, not profession. Then of how much greater importance is it that we, as professing Christian Scientists, furnish the proof that we have "professed a good profession," since the work which we have taken up, the study we have begun, is not for time only, but for all eternity.

Our Leader says in "Miscellaneous Writings," page 114, "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil," and not the least of these is the subtle error that would lull us to rest in the thought that we are Christian Scientists, even though we do not bring out the proofs. "But," says one, "I have furnished the proof." Then, when that proof was shown, you were a Christian Scientist to that point of demonstration, but "progress is the law of God," so that if we would fulfil the law we cannot lie dormant at any stage of the journey, but must press forward in the right if we would "win and wear the crown" (Science and Health, p. 254).

Cheer Up.

Cheer up! The sky is bluer
Than it was a year ago;
The very smiles are gladder
And have a richer glow;
The raining and the sunshine
Are helping you and me—
The world is growing better
Than it ever used to be.

Cheer up! The rose is sweeter,
The birds have newer songs;
We find more things to please us,
And dream of fewer wrongs.
There's always lots of honey,
So let's be like the bee—
The world is growing better
For folks like you and me.

Anon.

Lecture at Nashua, N. H.

THE City Hall was filled Thursday evening, October 29, by a large and attentive audience made up of the members of First Church of Christ, Scientist, of Nashua, and their friends, who listened to a fine lecture by Edward H. Hammond, C.S.D., of Baltimore, Md., on Christian Science. The local branch of the Christian Science faith, under whose auspices the lecture was given, meets in Phillips Block, and since its organization here has grown steadily in members. He was introduced by the Rev. Irving C. Tomlinson of Concord.—*Nashua Daily Telegraph.*

The introductory words of the Rev. Irving C. Tomlinson were as follows:—

Ladies and Gentlemen:—With fitting ceremony, there was dedicated in your thriving city not long since, an important memorial tablet on the site of the former home of John Lovewell, one of the founders of this city. A brave woman, Hannah Dustin, as you will remember, in the early colonial days was captured by the Indians and taken into the wilderness in the neighborhood of Concord, N. H. Through her own valor she escaped from captivity and made her way into civilization. The first home that welcomed her after her escape from the dusky savages was that of the hardy pioneer, John Lovewell.

There is a close connection between this John Lovewell and the event which brings us together to-night; for this pioneer settler was none other than the earliest ancestor in New Hampshire of the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

His son, Captain John Lovewell, is renowned in the early history of this Commonwealth as a man of intrepid valor, whose bravery overcame the power of the savages and made possible the settlement of northern New England.

The fair daughter of this illustrious patriot, Hannah Lovewell, married Captain Joseph Baker, who settled in Pembroke, N. H., which town was bestowed upon Captain Lovewell and his faithful soldiers by a grateful Commonwealth. Captain Joseph Baker was the great-grandfather of Mary Baker Eddy. He was a man who stood high in the community, being a deacon of the church and a member of the Provincial Congress which voted to make New Hampshire one of the thirteen original states.

It is a source of gratification to the citizens of New Hampshire that one of their own number, a descendant of one of their most famous families, is the Discoverer and Founder of a religion which is world-wide. The first church of this denomination was founded in Boston in 1879. In 1894, there was dedicated the beautiful edifice of the Mother Church, at a cost of $220,000. Its membership at that time numbered about thirty-eight hundred. To-day it has a membership of more than twenty-seven thousand, and of these thirty-six hundred were received the past year. It will therefore be seen that there were nearly as many people received into this church the last year as were welcomed the first fifteen years of its history.

Concerning this important religious movement, which is so attracting the attention of thoughtful people the world over, we are assembled here to-night.

We have with us an accredited lecturer of the denomination, Mr. Edward H. Hammond, who comes to us as a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will now address us.—*Correspondence.*

Lectures at Other Places.

Pipestone, Minn.—Judge Septimus J. Hanna, October 8.
Duluth, Minn.—Judge Septimus J. Hanna, October 13.
Neligh, Neb.—Judge William G. Ewing, October 19.
Missoula, Mont.—Judge Septimus J. Hanna, October 19.
Chillicothe, Ill.—Mrs. Sue Harper Mims, October 27.

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Selected Articles.

The Brotherhood of Man.

MUCH has been said and written on the subject of universal brotherhood. Political movements have been organized, various fraternities have been instituted, and, while these have, doubtless, accomplished much toward brotherly interest by reason of compacts and agreements on the part of those who enter into such societies, the general result is not entirely satisfactory.

Loyalty to a "brotherhood" is more or less selfish, unless that brotherhood includes all mankind. When it is known and acknowledged that all men have one Father, and that is God, then it will also be recognized that all men are brethren. Such a brotherhood as this understanding establishes is broad enough to exclude cliques and clans and to set aside the strenuous effort to benefit "my society," "my lodge," "my church."

When human conduct is based upon universal brotherhood, the effort to be true to one's brotherhood will not include any trampling upon another fraternity; strife and contention will cease, and the interests of all men will be identical, and they will move in perfect accord. It should be understood that every creature in the divine economy, from the least to the greatest, serves its purpose in the infinite harmony of the universe, each contributing its share toward the blessings of all the rest.

To know and to be one's true self and to become conscious of what every other individual in the universe is to one's self, is the requisite to genuine happiness; for possessions are of no real benefit to him who does not understand what they are and what they are worth. This leads us to recognize that the original spiritual nature of the real man, who is the product of spirit, should be perceived by each individual and his conduct dominated thereby, in order that he may attain true and God-given happiness.

God's infinite creation, including all men, expresses the perfect harmony of infinite intelligence, and not even the smallest creature could be spared from the universe without marring the completeness of the infinite whole. For this reason no individual can afford to despise any one of God's creatures, nor set it aside as unnecessary to his needs, though one might recognize that the evil and error which actuate the wicked are not essential, but are unworthy and useless, and obscure the true individual, not only to himself, but to others as well.

Christian Science is an essential in the establishment of universal brotherhood, because it reveals the very nature of God as infinite Spirit and His creation as the infinite manifestation of spirit, and sets mortals to work in a manner to develop rapidly the universal, spiritual brotherhood governed by divine intelligence. ALFRED FARLOW.

Boston Times.

Christian Scientists understand this Science to be the new-old religion which was taught by Jesus, and that its works in healing the sick, like its works in reforming the sinning, are in obedience to Christ Jesus' injunction to his followers of all times: "Preach the gospel;" "heal the sick." Christian Science seeks to elevate men morally and benefit them physically, and teaches, as does the Scripture, that "the prayer of faith shall save the sick." It reverences and does not ridicule "calloused knees." It teaches that the mother's prayer over the child's cradle is blessed. It teaches that every man, when sorely pressed by adverse fortune, if never before, as naturally seeks help by prayer as the plant in a darkened cellar seeks the sunlight. It teaches that if we do not "ask amiss," but ask with faith and understanding, our praying may help the world as well as ourselves, and that Christ's promise was not false. "Have faith in God." The facts show that the mission of Christian Science has been a beneficent one. Its followers may make mistakes, but so does the mathematician without any impeachment of the science of mathematics. Christian Scientists are seeking to stem the growing materialism of the age. They trust God and fear no evil. C. A. BUSKIRK.

Fort Wayne (Ind.) *Journal.*

Christian Scientists believe that each person should choose that system of healing which appeals to him as best to bring out peace and happiness. Christian Scientists do not declaim against physicians, nor do they claim that pureness of heart condones ignorance. Pureness of heart to a Christian Scientist means also alertness, capacity to grasp, and clearness of thought, which are the exact opposites of ignorance and sloth. Nor do they cultivate self-contentment and self-esteem. They follow strictly the teachings of Christ Jesus, which, as all know, do not teach the cultivation of material self-contentment or egotistical self-esteem. They understand disease to be unreal in the sense that it has no inherent eternal existence and will pass from mortal experience when man sufficiently understands and reflects the goodness of God "Who healeth all thy diseases."

EZRA W. PALMER.

Pueblo (Col.) *Star Journal.*

The Twentieth Century Manual by our beloved Leader calls for higher and purer living, and better healing by all Christian Scientists. It also makes it imperative for the First Reader to enforce the discipline of the Church. Our text-book, Science and Health by Mary Baker G. Eddy (p. 241), teaches that "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin." Hence this pertinent question: Is there one person enrolled as a member of this church who does not; who cannot or will not live in Christian fellowship with all its members? We are also admonished that the spirit of truthfulness and honesty—paying all just obligations—must prevail among all our members that we may be a church without reproach.

From Clerk's report at annual meeting of First Church, Dayton, O.

Dayton Herald.

Christian Scientists believe that it is not Jesus' death, but Jesus' triumph over death that saves,—they do not look for life in death, nor for immortality in the grave. Neither do they understand that the inspired writers in referring to the incarnation, or the coming of Christ in the flesh, intended to raise questions of chemical elements or ratios. The meaning of the Greek word which is translated flesh in the New Testament is fully satisfied, especially as used in the writings of Paul and John, if we understand it to refer to that which served to identify Christ with material or human existence,—which made him one with the race of mankind,—as opposed to the spiritual life which he had with the Father. L. H. JONES.

Lexington (Ky.) *Herald.*

No one disputes the right of Wagner to his style of music; no one accuses Martin Luther or John Wesley of "lifting ideas" from the Bible or from other teachers of Christianity; no one worries over the fact that the Druids, five hundred years before Christ, stated that God was Love; and yet because Mrs. Eddy has revived the old Christian methods of healing which were practised up to the third century, and considered a necessary qualification for a priest before he was allowed to take office, abuse unlimited has been hurled at her. But, as a contrast, perhaps there is no woman so loved by her followers and those who know her—and their name is legion. ELWAY ELKINGTON.

Liverpool (Eng.) *Courier.*

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Among the Churches.

Church Dedication at Laurel, Miss.

The dedicatory services of First Church of Christ, Scientist, were held Sunday, September 27. A large congregation was present at the exercises, which were highly interesting. Many of those present were members of the denomination from Hattiesburg, New Orleans, and other cities. The dedication of the Laurel Church was of considerable moment from the fact that this is the first Christian Science Church erected in the state of Mississippi.

The members of the Laurel Church may well take a pride in the temple which they have erected, as it is a handsome edifice in every particular.—*The Laurel Chronicle.*

United Work in New York City.

The Central Christian Science Reading Room Association of New York City was organized November 10, 1903, under the auspices of committees from Second, Third, Fourth, and Fifth Churches. Rooms have been leased at 23 West 23rd St., and the committees are working in unity to complete the details of organization. Notices of the formation of the Association were read from the platforms of the above-named churches at Wednesday evening meetings.

The cause of unity and publicity of Christian Science in this city was the motive which prompted this work. The work will soon be in active operation.

R. E. CAREY, *Secretary.*

Church Union in Lexington, Ky.

First and Second Churches of Christ, Scientist, of Lexington, Kentucky, have united under the title of First Church of Christ, Scientist, and the services are now held at 88 N. Broadway.

We feel that this uniting of the two churches has been quite a demonstration, and there is much rejoicing over what has been accomplished.

A few Sundays ago our room was filled to overflowing, and we hope the present quarters will soon be too small to hold all who are interested in this great truth.

We are now preparing for a lecture, which we hope to have in the near future, and which we know will be the means of awakening many more from the dream of sense to the reality of being.—JEANNETTE CHARLES.

New Church Home in Detroit, Mich.

Sunday, October 4, Second Church of Christ, Scientist, celebrated the opening of the new church home on Hendrie Avenue, corner Woodward Avenue.

The auditorium was filled with a people whose happy faces testified to the joy within their hearts over the acquisition of this beautiful new home.

The church, which has been rented with the privilege of purchase, is modern in every respect, and the location is one of the finest in the city.

Second Church of Christ, Scientist, was organized June, 1902. Services were held in a hall for several months, and afterwards at Miles Business College until the present change was deemed necessary.

May we so live the Truth, so follow the precepts of our beloved Leader, Mrs. Eddy, that all those who come to us may realize that we have walked before God in truth and with a perfect heart, and have done that which is good in His sight.—MARION G. TYRON, *Clerk.*

Prospective Building in Cedar Rapids, Ia.

First Church of Christ, Scientist, in this city has purchased a beautiful lot between Thirteenth and Fourteenth Streets on First Avenue, and expects to erect there in the near future a handsome structure in which Christian Scientists will worship. The lot is most beautifully situated, one hundred feet frontage facing south, and the building which is to be erected will be in keeping with its surroundings.

During the past few years there has been a great growth in the membership of the Christian Scientists in this city, and for some time there has been a sentiment that the society should take steps toward the erection of its own house of worship. The purchase of the lot is the first step towards that end. It is expected that the Scientists will receive much encouragement, and that it will be but a short time until the new church is erected and dedicated.

Cedar Rapids Times.

Growth in Belfast, Ireland.

It is now something over a year since we began regular services in Belfast; there were then about twelve people who were students of Christian Science. We met together in a private house every Sunday and held our service. There were several cases of healing, and our numbers increased steadily until we found it necessary to rent a hall on Sundays and Wednesday evenings.

From the first we agreed to hold testimony meetings every Wednesday, knowing that if we were only sufficiently grateful for all the proofs of God's love which we were receiving, we would never lack testimonies, and so far we have never had to read from the periodicals at these meetings. Last May, hearing that Judge Ewing was lecturing in Dublin we asked him to give us a lecture here, which he most kindly consented to do. The lecture was a great success, over eight hundred people being present and much general interest being thereby aroused on the subject of Christian Science. We have encountered the usual difficulties of a young society, but these have been bravely met by our members, who have shown the greatest desire to establish the work on a sound financial basis. At a business meeting held recently they decided that the Sunday collections should meet all expenses without the necessity for any further subscriptions. It was plainly seen that if we all systematically and honestly put a tenth of all we earned into the offertory it would exactly cover every need. This was an additional proof to us that the divine laws which were applicable in the time of the Children of Israel are equally practicable now, and thus "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

One of the most encouraging branches of our work is our Sunday School. We have between twenty and thirty children attending regularly, divided into two classes, and all, even the smallest, are daily proving the power of God to heal. They take much interest in what they are taught, and whenever possible attend both services on Sunday and the Wednesday meeting.

Just now we are full of gratitude as we are moving into new premises, having secured a meeting room and a reading room of our own. In times of discouragement nothing has helped us so much as the remembrance of Mrs. Eddy's patience and faithfulness, which enabled her to overcome all difficulties and so lead us in the way the Master trod.

THE HON. FRANCES GIBSON.

All religions that call forth the consciousness of an inner rapture and disharmony are an evil for mankind, unless they also know how to heal and to help.

DR. HARNACK, Berlin.

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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.

I HEREBY notify the public that scurrilous letters purporting to bear my signature—letters of evil intent—that I never wrote, never caused to be written, and never saw until they were given to me by the individuals to whom they were superscribed, are constantly being circulated. But those who know me, know that I never wrote them.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov. 13, 1903.

Recommended by our Leader.

November 17, 1903.

Messrs. J. Q. Adams & Co.,
120 Boylston Street, Boston, Mass.

Dear Sirs:—You will accept my profound thanks for your illustrated, beautiful Bible, in four volumes. What you have done, others may not have been far from doing; but it remains that you did it first and it is, indeed, a happy hit. I answer the inquiry: What does Mrs. Eddy think of your Bible? She prizes it above rubies and recommends it to all who love truth, who would have truth illustrated, and would demonstrate truth.

Sincerely yours,
MARY BAKER G. EDDY.

"A Broad-minded Man."

RECENTLY *The Pittsburg Dispatch* devoted considerable space to a discussion, pro and con, of the merits of Christian Science, and while the discussion was interesting as revealing the various opinions of the clergymen, physicians, and lawyers who were interviewed by the reporters, it failed to present anything new in the way of argument against the practice of Christian Science in the healing of sickness and sin.

In such discussions there will always be found some person whose expressions are but the index to a spirit of intolerance of all views not in line with his own, and this symposium did not, in that regard, depart from the general rule. On the other hand, there is usually some one who rises above all selfish considerations, and who takes his stand for personal rights, one who hews to the line of individual liberty, no matter where the chips may fall. To this latter class must be assigned Rev. S. Edward Young, a Presbyterian clergyman who contributed to this symposium. *The Dispatch* introduced Mr. Young to its readers as "a broad-minded man," and this estimate seems fully justified by his words which were in part as follows:—

"That multitudes of intelligent, conscientious people, willing to suffer for their convictions, have adopted Christian Science, is beyond dispute. I personally know a number of such. Does not the history of religion suggest that there is something of real value in a movement that has gathered a following so large and so respectable?

"Nothing will disseminate more rapidly any errors therein than will persecution, or what savors of persecution. For myself and my little ones I send for a physician the moment sickness threatens, yet I am not unaware that the doctor does in most cases the reverse of what the doctor did one hundred years ago, when lance and blood-letting, and a pharmacopœia of ignorance were his stock in trade, nor do I doubt that the doctor a century from now will differ as much from the doctor of to-day. The simple reason is, none of us know it all yet.

"Were I in a state where Christian Scientists had laws forbidding me to send for a doctor, I would resist until I got my rights in the matter. Being n a community where the rest of us make the laws, I demand the application of the Golden Rule in behalf of my Christian Science brother."

Ability to "put yourself in his place" is a necessary qualification for the discussion of any question involving the civil and religious liberties of the people, and if this qualification were more generally possessed to that degree indicated by Mr. Young's statement, there would be fewer cases of invasion of individual rights. M.

A Profound and Delicate Question.

THE question of the extent and constitutional limits of the judicial authority has received an unusual amount of attention in late years, and in a recent editorial a leading American journal has referred to some aspects of the subject which are of especial interest to Christian Scientists.

In commenting upon the matter of state supervision of parental conduct in caring for children when sick, the editor reminds us that the question raised is of profound import, and intimates that it should be handled with a care and breadth of vision which, as it seems to us, he does not display in a part of his own discussion of the subject.

He assures us that medical science has made great "progress in the mastery of bodily afflictions," and that the state must recognize this fact; and he adds, "Having assumed a protection over the child against the parent in cases, for example, of cruel and abusive treatment, . . . how can the state well fail to interfere where neglect is suffering the child to go to its death for want of treatment which science has demonstrated to be possibly or certainly effective?"

This query is suggestive of many points which are of very great significance to all.

The accredited standing of Christian Scientists everywhere as wholesome, intelligent, law-abiding citizens, removes them entirely from any possible classification by the fair-minded, with those who would "neglect" their offspring. The meaning of this term is indissolubly linked to the idea of a lack of average intelligence or natural affection. It cannot be applied to sane people who, while governed by the strongest and most sacred motives,—parental love and the highest sense of right and duty,—are led to adopt hydropathic, allopathic, homœopathic, or electric treatment in preference to others, or Christian Science treatment in preference to all. Those who venture the far-reaching suggestion that the state is authorized to exercise jurisdiction here, surely forget that any "supervision" of this matter, which denies the freedom of personal choice, would ultimate in the exclusive imposition upon all, of some one of the many warring material methods, and, moreover, that if it interdicted a reliance upon spiritual healing through prayer, which is, and ever has been, a cardinal doctrine of the Christian faith, it would trench upon that religious freedom for which the fathers bled, and which must ever remain the most sacred guarantee of constitutional liberty.

The consideration of this subject by the prejudiced and and unjudicial is usually rendered wholly valueless by the habitual begging of important questions. It is assumed by them that the practice of medical therapeutics is an exact science, that Christian Science treatment does not heal anybody, or if it does that they were not sick; that Christian Scientists are actuated by religious fanaticism and not by convincing experience; that while maintaining their sole and entire dependence upon God, they are in fact self-

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deceived, and that their children are placed at pitiful disadvantage and die in unnumbered instances, when reasonable medical attention would have saved their lives. Into these wholly gratuitous and erroneous assumptions, which are the outcome of bigoted prejudice, ignorant gossip, or garbled and sensational news-reports, many good people are quite unconsciously led, and it is in the soil of just such unwarranted judgment that injustice and unnumbered other evils are nurtured.

To be strictly fair, to insist on satisfactory proof of derogatory statements, to be actuated by a desire to know the truth, and by undeniable evidence, and to have judicial repose in all our judgment of those with whom we disagree, —this marks the truly cultured, Christian man, whose judgment is of real value; and to this standard the judiciary is no less amenable than is the private citizen.

Most Christian Scientists have reached their conviction through personal experience, and if the determination of the value of this method of healing is to be reached by other means, it should be upon the basis of the verified tabulation of a large number of cases of serious ailment, treated by the various means of cure, and with a statement of the attending results. This would give the comparative facts, and furnish that only safe and just ground of judgment which Jesus enunciated when he said, "By their fruits ye shall know them."

It is apparent that it would be very difficult, if not practically impossible, to secure such a ground of fair judgment from a study and summation of communal experience, but it *is* possible to secure such a basis of assured conviction through one's own experience, and it is here that Christian Scientists will be found well prepared to give a prompt, intelligent, and sufficient reason for the hope that is within them. After years of acquaintance with *materia medica* they have found that Christian Science treatment affords them and their children more prompt relief and more reliable protection from physical maladies, while at the same time conducing to that health and peace of mind which is of yet greater importance than health of body; and it is for this sufficient reason that they pursue the even tenor of their way with good-natured recognition of the conflicting opinions of those who have not had their experience, and who are therefore unable to understand or endorse the conclusions which they have reached. W.

Mind, not Matter.

AMONG the many helpful sayings of our Leader which are not found in our text-book, is this, "Not matter, but Mind satisfieth," and it touches the heights and depths of experience.

If, at the beginning of his career, a young man could but know what alone can satisfy, what is truly worth striving for, he would seek it more intelligently, and would be spared the disappointments which come to many, since the conscious pursuit of the highest, brings a satisfaction second only to its complete realization.

Many of the things which are sometimes considered commonplace cease to be so when their true import is gained, and especially when we discover that they represent Mind, not matter. Our first analysis of a dainty table set before us by a friend, reveals an intelligent provision for our human need and enjoyment, and we know that without this application of intelligence, the choicest materials would fail to satisfy. On a closer analysis, however, we discover something much finer than the skill needed in domestic science, if our food has been prepared with loving consideration for those who are to partake of it. When thoughtful affection is blended even with the simplest elements, we have the proof that it is "not matter, but Mind" which satisfies. This is no less true of all the beautiful things produced by art, for to find real satisfaction we must see, as did the builders of the Temple, something of the pattern shown "in the mount."

Pursuing this line of thought we find that matter cannot heal the sick, because it does not satisfy a single need of man's true nature, and great is the discovery which tells us of what really heals and satisfies; namely, Mind. The truth of these statements is so self-evident, that it seems strange how few there are who see its relation to the welfare of all.

It is very easy to charge Christian Scientists with being transcendentalists, but when our critics come to understand what we really believe, point after point is conceded. At the present time, as never before, the value of the mental factor is placed far above that of the material, but it is not enough merely to admit this, the reason for it should be recognized; viz., that Mind is, was, and ever will be, superior to materiality.

After this revelation comes to us in Christian Science, we shall find on every page of the Bible,—wonderful words of wisdom which confirm our faith and understanding. Isaiah warns us against laboring for "that which satisfieth not," and the Psalmist says of God, "Thou satisfiest the desire of every living thing;" and again, He "satisfied them with the bread of heaven." As we sit down at our table, be it in the lowliest or the loftiest abode, we may well remember Solomon's words: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Mind, not matter, should be the ruler at the board, in cottage, or in palace, and Mind cannot be expressed by indolence but by the industry which the "little busy bee" reflects in providing her sweet store.

When we realize that materiality has neither the power to help nor to hinder, that it can neither give love, nor respond to it, we shall do well to ponder these inspiring words of our text-book: "Mind is the grand creator, and there can be no power except that which is derived therefrom, . . . then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name" (Science and Health, p. 143). K.

Mrs. Eddy's Christmas Hymn.

WE have further reason for gratitude to our Leader, Rev. Mary Baker G. Eddy, for she has given us a new song, entitled "Christmas Morn," to be used in our church services, thus proving once more that she is ever watchful over the Cause she loves so well, and to which her time and labors are so freely given. This poem displays, in a marked degree, the originality of thought, beauty of expression, and keen spiritual insight which characterizes all Mrs. Eddy's writings, and it is a fitting companion to her other hymns, which have become so dear to Christian Scientists.

Beginning with December 1, 1903, the Christian Science Hymnal will contain this poem, set to two appropriate tunes for congregational singing.

Counterfeit Letters.

I LEARN that letters have been received by persons, purporting to bear my signature, making complaint against them; one of those declares I had consulted a lawyer for Mrs. Eddy on what I complained of. I never had consulted a lawyer relative to the subject named. I never wrote those letters nor knew anything about them until said parties sent one of those counterfeit letters for me to examine. CALVIN A. FRYE.

Pleasant View, Concord, N. H., Nov. 13, 1903.

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Letters to our Leader.

487 Watertown Street, Newtonville, Mass.

Beloved Teacher, Friend, and Leader:—As we daily strive to attain to the holiness and perfection of the Son of God, which has been revealed to us in Christian Science as a present possibility, our thought becomes aglow with love for you, the heart overflows and tears of gratitude bathe your feet; for our own wrestlings with the claim of the persistence of matter discovers to us somewhat of your toil and self-sacrifice, and the burden of the world you have borne these many years in order that those who sit in darkness may see the great light.

We are learning that it is by Christian Science alone that we have "power to become the sons of God," here and now; that through its gates we now enter heaven, the spiritual state of existence; and that surely by it "the kingdom of heaven is at hand" to all mankind. Like John, we often feel like kneeling at thy feet, who hast been so faithful in the delivery of His message

We thank you for the Concordance which has been and will be of great help to us in our study; for the Manual which urges more complete self-abnegation and reminds all of the hour's great need, and we are endeavoring to reach the goal of your expectance of your students.

Dear Teacher, my heart blesses you for an understanding which I cannot recite here, but for which we love and honor you, and daily remember you in thanksgiving.

Your earnest, loving student,

November 18, 1903. ELLA LANCE WILLIS.

372 Boylston St., Boston, Mass.

Rev. Mary Baker G. Eddy.

Beloved Teacher:—On this anniversary day of your last class may I assure you of my gratitude for having sat under your teaching.

Five years have brought many experiences,—mistakes and corrections, defeats and victories; but my love for Christian Science is stronger to-day than ever and my prayer and searching is to heal the sick intelligently and quickly.

Surely one overcomes the world only as he masters himself. What one *really* understands may be helpfully told to another.

Believe me to be profoundly grateful.

Your student,

November 20, 1903. GEORGE WENDELL ADAMS.

Eau Claire, Wis., November 5, 1903.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—May I ask a moment of your time to tell you how glad and thankful I am that my eyes have been opened to behold the precious Truth,—Christian Science.

I was a clergyman in one of the older denominations for ten years, but the old theological theories and doctrines did not satisfy. While living in New York State a copy of our *Christian Science Journal* fell into my hands, and *into my heart,* for its pages seemed illumined, and the "aching void" began to fill. From that time (two years ago) to this, I have been a tireless student of Christian Science literature. Now the Bible is so much nearer and dearer. Religion means more, and "life is real."

A blessed privilege was accorded me last year in receiving class instruction at Troy, N. Y., under Mrs. Harriet L. Betts, C.S.D., one of your faithful students. My good wife is with me in the Truth, and our children are growing up under its sacred influence.

We are thankful that divine Love has revealed this gospel for the burdened through you, and that we are "laborers together" with you in its name and by its power.

With much gratitude and heartfelt love,

Sincerely yours,

(REV.) MARTIN SINDELL.

Testimonies of Healing.

Last winter when on a passage for a western coal port, I was in a small schooner, and we were off Cape Cod in a storm. The sea was running high, and in the capacity of steward I was preparing dinner, or at least doing my best to get one up, when, about ten o'clock in the forenoon, a seaman called out to get on deck, but to get some clothing on, as we were in the breakers. When I came on deck I saw the situation at a glance, our boat was nearing the shore all the time with no hope of escape. It was bitter cold and the breakers were before us. To mortal sense it was only a question of a few moments more, with no land in sight, and no hope or thought of being rescued. Then it seemed that folly and fear began their work, and I must confess that after twenty years' experience at sea my legs seemed to refuse to hold me up. We all gathered around the wheel, not a word was spoken except orders to the man who was steering. The situation seemed too serious for talk. As it was very cold I went to my room to get some more clothing, and when there I took my Bible and read the twenty-third Psalm, and again to mortal sense it seemed to be for the last time. The vessel was at that time laboring hard in the sea, and I was cast from side to side, but coming to the fourth verse I began to realize God's allness and care. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;" at that moment the vessel was lifted on a huge billow over the place of danger, going over with a crash that seemed to crack every timber, but nothing gave away. The men tried the pumps but found no water in the hold and no mishap whatever. I went back to work at my dinner, realizing that God is good and my religion is sound.

I was partially deaf and the great fear of being deaf altogether made me melancholy and sad, but our text-book has taught me that "man is spiritual and not material" (Science and Health, p. 468), and the result is that I hear better and fear is cast out.

Not having had class instruction in Science I appreciate the latest revision of Science and Health and the new Concordance which our Leader has provided. Words fail to express my thanks for her faithfulness and grand labor in so lovingly showing us the way.

CHRISTIAN JENSEN, Concord, N. H.

I have been benefited so much by Christian Science, that I feel it a privilege to give my testimony.

In the early part of last fall, a growth appeared on my right eyelid. It increased gradually in size till Christmas time, when my eye was half closed and intensely inflamed. There was a constant blur before the sight, so that I could not see to thread my needles. Two doctors told me that it was a cyst and it would have to be operated upon, as it would never go away itself.

My husband had just been healed by Christian Science of dyspepsia and accompanying ailments of years' standing, and I thought if he could be healed I could, so I began treatment. Two days after the first treatment, I found I could see a little clearer. I took five treatments in all and the growth gradually disappeared.

During the time I was taking treatment I read Science and Health every day and attended regularly the Wednesday evening meetings as well as the Sunday service. This helped me a great deal.

After this demonstration of the power of Truth, my daughter was healed of a disease of the eyes, which for five years had caused her great discomfort. Every spring when the first warm days appeared her eyes would become very much inflamed and irritated. As the summer advanced the trouble would become more aggravated. Oculists called it spring catarrh. It was distressing to be with her,

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for at times it would seem as though she would dig her eyes to pieces. This last spring the trouble came on worse than ever. As I had employed the services of an eminent oculist without receiving any benefit, I concluded I would try Christian Science. In two treatments she was healed. The terrible irritation subsided at once, but the inflammation was more gradual in disappearing.

We are indeed thankful to God and deeply grateful to Mrs. Eddy and to the dear practitioners through whom this blessed truth was brought to us.

JENNIE ST. L. BROWN, Chicago, Ill.

When I was a child, a large copy of the Lord's Prayer hung over my bed, and every night for years I read it and re-read it; but it remained for the most part sealed from my understanding. The nights were long and full of strange fancies, for I was ill and weak, but that picture was always good company, though I more often cried over it than found any conscious joy in it.

Later, I went to live in a home where a brook ran through the grounds and the whole place was full of nature's beauty. I loved what others wrote about these beauties and I longed to have the same beautiful thoughts come to me; but do what I would to woo them, there remained a mist between.

But my childish prayer was answered; the constant struggle to see and understand was the unceasing prayer which availeth much.

After a time, about fifteen years ago, Christian Science came to our notice and it is accomplishing its healing work. The torpid liver and sluggish circulation are normal, the sensitive throat is whole; the sunken chest, strengthened, and the weak back, strong. The lame feet walk, the troublesome eyes see, and the deaf ear hears.

The Lord's Prayer is no longer a petition of pain but a declaration of joy. It speaks to me, and through me of the Fatherhood and Motherhood of good and its heavenly reign in man; it leads me to adore the Love divine and reflect it in my love. It brings heaven down to make earth glad for me, as I flee from the tempter and seek the everlasting Life, and Truth, and Love.

I sit by that same brook and its ripple is like the gentle voice of Truth; it speaks to me of the unending river of Life with its one pure source and love-filled channels. The trees by the brook tell me of the infinite intelligence which their strength and beauty and shelter can but typify.

I thank the giver of all good that He revealed to the waiting thought of His faithful daughter, our Leader, His message of Life. Science and Health has taught me that "the admission to one's self that man is God's own likeness, sets one free to master the infinite idea" (p. 90).

ELSIE F. EARLEY, Elgin, Ill.

For about twenty-five years I was almost continuously addicted to the habit of smoking cigars. By the exercise of will power I was often able to discontinue the habit for periods of time running upward to thirteen months.

I always came back to it, however, as a means of solace in solitude, or as a theoretical sedative for nervous complaints. The appetite was incessant and seemed to demand gratification. I often boasted of my self-control in frequently putting it aside, but I never succeeded in extinguishing the habit.

One afternoon over a year ago, while smoking a cigar and reading "Miscellaneous Writings" by our Leader, Mrs. Eddy, I was suddenly conscious of having no desire for tobacco. The habit and desire were completely destroyed by the truth and love expressed in that little volume. I have never since smoked a cigar nor have I ever desired to do so. I am very grateful for this release, and for the sense of freedom and dominion which the demonstration has brought into my experience.—ERNEST C. MOSES, Chicago, Ill.

When I look back a little more than six years ago, and note the change that has taken place in my life, I know there is no power, less than the divine power, that could possibly bring it about. I was addicted to nearly all the bad habits of the man of the world: using liquor daily, sometimes to excess; smoking ten to fifteen strong cigars daily; swearing at everything that did not please me, and they were many; selfish to a great degree, with a heavy load of fear; suffering with a bad case of stomach trouble and indigestion, which material remedies had failed to heal; unable to make ends meet although I had quite a large practice in dentistry.

How different all is now! I have no desire for liquor or cigars, the swearing habit is gone, I have no fear, am healthy, strong, and happy, surrounded with a healthy, happy family, with plenty and to spare. We have had many beautiful demonstrations in our home, one of which was to me the most beautiful I have ever seen, and it has helped me wonderfully. Three years ago last Fourth of July, I went home at noon-time, and found my little four and a half year old boy lying on a pallet on the floor with a very severe bilious attack. He was so sick that he paid no attention to his older brother and several of his playmates, celebrating with their fireworks, flags, and drums. When lunch was announced he came to the table, remaining but a few seconds; then he returned to his bed, where he lay until six o'clock, when he called for some one to read Science and Health to him. I asked his mother to read to him; she took a seat by his bedside and commenced reading aloud. She had not read more than fifteen minutes, when the little fellow rolled out of bed, saying, "Papa, will you buy me some sky-rockets?" I told him I would, and he immediately asked to be dressed so he could go to the store with me. I bought him a supply of fireworks, and when we returned to the house he joined in play with the other children. By seven o'clock he had eaten a hearty supper and did not seem ever to have been sick.

W. J. CORD, D.D.S., St. Louis, Mo.

I deem it a privilege to acknowledge the many blessings resulting from the application of Christian Science to the experiences of every-day life; to reiterate my appreciation of its ability to meet our every need. We have deeply appreciated the healing of our pointer dog from the effects of poison; as we lost a favorite dog in that way prior to our acceptance of Christian Science.

One day while in the kitchen I heard a sound which attracted my attention, and as I looked out I saw our dog try to put his forepaws on the step and instantly fall to the ground in a rigid position. I recognized the error at once as I had seen our other dog in the same condition. Instantly Truth was declared and with the declaration he made an effort to get up, but failed. This effort was made three times; each time he fell back, but in five minutes he was able to mount the steps. The sense of fear seemed very real, so I hastened into the house to be alone; but our little boy, not six years old, stood by his faithful playmate, saying over and over aloud, "God is Love,—God is Truth,—God is Life." After this truth seemed clearer to me, I went back and the dear dog stood trying to wag his tail, but he did not seem to be able to move very much nor to walk any, as his joints were so stiff. Love's presence and power was continually realized, and in an hour we fed him and he ate heartily.

Within three hours from the time we first saw him, every symptom disappeared.

Can one describe the gratitude, the peace, and the joy which follow these evidences of the presence and power to-day of the Christ-truth to destroy evil (error)? And the dog? Yes, he was happy and grateful, too, and made every effort to manifest it. I daily thank God for Christian Sci-

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ence and for our beloved Leader, who was worthy to become God's messenger to this age.

N. B. S., Jacksonville, Ill.

I wish to express through the pages of our periodicals my gratitude for what Christian Science has done for me. My desire is daily to put off the "old man with his deeds" and to be governed by divine Love alone,

I will tell of a demonstration that was made in our family three years ago. My sister had an ailment called by *materia medica,* quinsy. She was allowed to choose for herself whether she would have a doctor or try Christian Science treatment. When she had been under the doctor's care in the past for the same trouble, she was often housed for three weeks or more, suffering greatly and taking powerful medicine; so she decided to give Christian Science a trial. A practitioner was notified, but it was not possible for her to come to us, as we were some miles out of town, so the treatments were all absent, nevertheless she was entirely free in one week's time, and what Mrs. Eddy says was also proven true: "Science can heal the sick who are absent from their healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen" (Science and Health, p. 179). She did not once glance at her throat, and was very grateful for the help.—G. N. L., Chicago, Ill.

Shortly after coming to Christian Science I had a beautiful demonstration. I had gone to New Haven, and while there I became ill. My friends called in a physician who pronounced it a case of typhoid fever, and added that if I had not improved by the following morning they would have to send me home. He also stated that there were fully two hundred cases in the city. He left some medicine for me, but I told my friends I could not take it, as I believed in Christian Science.

I immediately wrote to a Christian Science practitioner asking for help, but the following morning I was seemingly worse, and my friends telegraphed to my father, saying that I would be home in the afternoon. My friend then accompanied me to the depot. Meanwhile the Christian Science practitioner called at the house, and when my friend returned she explained to her the reason of her visit. My friend exclaimed in surprise, "Why, she is on her way home now, and I accompanied her to the train, how then can you be giving her treatment?" The practitioner told her that it was absent treatment she was giving. All the way home in the train I experienced no pain, and when my father saw me he exclaimed, "Why, you don't look a bit sick!" I received three days' treatment after I reached home, and was perfectly well. For some time after, my hair fell out continually, but this was also overcome by Truth. I am most grateful to those who have helped me to get the understanding of Christian Science, for through it I have been enabled to overcome evils in myself and others.

Miss Vally Falks, Brooklyn, N. Y.

I feel as if it would be wrong for me to withhold my testimony to what Christian Science has done for me.

I knew little or nothing about Christian Science until I tried it as the last resort in my case of sickness. For over two years I was a constant sufferer from stomach and liver trouble, trying some of the best doctors that could be found. I was in a sanitarium for four months, but all the time I was getting worse, and decreased in weight from one hundred and sixty-eight pounds to one hundred and fourteen, and could eat little or nothing without being in great distress. At this time I turned to Christian Science through the advice of a friend who had been healed. I stopped all material treatment, went to eating whatever I liked, which was just the opposite from what the doctor told me, and felt no bad effects whatever. I took treatments for three weeks, which were all absent except two, and at the end of three months I weighed one hundred and sixty pounds. This was certainly proof enough to me that Christian Science was what I had been searching for, the truth that makes man free.

I have been a constant reader of the Christian Science text-book, "Science and Health with Key to the Scriptures," since my healing, and am very grateful for the good I have received from it. I am also very thankful to Mrs. Eddy for making plain this great truth for us.

Whit G. Smith, Osage, Ia.

One night not many days ago my little girl, ten years old, had every appearance of having been poisoned by ivy. She said to me, "Mamma, coming from school to-night, Charlotte dared me to pick poison ivy. I said it would not poison me; she said it would; I said, No, it would not, and I picked some and rubbed on my cheeks, and eyelids, and put a leaf in my mouth. Now my face itches so I'm afraid it has." I talked to her a few minutes on the words, "Ye shalt not tempt the Lord your God," then gave her treatment; and in an hour repeated it. In the morning no trace of the error was to be seen.

Two days after this my boy of eight years awoke in the morning with eyes swollen so he could hardly see. His face and hands were red and burning and he felt too uncomfortable to eat his breakfast or go to school. I gave him treatment at once, told him he could go, not to be afraid, and that all thought of trouble would soon be gone. He went with many misgivings, but returned at noon whistling all the way, having forgotten all about the error. It had disappeared before he reached school. He had brought home a bunch of ivy leaves the day before and pressed them.

I send these demonstrations as a slight token of my sincere gratitude to our Leader, Mrs. Eddy, for showing us how to live as God's own children.

Mrs. Louise Jackson Keith, Newtonville, Mass.

My final struggle to gain health and happiness through material means was in the gymnasium. My physician said it was the only means through which I had any chance of getting physical relief and strength, and that I should lose no time in placing myself under its care. I decided upon the Young Men's Christian Association, being religiously inclined and knowing their organization to be the best of its kind in the city. Although scarcely able to walk, I persisted in attending regularly and doing what I could with all the apparatus in the place, bathing and rubbing, hoping to receive that which was so necessary to aid me in supporting my wife and family,—physical health and strength.

After a mighty struggle for a few months I found myself very much benefited, and felt sure that my weary hope was realized; but the summer time was approaching, and I was forced to give up my exercises in the gymnasium—first, on account of the heat, and secondly because the closing of that part of the institution for the summer months was announced.

My material props abandoned, not many days passed when a collapse came that was worse than any previous attack, and I was once more a physical wreck, unable to attend to my duties.

A lady living next door who had been healed by Christian Science of the morphine habit of twenty years' standing, brought the glad tidings of great joy to my threshold, and I accepted Christian Science treatment merely as an experiment at first, but received more lasting benefit in fifteen minutes than from the gymnasium or anything else that was given a fair trial.

The unselfish and loving Scientist who treated me, gradually but surely set me on the right path, and after a great

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struggle with self and sin, in about three months I became more than conqueror, being permanently healed of dyspepsia, nervous prostration, heart and head troubles, and many other complaints, as well as spiritual darkness, the healing of which is the greatest of all blessings to a weary and hopeless mortal.

This was over five years ago, and after knowing the great benefits of Christian Science I have ever since been actively engaged in the work as well as following my own vocation; and if I have taken so-called physical exercise, it was not because I had to do so, but with the full assurance that my health and strength emanated from the divine Mind, the source of all action. I exercise to enjoy my new-found strength.

Working from and understanding Principle now in some degree, my thoughts of self are relinquished, and this equips me for helping others; hence I have been led into channels where many have been helped to partake of the sweet waters also. As a result of the leading and guiding of Truth, I have been permitted, through our church, to place in the library of the Association that I was forced to abandon, a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and thus some other weary ones may be led to the true source of health and happiness by its wonderful contents.—GEORGE H. WHEELER, Toronto, Can.

I have long felt it my duty to write and tell what Christian Science has done for me. Truth has been the only physician in our family for six years, and I could not tell all the blessings received. As I was the first to receive benefit, I will tell of some of the troubles out of which I have been lifted. I was never strong after the birth of my last child, and suffered in many ways. Ulcers of the mouth, throat, and all the mucus membranes, made life a torment for many weeks.

As medicine failed to help me, my friends wished me to try hygiene, so I went to a sanitarium where the beautiful surroundings, rest, and change seemed to do me much good, and I was discharged as cured, but in three months I was as miserable as ever. This time the trouble was called tuberculous ovaries. I went back to drugs, but steadily grew worse, and was finally advised by my physician to go to a hospital and have an operation.

I said good-by to husband and little ones, and went, with but one chance in ten of ever coming back alive, as the doctors declared. I will not picture the horrors of the operating table. I stayed alone among strangers nine weeks, then came home with an assurance from the surgeon that I would have to return for another operation in about three months. I had to wear a bandage that was very tight and uncomfortable, but the wound did not heal and the discharge soon became alarming. I dragged along in this condition for five months, when a great French doctor came to our town. I was examined by him, and he said there were wounds in the bowels through which there was a discharge, and I could not get well without having them sewed up. My condition at this time was most distressing in every way, and I was wavering between the dread of another operation and the fear of something giving way that would cause instant death, when Christian Science was recommended to me.

I did not know or care what it was, it promised relief without the knife, and I was ready for it. I began to improve from the time I met my practitioner. The sweet assurance that God is no respecter of persons, that He could heal me, and that I need never again face the operating table brought hope and peace, and I slept better that night than I had for many months. I improved rapidly in every way, the discharge stopped, and the wound healed. My hired girl left me the first week, and I was soon doing all my housework, besides milking cows, husking corn, or anything that it seemed my duty to do.

Since then, discord has seemed very real to me at times. I have had some old and some new troubles come to try me, and have had to ask for help. My progress has seemed slow, but I feel confident that harmony will soon reign. The consciousness of ever-present Love has enabled me to demonstrate over many discords for my family, as well as for a few others. Two years ago a young man who was working for us got his arm caught and badly crushed in the feed grinder. He at once expressed fear of blood poison, and asked to be taken to a doctor. My husband went for a horse and I bathed and tied up the arm, meanwhile striving to overcome the fear he manifested. I told him that our little boy had his foot caught and crushed in the same manner, two years before. He asked what we did for it, and I told him about Christian Science. He had the horse taken back to the barn, asked for help, and in half an hour was skipping over to the neighbor (who had heard his cries and had come to help get him out), to tell how free he was from pain. The swelling, numbness, fear of crushed bone, blood poison, proud flesh, etc., were all treated scientifically, and he was able to go to work in less than a week, and husked corn all the fall.

I often wonder how I ever lived without Christian Science. I am sometimes tempted to feel discouraged because none of my family seem to care for it except for the healing, but I can be thankful that they are not antagonistic. I know that they will some day be ready for it.

I hope I may soon be worthy to unite with the church. Isaiah, 49 : 10, and many other beautiful passages in the Bible and Science and Health are my daily helps when the clouds of error seem dark. Words cannot express my thanks for what this wonderful truth has done for me and mine.—MRS. LILLIAN CHANDLER, Central City, Neb.

It is with the deepest gratitude to all helpers in the Christian Science work, that this demonstration is given, although no healer was asked for help in this case.

Having suffered for many years with gall-stones, which were greatly aggravated by an operation for tumor, I could get no relief for constipation and other ills attending this trouble. Mrs. Eddy tells us in Science and Health that "man's extremity is God's opportunity." This proved to be true, for I was healed by simply reading Science and Health, and the *Quarterly* lesson daily. The relief was immediate, and the daily desire to be what Christian Science teaches us we can be, is a never-failing comfort.

LILLIE V. BOARDMAN, Parsons, Kan.

[Written for the *Sentinel*]

The Awakening.

MARGUERITE BOUVET.

WHAT matters where my body dwells
If but my thoughts are high?
Up in my tower I look across
Where mountains meet the sky;
I dream of an eternal day,
Of things achieved and done,
Of battles fought, woes banished, victories won!
The past—a valley darkened by the mist—
Sinks far below my rising sun.
Once more I live. Hope lights the way,
From its long lethargy my spirit wakes
To behold the breaking day.

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 Exchanges.

A belief—or opinion—that the Bible is the Word of God, even though it take the extreme view of absolute verbal inspiration, may co-exist with utter moral infidelity. It is the doing of the Word, not a mere belief in its infallibility, that tells in a man's life. "Why call ye me Lord, Lord, and do not the things which I say?" asked our Saviour of those who were very orthodox as to the Law and the Prophets, but refused to believe in him who was fulfilling them before their very eyes. In God's mercy, no doubt, many will be saved who hold very erroneous views concerning the Bible, though that is no excuse for holding such views; but no one will be saved merely because he professes to regard the Bible as the very Word of God. Such a faith is only on the surface, it does not affect the life. It is "with the heart that man believes unto righteousness."

The Examiner.

The Rev. John Watson, D.D. (Ian Maclaren), says in *The Watchman* in an article on "The Next Revival," "We are between the tides, between the creed which is dead and the creed which is to be, between the life that was and the life that is going to be; we are in the gray mist between night and morning. When vitality is at its lowest, men's hearts are apt to sink. We do well, therefore, to pray for a revival; for the coming of a new age, with fresh faith and unimagined triumphs, cannot be brought by organization any more than you can hasten spring by lighting a fire on the frozen ground, or create day by turning on the electric light. Revivals of religion have been the most convincing evidence of God's Spirit, which bloweth where it listeth, so that we know not whence it cometh or whither it goeth."

There must be a revival of that religion which has dwelt as the spirit of love and of truth, of aspiration and of power in all the world's great faiths; of that religion which to the Hebrew prophet meant dealing justly, loving mercy, and walking humbly, which to the primitive Christian meant a new birth, a sincere spirit, and a love of all mankind, which to the great discoverers of scientific knowledge in modern times has meant an unfaltering trust in the excellence and in the supreme safety of truth, which to the self-sacrificing ones of every age, of every creed and of none at all, has meant joy in renouncing the things that self-seeking men call good, if so be that they might lead some into a larger freedom and a fairer light. We need to-day a revival of this religion.—*The Independent.*

There is no substitute for personal righteousness. Personal righteousness is primary to all social good. The minister who really saves into vigorous Christian character the dozen he may have in his congregation has done more, not simply for them, but for the world, than by taking a city with some scheme by which a few people may have some soup and a good many may shunt off their personal responsibility by giving a dollar to pay for it. Let the evangelical temper grow; let every Christian Church join in every great enterprise for making men really righteous.

The Universalist Leader.

In our moments of spleen there is no better exercise than to reckon up as against our losses the things that remain. When we have fairly understood the worth of our personal gifts, what it means to be able to swing along in careless freedom of limb, to open clear eyes upon the world's beauty, to eat with appetite, to reason, to remember, to imagine, instead of being reduced to the privation of these things, we find we are rich where we thought ourselves poor. The worst is where we lightly value our wealth in love.—*Christian Register.*

There are encouraging signs of a revival of popular interest in the study of the Bible. The conviction appears to be growing that the knowledge of its truths is essential to civic freedom no less than to holy living. More thorough acquaintance with the Bible as the treasure-house containing what men need in order to realize the true end of life, will lead to acceptance of its authority as the supreme literature which records the mind and will of God.

The Congregationalist and Christian World.

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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 long-expected report on the postal frauds have been made public, together with the President's comment upon it. The frauds surveyed occurred in the office of Assistant Attorney General, and in the office of the First Assistant Postmaster General, this latter including the supply division, the free delivery division, and the salaries and allowances division. Frauds were committed in the reckless purchase of supplies at exorbitant prices, out of which percentages were taken by the offenders. The department which was charged with legal action against fraudulent concerns using the mails took blackmail from bond, turf, and guessing swindlers. It is averred that political influence demoralized the service.

The chief hydrographer of the United States Navy, in his annual report, says the office has in progress the preparation of a series of charts intended to cover every navigable portion of the world except on the United States coast, so that American vessels may be supplied with charts of "their own production for every region that a vessel may be called on to visit," and not run any risk in time of war of being unable to obtain such an absolutely essential requirement for the safe navigation of their vessels.

Preliminary arrangements for the National Encampment of the Grand Army of the Republic in Boston, August 15–22, next year have just been completed by the National Council of Administration. It is estimated that between seventy-five and a hundred thousand men will march in the line, which will be about two miles in length.

The original draft of the Hay-Herran Panama Canal Treaty has been signed by the special commissioners of the Panama Government and has been forwarded to Colon for ratification.

Former Queen Liliuokalani of Hawaii has returned to Washington to press her claim for compensation for the crown lands of Hawaii.

Not one but three challenges are now probable for the America cup.

Foreign.

Revolutionary forces have captured the city of San Domingo in the Republic of San Domingo, and articles of capitulation have been signed by the President, Wos y Gil, and the ministers of the United States, Hayti, Belgium, and Spain. The conditions of capitulation guarantee full protection of life and property. The provisional government of the revolutionists will move shortly from Santiago de los Caballeros to the captured city, the capital of the Republic.

The two little islands, St. Pierre and Miquelon, in the Gulf of St. Lawrence are said to be for sale by France. Their sale to the United States, which has been intimated, would be "prejudicial to Canada and imperial interests," and Canada would probably protest to Great Britain against such a sale. They have been much used as a resort for smugglers who set at defiance Canadian laws. The logical purchaser would be Canada.

Spain has taken the first steps toward severing relations between her and Venezuela. This action is thought to be due to the ill-treatment accorded to the Spanish minister while acting as an arbitrator of the Mexican claims against Venezuela.

So great is the chagrin of Colombia at the loss of the Panama Canal, and so great her extremity, that it is even rumored that she might as a last resort ask admision into the new Republic.

Governor Dole of Hawaii, who has just been made United States District Judge, has been succeeded as Governor by the appointment to that position of former Secretary Carter.

Much unrest prevails in several of the provinces adjoining the new Republic of Panama which may lead them to make overtures to join their interests with the new Republic.

Industrial and Commercial.

The importance of Southern ports in American commerce is given in a recent issue of the *Manufacturers' Record* dealing with the imports and exports at those ports, together with the figures of their respective populations, in comparison with similar facts about other ports of the country. The South is now actually producing in the neighborhood of 40 per cent of the total exports of the country, although it embraces but about 30 per cent of the total area and contains less than one-third of the population. During the past fiscal year Southern ports handled more than 35 per cent of the total exports of the country, while of the $38,418,613 increase in the value of exports over the preceding year, $35,342,395 was at Southern ports.

Of the seventeen typical ports, Galveston has the heaviest commerce per capita of its inhabitants, $2,795, followed by Newport News, $1,518; Savannah, $1,017; Brunswick, 948; Pensacola, $832; Wilmington, $727, and New Orleans, $619. New York, with $327, is less than all of these, and also less than Mobile, $436, and Portland, Me., $378. San Francisco, with $204, is close to Norfolk's $200 and less than Tampa's $248 and Baltimore's $215. Of the selected ports, Charleston has the least weight in the South per inhabitant, $124, and Philadelphia the least in the rest of the country, $103, while Boston's $310 is less than the weight of eight Southern ports.

Bearing in mind that comparatively little of the commerce actually originates in the ports which handle it, this per capita idea is suggestive. Savannah, with 54,000 inhabitants, has a commerce annually of $55,000,000, while Portland, Me., with 50,000 inhabitants, has a commerce of $18,000,000; New Orleans, with 287,000 inhabitants, has a commerce of $177,000,000, while Boston, with 560,000 inhabitants, has $3,000,000 less; Charleston's weight per each inhabitant is greater than Philadelphia's, and Galveston, with 37,000 inhabitants, does a foreign business of $105,632,206, while New York with 3,437,000 inhabitants, ninety times the population of Galveston, does $1,124,556,802 of foreign trade,—less than eleven times as much as Galveston.

Between 1883 and 1903 the value of the exports and imports increased from $1,517,020,316 to $2,445,889,552, or $898,869,236, equal to fifty-eight per cent. This rate of increase was exceeded by Newport News, which had an advance of 1,850 per cent; Pensacola, 605 per cent; Brunswick, 452 per cent; Mobile, 422 per cent; Galveston, 239 per cent; Wilmington, 207 per cent; Savannah, 136 per cent, and New Orleans, 69 per cent.

Figures showing the production of coal in the five principal coal producing nations, in 1902, as compared with 1901, follow: United Kingdom, 227,095,000 tons, an increase of 8,048,000; United States, 268,688,000 tons, an increase of 6,814,000; Germany, 107,436,000 tons, a decrease of 1,103,000; France, 29,574,000 tons, a decrease of 2,060,000; Belgium, 22,750,000 tons, an increase of 556,000. The total known production of the world, it is stated, is now about 700,000,000 tons.

Figures showing the number of employees in the coal industries in the five principal coal producing countries are: United Kingdom, 787,700; United States, 453,554; Germany, 448,000; France, 159,957; Belgium, 134,092.

The average production per person in the United States is 539 tons, against 278 tons in the United Kingdom and 242 tons in Germany.

Statistics for the fiscal year ending June 30, 1903, show that the total Cuban imports, including coin, were valued at $62,620,279, against $66,062,856 for the preceding year. Of this amount 41 per cent came from the United States, 16 per cent from Spain, and 14½ per cent from Great Britain. The imports from the United States show a decrease of $3,000,000 compared with those of the preceding year, and deducting coin were valued at $23,640,000 against $28,000,000 in 1902.

A cut of about ten per cent in the wages of cotton-mill operatives in various cities of New England went into effect this and last week. Altogether about sixty-four thousand hands are affected. No strike is likely, as they recognize that the high cost of cotton and a slow market are determining factors.

The volume of trade between China and the United States in 1903 was $84,000,000. In 1872 it was $80,000,000; in 1874 the record was reached, $105,000,000. In 1893 it reached $103,000,000, but in 1898 fell to $24,000,000.

General.

The Workman expedition, composed of Mr. Workman and his wife, two guides, Mr. Hewett of London, and a number of coolies, has returned after reaching in the Himalayas an elevation of 23,394 feet. The expedition was highly successful and added much new informaton concerning the glacial phenomena and the topographical, geological, and scientific features of this extensive range of mountains.

W. N. McMillan of St. Louis, Mo., who recently failed in an attempt to explore the course of the Blue Nile, has completed arrangements for another expedition, which will embark at once in launches at Khartoum and proceed to the furthest navigable point, where it will land and continue the explorations in the direction of Lake Rudolf. The expedition will cover about seven months of time.

Professor Ramsay in a recent lecture in London announced that he had seen radium change into helium, and compared it to the old search of the alchemists to convert lead into gold. He announced that he did not understand the phenomenon.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Thanksgiving Services.

Thanksgiving Day in the Mother Church.

THE singing of the first hymn was followed by the reading of the Governor's Thanksgiving proclamation, that of the President having been read the Sunday previous. The reading of the one hundredth Psalm was followed by silent prayer and the Lord's Prayer with its spiritual interpretation, as given in our text-book, after which the congregation joined in singing the Communion hymn written by Mrs. Eddy. The Thanksgiving Lesson-Sermon was next read, and was followed by a solo.

Professor Hering, the First Reader, then said,—

It is especially fitting that our Thanksgiving Service should include the opportunity of giving verbal expressions of our gratitude for the many blessings that have come to us through Christian Science.

There is no body of people on earth to-day who have such good reasons for being grateful as have Christian Scientists; and not merely because they are the healthiest and happiest of peoples, as they undoubtedly are, but because the very God has come to them through a demonstrable scientific religion that leads them into the Holy of Holies, wherein they may become conscious of the Truth of their being, and thus acquaint now themselves with God and be at peace.

Therefore, friends, we certainly have especial reason for exalted veneration and deep gratitude to our very beloved Leader, Mrs. Eddy, whose spirituality, purity, fidelity, and self-sacrifice have made it possible for the Giver of All Good to send us this revelation of Truth and to direct its establishment on earth.

Our Leader has shown us in her own beautiful, consistent Christian life, the fruits of her teaching, and we shall do well to follow willingly and obey implicitly one who has given such unmistakable proof that she follows and obeys the Master.

All the love and gratitude we can express in word and in deed is not too much to give in exchange for the glorious liberty which lies within our reach as the result of her life-work.

We shall now be glad to hear from members of the Church who desire to give testimonies appropriate to this occasion.

Over twenty persons gave testimonies, all of whom expressed profound thankfulness for health restored, for freedom from care, anxiety, and financial and other troubles. Nearly all who spoke told of their joy in a higher understanding of God and of His word, and there were none who did not express the deepest reverence and affection for our Leader, Mrs .Eddy. Many who rose to speak could not find opportunity in the allotted time.

At the close of the testimonies the following despatch was read, and on motion it was unanimously voted that the same be forwarded to Mrs. Eddy.

Boston, November 26, 1903.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—The year which has passed has deepened our debt of gratitude to God for blessings recognized and blessings beyond the range of our present realization. In loyal obedience to the President's proclamation and to that of the Governor of the Commonwealth of Massachusetts, we meet in the Mother Church to lay upon God's altar our offering of heartfelt thanksgiving.

We remember that of old God said, "Them that honor me I will honor."

You, our beloved Leader, have indeed honored God in revealing Him to the world as All,—as Life, Truth, and Love,—and this has brought healing and happiness to thousands who to-day in the Mother Church, and in its branch churches, and reaching other denominations, tell of the redeeming power of the Christ-truth as made known to them in the ministry of Christian Science.

We thank you for another year of toil for the Cause of Christ, Truth, and for us. We thank you for the Concordance to Science and Health, which lightens our labors and multiplies the results thereof. We are striving to thank you for the Twentieth Century Church Manual by loving and intelligent obedience to its high requirements, and we can truly say that "Heaven is nearer, and Christ is dearer" to us than ever before.

We rejoice and thank God for all the good that has come to mankind in the past year,—for all that has lifted burdens, and made for progress. We are thankful that the torch of liberty which was lighted at the birth of this nation, still sheds its rays across the waters, but above all we thank God that a greater light has been rekindled which shows the way to freedom from sin, sickness, and every evil that enslaves those who do not know God as the only Life,—the only Mind.

Your mission and your example honor God and His Word, and ennoble and dignify the true idea of man. We reverently thank God to-day for Christian Science and for the progress of mankind. Our gratitude for Life, Truth, and Love bids us hold sacred this day in common with all other Christians. May this Thanksgiving echo round the globe and tell the world of advancing faith in God and in "the power of His Christ."

THE FIRST CHURCH OF CHRIST, SCIENTIST.
WILLIAM B. JOHNSON, *Clerk.*

After the singing of the 172nd hymn, the scientific statement of being and the correlative Scripture, 1 John, 3 : 1–3, were read, and the benediction pronounced.

Thanksgiving Service in Concord, N. H.

THE usual Thanksgiving service of First Church of Christ, Scientist, was held Thanksgiving morning at half past ten o'clock in the Unitarian Church. The attendance was good, and visitors were present from Boston, Buffalo, Denver, San Francisco, and elsewhere.

The services, which were listened to with deep interest, were as follows: Organ voluntary; hymn, "In Thee, O Spirit true and tender;" reading of the Governor's proclamation; Scripture reading, Psalm 147; silent prayer, followed by the audible repetition of the Lord's prayer with

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its spiritual interpretation from the Christian Science text-book; responsive reading, 1 Chronicles, 16; hymn, "I Praise Thee, Lord, for blessings sent;" Thanksgiving Lesson-Sermon, which consisted of selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Following the sermon many thankful testimonies were given by those present of the spiritual healing wrought by the power of God through prayer, as revealed in Christian Science.

The services concluded with the beautiful hymn by Mrs. Eddy, "Shepherd, show me how to go;" the scientific statement of being and its correlative Scriptural passage, 1 John, 3 : 1–3, and the benediction.

The Scientists present from abroad took deep interest in the handsome new edifice which Mrs. Eddy has generously given to the local church. They were particularly gratified to observe that the building has progressed so rapidly that the work of enclosing the church is now going forward.

The Concord Patriot.

Inter-denominational Services at Vinalhaven, Me.

Dear Editors:—Extraordinary cause for thanksgiving came to the little Christian Science Church at Vinalhaven, a small town on an Island in Penobscot Bay off the coast of Maine, and I believe will prove of interest as a sign of the times to our dear *Sentinel's* multitude of readers. I will quote from a letter just received giving an account of it:—

"This Thanksgiving Day I am sure means a great deal to Christian Scientists all over the world, but to the few of us here in Vinalhaven it seems especially important, because it has brought us an unexpected privilege, one we could not possibly have planned ourselves,—for nothing would have seemed more unlikely (judging from appearances) than that a Christian Scientist would be invited to stand in the pulpit of Union Church here in Vinalhaven, and there have an opportunity to speak to a large congregation of the church members, and to read to them from the Christian Science text-book,—but that is just what occurred here to-day.

"Recently the pastor called on one of the Scientists and asked her if we would unite with his Church and the Advent Church in a union service on Thanksgiving Day. He said he was willing it should be held anywhere, but his church being the largest it seemed the most suitable place. As there are only three churches in the town, he felt that it would be a pleasant thing for those three to show a feeling of brotherly love by holding a union service that day. We considered the matter carefully and voted to accept his invitation, as it seemed an exceptional case, and we felt would be an opportunity for bringing Christian Science to the thought of the people, and in a way we had least expected. A—— (Scientist) explained to him that our Lesson-Sermon was prepared expressly for the occasion, and that while we wished to show our appreciation of his kind thought by doing as he suggested, yet we felt that we must hold our own service in the evening; so we met with his congregation at 10 A.M. to-day. After the meeting he announced that our service would be held in the Christian Science Hall that evening, and that all were *cordially invited.*

"I can assure you that in one way it was not an easy thing for A—— to do, to occupy the pulpit with those two ministers, both of whom made short addresses, but we all felt what a privilege it was to be allowed to speak there of Christian Science, and so the demonstration was made. Even those who have been most bitter must have been impressed with the beauty and truth of the passages she read. The little speech in which the pastor explained to his congregation the occasion of her presence there was so good I wish you might have heard it. He spoke of the Pilgrim Fathers, and religious liberty, and of our right to worship God according to the leading of our highest thought of right, etc. A—— said a few words expressing friendly kindness, and then read from the Bible, Isaiah, 40 : 3–5 and 28–31. She then said, 'I will now read from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.' The selections were all lovely passages on prayer and thanksgiving, also from pages 275, lines 9–19, and 276, lines 1–10. It was very impressive and the people felt it. The pastor expressed regret that he could not attend our service that evening, but a previous engagement prevented, otherwise he said he should be present with us. Truly this seems a great change since the days of former pastors, and I knew you would be glad to hear about it.

"One thing more: a lady who was my Sunday School teacher once, and who has been for years very deaf, stopped A—— and told her after the meeting how very much she enjoyed her reading, adding but 'wasn't it strange, I heard every word you said.' She has been going to church without expecting to hear, because it seemed better than staying at home, but to-day she heard all A—— said, and kept repeating 'Isn't it strange!' "—E. E. C.

The Library Committee in Philadelphia.

Philadelphia, November 9, 1903.

First and Second Churches of Christ, Scientist, of Philadelphia, Pa.

Dear Brethren:—Your Library Committee, appointed May 28, 1902, herewith submits the following report:—

Since its organization the committee has received $385.62 and expended $265.46. A systematic plan has been perfected, by means of which the leading libraries of this city are regularly visited and records made of the amount of demand for Christian Science literature. Complete sets of Mrs. Eddy's works have been placed in all the leading free libraries in this city and, in addition, in the University of Pennsylvania Library, Drexel Institute, and Swarthmore College Library. The *Christian Science Sentinel* and *Journal* are to be found on the tables of the reading rooms in these libraries, and are encased in handsome covers, thereby being given the same prominence as the popular magazines. Copies of Science and Health have been placed in the Editorial Library of the leading newspapers in Philadelphia. Copies of Science and Health have also been placed in the County Prison and in the House of Correction. These institutions also receive several copies of our periodicals regularly. Considerable literature has been placed in these institutions for free distribution.

Your Committee respectfully suggests that hereafter the churches shall contribute to the support of this work at the rate of fifty cents per annum for each enrolled member, instead of at the rate of $1.00 as heretofore; as the work of placing books in the libraries has progressed to such an extent that the immediate call for more volumes is insufficient to require greater outlay than the amount stated.

Your Committee feels very much encouraged by the work thus far accomplished, and can assure the members of our churches that Christian Science literature has its rightful place on the shelves of our public libraries, and that the demand for these books, as shown by our reports, is constantly increasing. Our members are requested to invite their friends to call for these books at the various libraries, and in this way the libraries will learn to appreciate the demand that really exists for Christian Science literature.

All of which is respectfully submitted,

The Library Committee of the Christian Science Churches in Philadelphia,

ALBERT E. MILLER, *Secretary.*

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From our Contributors.

Love Reflected in Right Thinking.

C. W. CHADWICK.

How to love one's enemies has been one of humanity's most perplexing problems. Popular theology tells us that it is the proper and only thing to do, but fails to show us how it is to be done. Christian Science goes a step further and shows us how to love.

In "Miscellaneous Writings," p. 210, Mrs. Eddy says, "Love your enemies, or you will not lose them." While earnestly pondering these words the idea of Love reflected came to me as it never had before; and the longer I study and try to live Christian Science, the more I realize the great need of understanding how "infinite Love is reflected in love" (Science and Health, p. 17).

This idea of Love reflected solved for me the problem of how to love my enemies. It no longer meant that I was to love evil or an evil person, but to reflect the Love that destroys the sense of evil, and to abide in this Love wherein nothing that maketh or worketh a lie can enter. It meant that I was to let Love control and be expressed by me in thought, word, and deed,—the Love that "thinketh no evil."

It meant to me absolute insistence upon right thinking. It meant that Love could not be expressed in any other way. We are not truly and Christianly scientific in thought unless we reflect infinite Love, which Love is just as merciful to the sinner as to the saint, just as compassionate toward an enemy as toward a friend.

Was it not the conscious control of this divine Love that enabled the Master to say, "Father, forgive them; for they know not what they do"? He taught us by precept and example how to love our enemies. His whole earthly career was one harmoniou manifestation of Love. Though "tempted in all points," he insisted upon expressing the right thought, which was not then and is not now tainted with a single element of hatred. It was Love's pure expression.

Why does the Master's life seem to us mysterious and impracticable? Is it not because we have not yet learned to love, not yet discerned the rule for right thinking and reduced it to practice?

"If ye love me, keep my commandments," Jesus said. We partake of the Christ-life only as we learn to reflect Love. We begin to live when we begin to love, for Life is Love. Life is not a theory; Love is not a theory. Both are expressed in deed, not in profession.

"He that loveth not knoweth not God; for God is Love," and, "If a man say, I love God, and hateth his brother, he is a liar." This is proof positive that Love and hate cannot dwell together. The reflection of Love means the destruction of hatred and all kindred qualities.

No one can deny the validity of right thinking, and this constitutes the problem of loving our enemies. It should not seem unreasonable to insist upon thinking right when tempted to think wrong. Right thinking heals sickness and destroys sin because Love is its Principle. If we as Christian Scientists will but remember that the same manifestation of Love that heals the sick will also heal the sinner, we shall have no excuse for not obeying the Golden Rule, and thus loving and losing our enemies.

"What is it that harms you? Can 'height, or depth, or any other creature' separate you from the Love that is omnipresent good,—that blesses infinitely one and all? Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Miscellaneous Writings, p. 8). May we all devote ourselves unreservedly to this right thinking which reflects divine Love.

The Wondrous Story.

EVA STROUD HAYES.

I FEEL compelled to give to the field some expression of the tender love and gratitude I bear our beloved Leader, Mrs. Eddy. How sweet are the lessons taught us of her life, and how blessed is the revealed truth as we find it in her writings through the understanding of which we are able to "speak the truth to every form of error" (Science and Health, p. 418).

I came into an understanding of this Science through my healing in the year 1895, and many times since I have wished I might give to the Field some expression of the joy and gladness gained, but words have always seemed inadequate to express the fulness thereof, so I have tried to content myself by reading the testimonies of others; but I can no longer remain silent, for my heart overflows with love, and I know I can express some measure of it.

When about eight years old I attended a Sabbath School where one of the hymns we sang was, "Christians, I am on my journey," one line of which was "I would tell the wondrous story what the Lord has done for me." I wondered at that time just what was meant by "the story," and why was it "wondrous," and would I ever tell it? Later on we changed song books, and in the new one I found the same song but with an addition. On each page was a small cut descriptive of the song thereon, and on this was a picture of the Christian on his journey. He was represented as old and bent, with a bundle on his back which was weighing him down. His was one of the saddest of faces, and I remember how discouraged it made me feel. I turned it all over in my child thought: Why, if his story was so "wondrous," did he not have a *radiant* face, and why was he so burdened? So I rather lost the desire to tell his story.

As we measure time, it has been a good many years since my childhood desire, but at last it is fulfilled, and now I know that God's children are not weighed down and the story is being told over and over again and the faces are radiant which tell it, for we are coming "into the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

At the time of my healing I had heard but a very little of Christian Science, and much of that was really overheard. A very ardent little Scientist was visiting our home and was talking to our mother as I was passing in and out of an adjoining room, so I only caught snatches of what was said, but my heart leaped for joy as I realized that he was indeed telling a "wondrous" story. So interested did I become that I stopped my work and went into the room that I might see him, for I felt the love he expressed, and thought his face must be radiant, and so it was. I shall never forget that day. I made up my mind at once to try Christian Science, for I was at that time under a physician's care, being treated for a complication of troubles.

From what I overheard I thought one went for healing just as we would have gone to Jesus; that is, that the healing was instantaneous, and so it proved in my case. The thought that troubled me was, how could I reach the home of the practitioner, as it was quite a distance from my own, the weather was stormy, and I was quite poorly? I remember so well thinking, If I can only get to the door I know I shall be healed, for I am sure it is the truth, and Jesus said, "Ye shall know the truth, and the truth shall made you free."

It was a joy indeed to be free from the bondage of sickness, but how much greater was the spiritual gain; for I was filled with joyfulness when I found that I could "tell the wondrous story." And how gladly I tell it to-day and have told it for eight years, and yet, as the Queen of Sheba

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said of King Solomon's wisdom, the half has never been told.

I feel that I have awakened from dreaming the dream of materiality and I am coming into a realization that we are now the sons of God," that God is our Life, and that we are rich indeed, not with the riches that take to themselves wings but rich with the abundant blessings of joy, peace, understanding, love. And it is this glad, wondrous story that is building and filling Christian Science churches all over our land and in other lands, and that is being told at the Wednesday evening meetings. It was told first by the meek and lowly Jesus, re-told by our beloved Leader, and echoed by every loyal Scientist. Should not every heart be filled with gratitude for what our faithful Leader has done,—she who has watched each step, cheering us on or rebuking as the need required.

With unnumbered voices repeating "the wondrous story" and unnumbered hearts overflowing with love, error—the king of terrors—is being destroyed and the time is hastening on foretold in Revelation: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Concerning the Lectures.

THE lectures were instituted for the purpose of making known to the public the truth regarding Christian Science; and as legitimate Christian Science is identified and known by the name of its Discoverer, by whom its laws have been formulated in the text-book, "Science and Health with Key to the Scriptures," the facts concerning Mrs. Eddy's life and work constitute an important part of the truth which all men would be the happier for knowing. A lecture is not an entertainment, but rather a part of church work,—one of the means whereby, as in service and testimony meetings, the members of a church can do good to their neighbors. To help them it is necessary to interest them. To win them to happier views of life it is important that they should know what these views are. For their own sakes it is well that they should be freed from pain-bringing misconceptions regarding Christian Science. The work of the lecturer, then, is to remove prejudices, displace misinformation, and establish fact; and so to interest the members of a community in the movement that they may become partakers of its benefits. This interest is expressed at the lecture by attention, afterwards by increased attendance of strangers at the services of the local church, where they find love and healing, and are blessed thereby. But the watchword of a branch church is not "advantage," but "opportunity." The lecture is not planned for gain, but for the good it will do. When a patient comes for help the healer finds opportunity for blessing a life with knowledge of the true God; and a lecture is the opportunity for changing lives in the community by the message of a healing Christianity. The Board of Lectureship, then, was instituted to promote good-will and good understanding among men through the united efforts of a local church and a public speaker. The lecturer presents such items of truth as may be given in an hour; the church not only provides a welcome to the public for the occasion, but continues its welcome by holding regular services, where, on Sunday, the Principle and rules of Christian Science re presented, and on Wednesday evening the practical results in healing are publicly related. The service to mankind accomplished by the lectures is so important that a by-law in the Manual requires the churches not to neglect their part in it. Under the heading "Annual Lectures," this direction is given: "The Mother Church and the branch churches shall call on the Board of Lectureship annually for one or more lectures." There are many churches which have from the first made full use of their privileges in this respect, and while it was not done to gain advantage or to enlarge membership, the result has been the increase which God gives, coming in such manifestations as fair dealing from the press, kindliness from the community at large, opportunity for healing, and following that, of course, accession of adherents and members. Wherever a church fails to be interested in this public work there must be some misconception or else personal view. The expense involved is usually met spontaneously where members are interested, and as an item coming once or twice in the days of a year should be accounted no burden.

There may exist a difference of opinion as to the length of time required to prepare for and advertise a lecture. A long-continued announcement is not necessary. There is a certain verve and satisfaction in quick work, which is possible where unity prevails. One largely attended lecture which was in all ways a success, was mainly arranged for in a couple of days. The lecturer telegraphed on Friday that he could lecture the following Tuesday. The hall was secured, advertising done, invitations sent out, and other preparations made in good order, and a splendid audience assembled. No doubt the unseen welcome of love was given in this case; but that may always be given, and visitors made to feel happy and peaceful, they know not why. Where advertisement is prolonged into weeks, it is often found that engagements have risen, been found, or made, for many whom their friends hoped to bring to the lecture and so to interest in Christian Science. The churches will naturally desire to co-operate with and help the lecturers in their work. Compliance with the request of the circular sent out by the Board of Lectureship is therefore important. This circular is sent to the church clerk, the officer through whom, as the Manual directs, the call of the church to a lecturer is to be transmitted. Should a clerk preserve this so carefully that lecture committees do not know about it, or fail to have access to its instructions, the purpose of the Board in preparing and sending it out is not realized. The following provisions are worthy of consideration by all the churches, since, while absolute spontaneity should prevail in the choice of a lecturer, it is necessary to have a business method for the work.

"In order to lessen the item of traveling expenses, it is often desirable for several churches in one part of the country to arrange to have lectures at about the same time, and thus obviate the necessity of making a special trip for each one. Two or more churches may, if it is desirable, give a joint lecture.

"After deciding to have a lecture, the church or society, through its clerk, should notify the lecturer chosen without delay, so that he may arrange his appointments, and as much as possible may conserve time and expense in going from one engagement to another. If such notification can be given the lecturer several months in advance, it will better enable him to arrange a tour according to the requirements of the field."

This method ought to be "twice blessed" in that for the churches it should lessen the amount paid for traveling expenses, and for the lecturer enable him to utilize his time so that days are not wasted in traveling back and forth, or weeks waiting in distant parts between appointments.

In vain does our own foresight strive. Danger comes from below, but deliverance only from on high. Temptations are without and within us. We should be lost, O Lord, without thee. To thee I raise my eyes, upon thee I rest my heart.—FENELON.

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The Lectures.

At Milwaukee, Wis.

Mr. Bicknell Young of Chicago, lectured under the auspices of First Church of Christ, Scientist, of Milwaukee, on Sunday afternoon, November 1, at the Davidson Theatre. The house was full to overflowing, and many were turned away. It was a most helpful lecture, and the close attention given by the large audience was a delight to witness. We find with each lecture an increase of interest shown by the public, and feel that this means of reaching the general public is a most helpful one. Mr. C. F. Wieland, who introduced the lecturer, spoke in part as follows:—

You will all admit the pleasure you feel in making known to your friends anything which has brought you joy and comfort. It is therefore our happiness to share with you some of the knowledge which has come to and blessed us.

It is not claimed for Christian Science that it is some strange or new theory, but that it is the simple and comprehensive truth taught by Jesus, with a new light, in the effulgence of which we are able to follow and understand his teachings in a more demonstrable and practical way, overcoming sin and sickness.—*Correspondence.*

At Detroit, Mich.

An interesting lecture on the merits of Christian Science was listened to yesterday afternoon [November 1] at the Detroit Opera House by an audience which overtaxed the capacity of the building. The lecturer was Rev. Arthur R. Vosburgh of Rochester, N. Y., and he was introduced to his audience by Attorney Frank T. Lodge, who spoke in terms of eulogy concerning the believers in this religion with whom he had come in contact in his private and professional life.—*The Detroit Tribune.*

The introductory remarks of Attorney Lodge were as follows:—

Ladies and Gentlemen:—It has been frequently remarked, on occasions of this character, that public lecturers under the auspices of Christian Science Churches are nearly always introduced by members of other denominations. In our own city, a very eloquent Roman Catholic, Judge Murphy; a clear, cogent preacher of the Unitarian Church, Rev. Reed Stewart; and our own inimitable Mayor, who is a prominent officer in the Protestant Episcopal communion, have officiated upon former occasions of this kind. To-day, I consider it a high privilege to be invited to join this brilliant galaxy of oratorical stars, and, as a member of the Methodist Episcopal Church, to introduce to you th gifted speaker, who is to address you.

I am glad to see this interchange of courtesies among the different denominations. I hail with joy the growing spirit of tolerance and brotherly feeling which it indicates. Among the few things which I still remember of my study of the classics, is the remark of Cicero, that there is a certain bond of kinship among all the sciences. Were he living to-day, he would probably add that that tie has extended to the different creeds as well.

Every day sees a deeper and broader appreciation of the Scotch bard's strain, "The rank is but the guinea's stamp; the man's the gowd for a' that." Men feel more strongly, every day, that each one can best appreciate his own spiritual needs; that there is no single, select, and exclusive pathway to the great heart of God, but that the avenues to His mercy and love are as many and various as the differing hearts and souls of mankind; that the chief thing is not the rank, nor the road, nor the brand of his creed, but whether one loyally and lovingly lives up to his full spiritual measure and honestly works out his task in life as he understands it. For this reason, men are, in a sense, throwing down the spite-fences of denominational exclusion, and are welcoming one another as guests in their worship, believing that the one thing is to love God, and hoping that they will both receive and communicate some light upon the great problems of the Soul.

My first experience with Christian Science was purely professional. It was my privilege to draft the necessary papers for the incorporation of this church,—to officiate at its legal birth. Since that time, I have, as an attorney, represented the church and several of its members in the legal difficulties, which are inseparable from our imperfect human state. We lawyers witness the seamy side of life rather than the perfect pattern. When our clients come to us, their passions are generally hot and their judgments warped by prejudice. I am glad, however, to say that, even in the fierce light of persecution and unjust criticism, these Christian Science clients of mine have borne themselves in such a calm, serene, and dignified manner as to win my high respect, not only for them, but also for the principles by which they profess to be actuated. To-day, I respect their creed for the "fruits of the spirit," which I have seen it bear.

The good book says, "By their fruits ye shall know them." Certainly, the meek and lowly lives of the early Christians contributed largely to the astonishing spread of Christianity in the first Christian centuries. It may be that like qualities of heart and soul are, in a measure, responsible for the wonderful growth of this new sect. From the little handful of devout believers who erected and dedicated the Mother Church edifice in Boston in 1895, they have increased in eight years, until they now have between six and seven hundred churches, and the Mother Church in Boston alone has a membership of twenty-eight thousand.

A part of their plan of work for the dissemination of information as to their peculiar beliefs is to send out lecturers from the central organization, who, from their original breadth and depth of view and the later deep draughts which they have drunk at the fountain of Christian Science inspiration, are qualified and authorized to impart truth and correct error among those who are interested in its teachings.

A member of this Board of Lecturers is Rev. Arthur R. Vosburgh, who graduated from the Presbyterian Theological Seminary, at Auburn, N. Y.; and for a time preached very acceptably to Presbyterian congregations. Becoming convinced of the truth of Christian Science teachings, he had enough strength of character to withdraw from his former church, and he has since been one of the prominent teachers, healers, and lecturers of this church.

I congratulate you, ladies and gentlemen, upon the privilege which is yours of listening to Dr. Vosburgh. I congratulate you, Dr. Vosburgh, upon your large and intelligent audience.

I now introduce Rev. Arthur R. Vosburgh of Rochester, N. Y.—*Correspondence.*

Lectures at Other Places.

Puyallup, Wash.—Judge Septimus J. Hanna, November 9

Aberdeen, Wash.—Judge Septimus J. Hanna, November 10.

Lawton, Okla.—Carol Norton, November 12.

Eugene, Ore.—Judge Septimus J. Hanna, November 16.

Burlington, Ia.—Bicknell Young, November 16.

Roseburg, Ore.—Judge Septimus J. Hanna, November 17.

Dubuque, Ia.—Carol Norton, November 20.

Mt. Vernon, N. Y.—Edward A. Kimball, November 20.

Fort Wayne, Ind.—Carol Norton, November 22.

Sylvania, O.,—Bicknell Young, November 22.

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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.

I HEREBY notify the public that scurrilous letters purporting to bear my signature—letters of evil intent—that I never wrote, never caused to be written, and never saw until they were given to me by the individuals to whom they were superscribed, are constantl being circulated. But those who know me, know that I never wrote them.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov. 13, 1903.

The Lectures.

THE large number of newspaper reports received at this office indicate that much more attention is being paid to the work of the Board of Lectureship, and that a greater number of lectures have been delivered during the present lecture year than ever before, but the article which we publish in this issue of the *Sentinel,* upon the request of the Board, shows that still greater care and forethought are required if the best results are to be obtained.

The number of persons who wish to know something about Christian Science, providing they can obtain authoritative information without much outlay of time or labor, is constantly on the increase, and to this class the lectures appeal with great force. That the lectures have removed much prejudice and misconception from popular thought is so apparent that there can be no question of their utility, and in no other department of our denominational work is there greater and more immediate return for the effort expended, unless it be in the healing of the sick.

Every social, political, and religious reform has been maligned and misrepresented, and it has been only through persistent and convincing elucidation of the truth that erroneous pre-judgment and self-satisfied indifference have been dispelled. Christian Science is no exception to this rule, and the need for a correct presentation of the subject appeals to all who are active in the work. This need has been well supplied by the Board of Lectureship to the extent that the branch churches have made use of this means of spreading the gospel of healing, but it cannot be said that the best has been accomplished until every church and society in the denomination has had its full quota of one or more lectures every year, as enjoined by the By-laws of the Mother Church.

The wisdom of our Leader in establishing this branch of our work has been proved time and again through the healing of some sick person who obtained his first understanding of Christian Science at one of these lectures, therefore no church of the denomination can afford to be remiss in availing itself of this means of bringing health and happiness to suffering humanity.

M.

Law Understood.

IT is very surprising that there are so few who fully recognize the power which attaches to a belief in law, whether this belief be based upon truth or upon error, and it is no less surprising that many things which have no foundation in the facts of existence are thoughtlessly taken for granted. Yet another fact is constantly overlooked; namely, that so long as error is believed, the truth, which is its opposite, is disbelieved or unknown, and whatever is generally believed comes in time to be regarded as law.

During the last half century much light has been thrown upon the subject of law, and thinkers are agreed that very erroneous opinions have been held,—that often an observed order, sequence, or customary happening in nature has had nothing to do with cause, rightly understood, and is no evidence of the operation of law in its true sense. At the same time, it has been admitted that law and order do exist, and what is more, that they must represent truth.

These admissions have doubtless been due in part to the wonderful discoveries along so many lines which could never have been made practical had not existing opinions about material law been discarded for more advanced theories; without these concessions we should have been indefinitely deprived of the wonderful inventions which mean so much to the present, and which promise even more for the future.

One of the clear-cut decisions of the last century was that which declared the universality and continuity of law; in other words, that law must be ever-operative. If, therefore, the moral and spiritual provisions of the law given by Moses had been obeyed, sin, disease, and death would no longer even seem to exist, and this would prove that they never had support or authority in law. Because of the prevalence and seeming reality of evil, Paul speaks of "the law of sin and death," and the beginner in Christian Science Mind-healing finds that in diseases, certain results usually but not invariably seem to follow certain conditions, and that these phenomena are supposed to be due to the existence of law. The practitioner is at no disadvantage, however, if he studies our text-book faithfully and intelligently, for he learns therefrom that neither sin nor disease is a manifestation of Principle, and that every expression of law is harmonious; hence the truth of Paul's grand statement: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

In attempting to convince mortal mind of its errors, it may be pointed out by way of illustration that a number of years ago it was firmly believed that vaccination once submitted to was an effectual and permanent preventive of small-pox. This belief in a law which in reality was nonexistent satisfied the sense for a time, but it could not continue to do so, for it was merely one error taking the place of another, and the demand for repeated submissions to this taskmaster's scourge brought inevitable discontent and rebellion, even among its former votaries. The requirement of Truth with respect to every falsity is always, "Give place."

When divine law is understood it is found to be self-fulfilling, and it meets every need of man's wonderful and complex nature.

The divine law of justice is summarized in these words: "Whatsoever a man soweth, that shall he also reap," and our Leader says, "No possible injustice lurks in this mandate, and no human misjudgment can pervert it" (Miscellaneous Writings, p. 66). All human attempts at the making or enforcing of law are but feeble efforts toward the fulfilment of this divine proclamation.

Christian Science teaches us how to distinguish between mere human belief and law. The one is false and is a constant menace to freedom and growth, the other is true and is a perpetual support and inspiration. Well may we pray, "Give me understanding and I will keep thy law."

K.

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An Afterthought.

SITTING by the yet glowing embers of our Thanksgiving fire, we are led to muse upon the real significance of the day, and to wonder what lasting appeal it may have left with us.

It is a very simple thing to say, Thank you, and involuntary conformity to the expectations of good breeding may be easily acquired, but to be truly grateful to those who have brought us blessings means much,—it is to be dominated by an impelling sense, an attitude of mind, the presence of which is not always indicated by the expressions of conventional courtesy. Beneath all surface phenomena there must exist that recognition of indebtedness, that alert desire to please and honor which companions with the spirit of loyalty, and prompts us ever to be and to do for those who have become our benefactors.

No adequate Thanksgiving for life's best possessions can find expression within the limitations of a single occasion. It is too ample and consuming an experience, as every true man has come to know. And this is most true of the gratitude which fittingly recognizes human indebtedness to God, of which, as Christian Scientists, ours is chief.

When one's obligation is seen to be overwhelming, and his worthiness but meagre, self-respect alone would impel him to an expression of appreciation which must blossom out in every season and every experience of the year.

Blessed as are we in the possession of the demonstrable truths of Christian Science, it becomes us, above all others, to show our gratitude in lives of such unselfishness, purity, and sincerity as will present to the world the radiant outline of a truly consistent Christian character. And here we do well to recall the pertinent and suggestive words in which our Leader has reminded us that "we cannot conceal the ingratitude of barren lives. . . . To keep the commandments of our Master and follow his example is our proper debt to him, and the only worthy evidence of our gratitude for all he has done" (Science and Health, p. 4). This supplies us a test of the real value of our frequent declarations that we are "so thankful." If during the past year we have kept the commandments; if we have been humble, loving, chaste, and true; if we have been loyal to God, to our brother, and to our Cause,—then surely our lives have not proved barren and we have indeed evidenced a sincere gratitude for all the good which has come to us.

The law is inexorable which declares that a truly thankful life bringeth forth good fruit, but an ungrateful heart is a barren waste; and our Lord's condemnation of those who say "and do not," must fall on us if, having openly witnessed to the discovery and demonstrable presence of the Christ-truth which saves unto the uttermost, we fail to meet the legitimate expectations which our testimony has awakened; and to fulfil those expectations certainly demands of each of us a life whose constant gratitude is expressed in such love, humility, honesty, and good sense as will make us exemplary and helpful to all, and our communion an asylum for hungry, longing hearts the wide world over.

To assert the inferiority, the possible subjection, of the powers of evil certainly imposes upon Christian profession the obligation of an earnest and continuous endeavor to make that proposition good; but to assert the demonstrable nothingness of error as do we, leaves us without excuse if its disharmony appear in any form or degree in our churches, our homes, or our hearts.

Every Christian Scientist would delight to gladden the heart of our Leader, and we can no more surely achieve this end than by inscribing our Thanksgiving in a record of wholesome, consistent Christian living which shall exalt and sweeten every day of the coming year. W.

Counterfeit Letters.

I LEARN that letters have been received by persons, purporting to bear my signature, making complaint against them; one of those declares I had consulted a lawyer for Mrs. Eddy on what I complained of. I never had consulted a lawyer relative to the subject named. I never wrote those letters nor knew anything about them until said parties sent one of those counterfeit letters for me to examine. CALVIN A. FRYE.

Pleasant View, Concord, N. H., Nov. 13, 1903.

The report of the Library Committee of the Christian Science churches of Philadelphia, which appears on another page, is deeply interesting, and furnishes a useful hint as to the value of systematic work in placing our literature where it will accomplish large results with a modest outlay of time and money. The method employed will enable many needy ones to find the blessings of truth, and will leave sincere inquirers without the excuse of ignorance as to what Christian Science teaches.

A Letter to our Leader.

St. Louis, November 23, 1903.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—You will be pleased to know that our church edifice erected and dedicated in 1895,—under the title First Church of Christ, Scientist,—which provided seating capacity for about four hundred and fifty persons, has long since failed to meet the needs of our enlarged attendance.

We are now erecting a larger structure with seating capacity for twelve hundred persons, which we expect to have completed by the opening of the World's Fair, May 1, 1904. This new edifice will cost, when completed, between $130,000 and $140,000, including the lot. It is located on King's Highway Boulevard and Westminster Place, fronting two hundred feet on the latter and one hundred and seventy-five feet on the former, which is the leading Boulevard of our city. It will be a dignified, convenient structure, with Sunday School and other accommodations suitable to our needs.

The corner-stone of this building was laid on the morning of the 19th inst., at eight o'clock, in complete accord with the rule in the Manual governing such occasions.

This forward step in our movement furnishing evidence of increased interest in our Cause and also of the loving devotion of our people, will, we are sure, afford you comfort and encouragement.

It would rejoice our hearts to have you with us at the dedication services, giving you also an opportunity to visit our World's Fair, which would be an additional pleasing incident of your trip. With hearts full of love, we remain, very sincerely,

THE BOARD OF TRUSTEES.
LOUIS HELM, *Clerk.*

Semi-annual Lecture of the Mother Church.

THE semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Edward A. Kimball, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Massachusetts and Huntington Avenues, Tuesday evening, December 8, 1903, at eight o'clock. The lecture is free and the public will be cordially welcomed.

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Regarding Individual Rights.

WHILE Christian Scientists cheerfully grant their neighbors the privilege which they claim for themselves,—their own choice of religion and medicine,—they would not be inclined to lend any special support to any practice which is not demonstrably efficacious.

They do not discard material remedies merely to be fanatically true to a religious belief, but because they have proved by actual experience that in so doing they are choosing the better way, not only for the adult but for the child. In this connection, however, it should be stated that they sometimes sacrifice personal liberties in deference to popular opinion and the fears and apprehensions of their neighbors.

While some might look upon the withholding of medicine from a child as neglect, a Christian Scientist would regard the administration of medicine as a detriment to the child, provided it had access to the treatment of a proficient Christian Scientist; and while the critic points to a child that has died under Christian Science treatment, the Scientist has in mind many children whose lives have been saved through the Science after medical practice had proved futile.

A mother, whose own life and the lives of two of whose children have been saved through Christian Science, while three of her little ones have died under medical treatment, has overwhelming testimony that Christian Science is the more reliable remedy, notwithstanding that one child has died under its administration.

It should be understood that when a Christian Scientist withholds medicine, he is giving something better in its place.

It should also be borne in mind that the Christian Scientist, having had experience first with medical practice and last with this Science, is better capable of judging as to the wisdom of his choice than those who have depended exclusively upon medicine and who have not had experience with Christian Science.

A parent is the natural guardian of his child, and a Christian Scientist parent is not excepted. To him belongs the privilege of choosing a remedy for the ills of his child. It would be quite as unjust for the state to force Christian Scientist parents to administer medicine to their children as it would be to force parents who believe in the use of medicine to administer Christian Science treatment to their children. In either case, the action should not be governed by popular opinion nor by prejudice, but should be decided on the actual merits of the proposed remedy.

Justice would demand that if a parent proposes treatment for his child which is not in harmony with his neighbor's sense of a proper remedy, and if the neighbor therefore proposes to interfere in behalf of the child, his first task should be to establish, by a thorough investigation, the merits or demerits of the remedy in question.

It seems to us that every system of healing should stand upon its own merits and not be at the mercy of mere opinion. If it can be shown that the peculiar condition of the patient, his environment, and the means at hand for the maintenance or restoration of health, are such that he is equally as well or better provided for without medicine, this should be regarded as a lawful excuse for the non-use of medicine. Evidently the law was not made in the interest of any specific therapeutical system, but solely to guard against neglect.

ALFRED FARLOW.
Boston Times.

It is of no avail to assert your own purity, even were true purity possible in isolation. Whensoever you see corruption by your side, and do not strive against it, you betray your duty. It is of no avail that you worship Truth; if you see your brother men ruled by error in some other portion of the earth, our common mother, and you do not both desire and endeavor, as far as lies in your power, to overcome that error, you betray you duty.—MAZZINI.

Testimonies of Healing.

In 1898, my eyes were healed of astigmatism and farsightedness in one treatment.

On account of general weakness it had been impossible for good oculists to do anything to help them, but in a few hours after the one treatment in Christian Science my eyes were perfectly normal and I was able to use them right along.

With this healing my thought was naturally turned to Christian Science, which I studied with eagerness, striving to understand the Principle of my healing. A year or two later I came to the city, and my one desire was to have class instruction and the privilege of the Christian Science services, which I had never had before. In order to do this, it was necessary for me to support myself while there.

Words cannot express the dread which I had of doing anything for strangers in my weak, inexperienced condition; for while my eyes were perfectly healed, from the start, my general health was more slowly gained, and at the time I commenced sewing by the day, I hadn't even been accustomed to sitting up all day, and had received very little special training in this work. I was not used to doing any sort of work, and this was the one kind the doctor had said I never could do.

I have not lost a day in four years on account of sickness. My wages have been increased four times, and in three years I have not been unemployed a single day, while my health is better now than when I commenced working. All that has been done has been accomplished by steady, daily work in Christian Science, by habitually realizing the presence of the one intelligence and denying every erroneous thought that presented itself.

Through many failures and triumphs I have proven the promise, "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."

This demonstration of the power of Truth brings to mind the words of our Leader: "The true theory of the universe, including man is not in material history, but in spiritual development" (Science and Health, p. 547).

EVA VRADENBURG, Minneapolis, Minn.

Gladly and joyfully do I testify to the healing of sickness in our family through the efficacy of Christian Science. Two years ago my brother was taken ill for the fourth time with neurasthenia. He was so ill that there seemed to be no hope of his recovery. He suffered from great mental depression, seemed to have lost his memory, and could not work, because of his desperate mental condition. The thought that he would have to give up his profession on account of inability to perform the required work, distressed him terribly. All remedies and cures which had been applied in the former attacks, and which had then given him relief, had now no effect upon him. The physician who examined my brother, comforted him with the words: "Since you have lived through the first three attacks, you may live through the fourth."

He then sent him to a sanitarium in the Harz Mountains, and after having been there for four weeks, he returned home, but was no better. In this darkest hour of trouble I heard of Christian Science. I was very receptive of this wonderful teaching and tried to interest my brother in it. He would at first have nothing to do with it, and rejected it with the words: "It is impossible for me to believe in such humbug."

Later, with the help of the dear friends through whom I heard of Christian Science, we were able to induce him at least to listen to us. This first step was soon followed by the second. My brother took treatments and the result

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. was wonderful. After three treatments he was a changed man, and after three weeks he was perfectly well and has remained so.

We feel very grateful for Christian Science and its Discoverer, and to our practitioner.

M. J., Berlin, Germany.

For over twenty years Christian Science has been the only physician in our family. We have brought up children from the age of four and six years to be men and women, without ever taking medicines or having a doctor. Although the claims of measles, mumps, diphtheria, and scarlet fever were manifested at times, the children were never in bed for a week on account of them, and now, if they are thrown in contact with people who fear disease, they realize that they are living in another atmosphere altogether.

Having proved Christian Science so many years and in all kinds of ways, I am more and more convinced of the truth of it. I know by experience how important is the knowledge of the true way to open the understanding of the hungry.

I greatly appreciate and am very thankful for the new Concordance.—M. E. W., Chicago, Ill.

I have been benefited spiritually, and sickness has been overcome for myself and children through Christian Science. We have "Science and Health with Key to the Scriptures," and take the *Sentinel* and *Journal*. We feel that we could not do without them. It is three years since the light came to me, and now I can trust in God alone, for He is all in all.

My husband and I are the only Scientists in this little town, but a brother and a sister who are Scientists living a few miles away, come to us in time of trouble.

May God's blessings be with our dear Leader.

TENNIE HODGES, Ledbetter, Tex.

It is seldom that we are willing to testify that we have been healed of sin. Physical ailments are of such a nature that we have not the same objection to speaking of them as belonging to our former selves, as we have to acknowledging that we have been steeped in sin.

As I recall the years that have passed from the time of early manhood until some eight years ago when I came to Christian Science, I cannot view any of these years without a sense of shame, and even of something stronger. I lived entirely for myself and do not think that at any time I ever gave another a real helping hand. My time was chiefly taken up in looking for what the world calls pleasure, but I can now see how little real pleasure was found. Until ten years ago I was a hard drinker, having grown up in a community where, as young men, we believed that the one who could drink the most without losing caste was the most manly. For a long time I kept in that condition and remained in that belief. Then came a time when I commenced to lose my self-respect, and gradually also that of others. Years went by and that self-respect was not regained, but many things transpired in my life which tended to lessen rather than to strengthen it. At this juncture it was found necessary to give up the liquor habit or entirely succumb to it. This was two years prior to my coming to Christian Science.

The habit was dropped but the desire for intoxicants was not destroyed, and it was not until I came into some slight understanding of Christian Science, gained through that wonderful book, "Science and Health with Key to the Scriptures" written by Mrs. Eddy, that I ceased to have this craving for strong drink, at which time the desire was completely destroyed.

With the understanding of God as revealed to us by Mrs. Eddy, I have been enabled to overcome many evils in my consciousness. I am learning to love my neighbor; I am ceasing to hate, ceasing to hold malicious thoughts against others, learning not to criticise or condemn.

It is possible that some may say they do not yet see the perfect man; but while deploring what shortcomings there may be, I may state that I have had so much of sin overcome that those who knew me prior to my gleaning some knowledge of Christian Science, will say that the present man they hardly know when viewed in the light of his past.

As before stated, it is not an easy task to bring the past in its worst light into open relief, and it would not serve the end desired, were it not for the thorough reformation realized. I see now in my mind's eye a happy mother who formerly lamented the many shortcomings of her son; I see friends who give respect where they formerly condemned, and I know with this slight overcoming as an actuality, that the high ideal of Christian Science, toward which we are all working, is not impossible; that the kingdom of God is within man if he will but realize it here and now.

Should it, then, be a matter of surprise or wonder that those of us who have felt this healing power are joyously grateful to her who has made such reformation possible? Rather, would we not be ingrates of the worst order if the acknowledgment were not made, and our grateful thanks tendered to her who has so faithfully striven to give to the world this wonderful revelation—this antidote for sin.

J. P. J., Chicago, Ill.

I feel that I can no longer delay sending my grateful testimony to the Field. I first heard of Christian Science four years ago, and became very much interested in seeing the work done for others, but did not at that time think it was what I needed, although I knew I was very far from being a happy woman. I did not then think that my prayer for light was to be answered by Christian Science. I seemed to be drifting on a wide ocean of human hopes and fears, subject often to seasons of discouragement and gloom, and this mental depression was thought to be due to physical ills.

Some three years prior to my first knowledge of Christian Science, an inner abnormal growth made its appearance. I was told by the physician whom I consulted that nothing but the knife would remove this growth, and I was advised to go to a hospital and submit to an operation. I realize now that I was being led by divine Mind, and instead of accepting the advice, I decided to go to a Christian Science practitioner and ask if I could be healed. The answer was: "Yes, there is nothing impossible to God." This inspired me with confidence, and I immediately asked for and received treatments.

In ten days I was not only healed of this growth, but other chronic troubles that had been with me for twelve years, also disappeared. A diseased condition of the right lung, caused by a severe attack of pleural-pneumonia fifteen years ago, has also yielded to the power of Truth as understood and demonstrated in Christian Science. I never expected to regain the use of the lung, as my right side was sunken and the right shoulder was an inch lower than the other. A month after taking treatment I discarded the pad I had been wearing on the shoulder, and I can now breathe freely and am nearly straight. Better than all, I know God is able to make me "every whit whole." "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Shortly after being healed I had the privilege of class instruction, and am now a member of the Mother Church and a branch Church.

My heart overflows with gratitude to our heavenly Father for the life-work of Mrs. Eddy, and for the efforts of all who are working so faithfully to lighten the burdens

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of humanity, and to make it easier for all to know Him, whom to know aright is life eternal.

MRS. LILLIAN MCMORRIS, Portland, Ore.

I am young in Science but I should nevertheless like to give my impression of Science and Health gathered in a three years' study, in the hope that it may help some other student.

What a book! To human view a volume to be read, to be studied perhaps, and then like any other so-called scientific book to be laid aside. But what do we find on closer inspection? We read it once, twice, thrice, and each time it is found to be a fresh volume, instinct with intelligence; and sentences which we have read and re-read, wear ever a fresher aspect. God be praised for the gift of this healing book.

I suppose we all study it in a different way, and perhaps each way is the right way. In my experience, to get the utmost benefit we should not only read the passages in the Lesson-Sermon, but we should also read the book consecutively, page by page and day by day. Let us fill ourselves with the glad tidings till with "full quiver" we need not be ashamed when we speak with our enemy in the gate.

"I have yet many things to say unto you, but ye cannot bear them now." O doubters who halt and start at the clear evidence of Truth! were these things never to be said, were we never to be able to bear them, or can we bear them now, and are they being said now?

Our hearts go out in deepest gratitude to our beloved Leader, who has borne so many things for Truth's sake. Who shall say what her trials have been? We can only estimate them through our own little trials in working for the same Cause. One gentle, loving woman braving alone the opinions of the world; then, Love triumphant, and the arm of the Lord revealed.

W. E. FELLS (Major), South Dene, Eng.

I first heard of Christian Science while in Colorado seeking health. I was then a victim of nervous prostration. After having employed a physician for some weeks without receiving any benefit, I was induced to try Christian Science. I took treatments very reluctantly, for I had no faith in them, but I was healed with only one week's treatment. I was exceedingly happy, for I never expected to be sick again, nor did I understand that there would be anything for me to do but sail along on "flowery beds of ease." I purchased the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it, but not understandingly.

Soon after returning home the old condition seemed to return with renewed force. I did not know of any Scientists in the city at that time, so, after struggling on alone, I became discouraged and again resorted to *materia medica*. After turning away from Truth I seemed like a wave of the sea,—tossed to and fro without peace or rest. I was sick, unhappy, discouraged, and felt as though I had no God. I laid Science and Health aside and tried to forget it. This was no easy task, for the still small voice of Truth followed and called me back. I did not heed it but wandered in the wilderness of doubt and fear for nearly six long, weary years, turning from one remedy to another. This mental condition produced a very severe heart trouble, which grew worse from day to day. I fully realized that unless relief came speedily my earthly sojourn would be of short duration. The passage of Scripture, "Choose you this day whom ye will serve," was constantly in my thought, until I finally decided to turn again to God for help. I fled to Truth as a tired child to its mother's arms. After receiving a very few treatments I was entirely healed of the ailment and a spiritual uplifting came with the healing which cast out all fear and doubt. Other ills did not yield so readily, and many times discouragement tried to creep into my thought. I scanned *The Christian Science Journal* for a case of slow healing and I finally found one, and it was a source of encouragement to me. I had often wondered why all error did not yield readily. I am thankful now that the healing was slow, for in the waiting I learned more of God. Shortly after my healing my husband was instantaneously healed of a stomach trouble which had baffled the skill of physicians.

Having received so many blessings, the desire came to know more of this wonderful Science. I received class instruction, and soon after joined the Church, and to-day am glad to help others in the "passage from sense to Soul" (Science and Health, p. 566).

Health and harmony reign in our home, and my gratitude to God and to Mrs. Eddy for revealing this truth which frees us from the bondage of sickness and sin, knows no bounds.—L. A. J., Sioux City, Ia.

My attention was called to Christian Science about five years ago at a time that was ripe for me to investigate, for I had tried all material remedies,—doctors, climate, electricity, and baths,—without any satisfaction.

For two years I had to quit active business on account of my illness. The doctors pronounced my difficulty to be inaction of the brain. I was also constantly troubled with stomach, bowel, and kidney trouble. I was unable to control my mental faculties, hence could not reason well or assume any sort of responsibility. This made me very sensitive, and I suffered from my own thought by thinking that my friends and relatives were noticing my condition. I feel a great appreciation for the kindness shown by the physicians who treated me, but it was not until I received Christian Science treatment that I was relieved.

My healing was not quick, but in four or five weeks I was so much helped that it was sufficient proof that the rest could be overcome.

To-day I am able to do whatever comes to me to do for God, and it is in this way I am endeavoring to show my gratitude to our Leader for this wonderful truth. I am striving to be more loving and to have that Mind which was in Christ Jesus.

I was of the Jewish faith before taking up Christian Science, in which I find great comfort and peace as a religion. It was not hard for me to accept the teachings of Christian Science, because they correct the wrong sense which the Jewish people have of Jesus and his teachings, and especially their sense of his personality.

I will not close without expressing my gratitude to my helper for her patient and loving work, and also to the many Scientists who interested themselves in my welfare.

SAMUEL KAUFMAN, Fort Smith, Ark.

I have long wished to express my gratitude for the help received from our periodicals, and recent blesings lead me to express my thankfulness. Many times their message has exactly supplied my need.

I am more than grateful to our Leader, who has demonstrated over the trials and struggles before us, and when I think of her, it gives me new courage for greater effort. I think sometimes we are apt to forget how great are our blessings.

Truth has worked slowly but surely in our sense; there have been seeming trials and failures, but we have triumphs if we are obedient. Recently, in thinking of our blessings, it came to me that our whole family has been freed from the belief of inherited consumption, healed from the fear of it, also from typhoid fever and pneumonia in their worst form; in fact, our benefits have been greater than we

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have realized. Truth has given me all the happiness I have.—Miss Emily Harmon, Ellisgrove, Ill.

Some years ago, when I first knew of Christian Science, my little daughter, then about four years of age, after having been put to bed in the evening would say her prayers and I would sit down beside the bed and listen, then turn down the light and leave the room. One evening (we were then visiting at her grandmother's), just as she was about to say her prayer, she looked up at me, her little face full of fear and trouble and her voice tremulous with emotion, and said, "Papa, will I have to die when I get to be an old lady?" This came so suddenly upon me, for there had been no intimation of any mental disturbance till that moment, that I hardly knew what to say, so to gain time to think up an explanation that would quiet her fears, I said no, and then I said, "I will say your prayer for you to-night," so I repeated the little prayer:—

Now I lay me down to sleep,
I know that God His child will keep,
I know that He my Life is nigh,
I live in Him, I cannot die.

I repeated it absent-mindedly, not knowing that the little verse contained the explanation. As I said the last line her face became radiant with joy. She had caught the spiritual meaning and was satisfied,—all fear was gone.

When we first come into Christian Science it seems as though we have to give up a good deal, but later on it begins to dawn upon us that all we are called upon to give up are the things that stand in the way of our happiness. When we realize this we then say with all our heart, "Thy will be done." We then watch out for the hour of temptation, knowing that if we stand firm we shall have taken another step out of bondage into the promised land of freedom, and what beacon lights on the way are those exhibitions of yalty to Truth. It thrills us through and through as we realize the nothingness of what we gave up, and not until we give it up, can we see the nothingness of it, which shows that the so-called cross must be taken up before we can wear the crown. We have had many proofs of the power of Truth in the destruction of disease, and I am very grateful for the transformation from sin to holiness which is daily being accomplished by the study of our Christian Science literature.

C. G. Ladau, Brookline, Mass.

With a grateful heart I write of the following experiences which have come to me through Christian Science, hoping that this may cast a ray of light into some poor hopeless heart.

From childhood I had been rather frail, and was accustomed to be very careful in regard to my health. In my twentieth year irregularities of digestion appeared which resulted in serious stomach and bowel complaint. Several specialists were called; several times I went to a clinic which was supervised by a noted authority, remaining there for months at a time. I was only partially relieved of my suffering, and I seemed to be merely vegetating. The physicians agreed that I could never expect to be entirely healed, for the disease had assumed such control that it had become chronic. The pain was unbearable, the cramps in my stomach and bowels manifested themselves more and more, and several times I lost consciousness. This condition lasted for seven years. I tried all that medical aid could afford us, but in vain. My fear of increasing pain and trouble pursued me day and night.

At length I went to Switzerland for my health, and there I heard of the blessings which Christian Science brings, yet I had very little confidence, and with a degree of suspicion I listened to the Scientists' explanations. They gave me their literature to read and I soon saw that many sufferers had been blessed with healing. I approached the subject with less prejudice. I tested it, considered, studied, hoped, believed, until, after a few weeks, knowledge of Truth began to destroy the entangled roots of error. Hope began to dawn, different and even joyful thoughts came to my consciousness and revived me, and after three months' treatment and study, I was free from all my ills,—not a single trouble clouded my life.

I have learned that if we are at one with our Creator, are faithful and true, then no error can obstruct our path in life.

Several years have passed since my healing. I have never had any relapse, and hope to grow spiritually and ever keep the truth as a safeguard before the door to shut out error.

I wish to express my never-ending gratitude to God and to our noble Leader, who so patiently leads poor humanity out of darkness into light.

My family has received many blessings through Christian Science. My dear husband was healed of lung trouble and my little daughter, who had for a long time tried in vain to be cured of spinal disorder through practising many wearying physical exercises, was also in a short time healed through Christian Science.

H. L., Stuttgart, Wurttemberg, Germany.

Our youngest child was very feeble after his birth and many people doubted if he would live. One physician said that he suffered from rickets. When the child was a year old, he could sit up only a few moments at a time, if he was propped up on pillows. Some people prophesied that the child would not walk until he was three and a half years old, and others said he would remain mentally dull.

We heard of Christian Science six years ago, long before it was practised in Zurich, and I had gained such confidence in this new teaching that I was reluctant to employ material remedies for the healing of the child, although I was undoubtedly looked upon as one of the most indifferent of mothers. As soon as the opportunity was given us here I turned to Christian Science treatment for the child. He was then one year old. From the first week he became more lively and I noticed his awakening from week to week; his appetite came and the signs of the malady quickly disappeared. In five weeks he was healed. When he was two years old he walked alone and erect. At the present time, he is four and a half years old and stronger and taller than most children of his age. Mentally he is quite normal and daily I listen to the surprised remarks of people, when they notice the growth of the child.

We feel very grateful to God for His help.

Frau Anna Keller, Leemann, Zurich, Switzerland.

The American Constitution is really the oldest political document of its kind in the world. All the great races contributed to its adjustments of local and general power, its protection of individual rights, its breadth, its sanity. Greece, Rome, France, Holland, and England furnished the framers with rich capital of political wisdom. The Constitution is the capitalized experience of the world to the very date of its framing. We are the youngest of nations, but we are the oldest of peoples.

Hamilton W. Mabie.

It is not the vessel that is important, but the wine we pour into it: not the form, but the idea which animates and transcends that form.—D'Alviella.

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From Our Exchanges.

Let preachers reflect upon the social problems that absorb the attention of the rich and the poor to-day,—upon the rights and duties everywhere under discussion. Then let them ask themselves whether they preach the gospel of Christ so that men realize its practical application to the present-day needs. Let them meditate upon the business and political methods and ideals of men who sit in the pews. Perhaps they will discover how complete is the divorcement between the ethics of Christ and the ethics of daily life. Perhaps they will discover how little respect the world has for Christianity that becomes worldly, commercial, selfish; that does not look upon the face of the crucified Christ nor preach a vigorous and vital doctrine of sacrifice and service. Let us ask ourselves, as ministers of Christ, whether we are ourselves ready to suffer for Christ's sake and to risk place and preferment for the sake of preaching an unwelcome gospel to a church threatened by commercialism, luxury, selfishness, and formalism. ALFRED W. WISHART.

The Standard.

Of course undue weight must not be attached to subjective impressions, but there is no fanaticism in seeing in the widespread realization of a spiritual need some evidence that God is intending to satisfy it.

Parallel with this desire on the part of good men we have a strong impression that seldom in recent years has there been among the masses of intelligent people a deeper and more pervasive unrest and dissatisfaction with the physical interpretation of life. . . . The modern world is utterly weary of formulæ, however venerable. It has no welcome for the type of man that stakes the character of Jesus upon one alternative of a disputed interpretation of an Old Testament incident. But a man of gifts who could preach the real Gospel, and appeal directly to the spiritual nature of the people of to-day, might easily kindle a flame that would envelope the whole land. In a general way, these indications seems to point to the coming of the long desired revival.—*The Watchman.*

That which hinders the progress of the church is not antagonism but apathy, not doubt but indifference born of the justifiable suspicion that a church that devotes nine tenths of its energies to keeping itself alive and one tenth to serving and saving the world, is not so important a factor in the work of world-redemption as it would have us believe. Oh brethren! that our churches might perform the supreme act of faith and seek first, not the penny contributions of its children, but the kingdom of God and his righteouness, and trust the Father to add "all these things." When the church ceases to be a mite society and becomes a might society, and gives itself in the spirit of Christ to the work of Christ, it will not languish, for God will see that it has friends. REV. CARL F. HENRY.

The Universalist Leader.

A hungry person is no more saved from starvation by accepting the scientific man's teachings about the chemistry of bread, and the working of the yeast in the unbaked loaf, than a man becomes a Christian by subscribing to a certain creed. No traveler gets across a bridge by accepting the architect's statements as to its strength and soundness and reliability; and yet the architect's creed is not to be depised. The point to be seized upon is, that it is not relation to a system that makes a man a Christian, but relation to the Saviour. REV. ROBERT F. COYLE.

The Homiletic Review.

A revival of evangelical religion is needed, urgently needed, in this country. Of that there can be no doubt. It is almost universally conceded that piety is at a low ebb. Religious declension is wide-spread. The churches are apathetic. Worldliness is prevalent, devotion to Christian ideals and Christian service feeble and inert. This is a dark picture; but is it not, broadly viewed, a true one?

The Examiner.

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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 estimated postal expenditure for both city and rural free delivery service in the United States during the fiscal year beginning July 1 next, will aggregate about $47,000,000. There were 15,069 appointments of postmasters during the year ending June 30, last, and the removals of postmasters for cause show a decrease. There were 4,462 post offices discontinued, of which 2,163 resulted from the extension of rural free delivery; the salaries of the postmasters of the latter offices aggregating $121,332. During the year postmasters were dropped from the rolls as follows: Resignations—Presidential, 67; fourth-class, 8,277. Removals—Presidential, 401; fourth-class, 1,386. Deaths—Presidential, 86; fourth-class, 713. On July 1, last, there were 74,169 post offices, of which 242 were first-class, 1,101 second-class, 3,690 third-class, and 69,130 fourth-class. City free delivery service was established during the year at ninety-nine post offices, making a total of 1,032 free delivery offices.

There are now in operation 19,398 rural free delivery routes. It is estimated that 3,260 additional routes can be established out of the appropriation now available by March 1, 1904. To maintain the service of these routes during the fiscal year from July 1, 1904, to June 30, 1905, will require $13,560,000.

The annual report of the director of the United States Mint Bureau shows that the coinage mints at Philadelphia, New Orleans, and San Francisco in operation during the year produced an output greater in the number of pieces than in any previous year, aggregating 205,872,482. The pressure for small domestic coins and for Philippine coins reduced the aggregate of gold coinage to $45,721,733, and the stock of gold bullion in the mints increased from $124,083,823 to $157,511,571. The net gain in the gold stock of the country during the year is estimated to have been $57,157,149. Of the silver bullion purchased for dollar coinage 33,218,712 fine ounces were on hand at the beginning of the year, and 17,502,938 at the close of the year. The total deposits of gold bullion at the various offices of the mint service during the year were of the value of $127,004,443.

The value of gold bars disposed of by the mint service during the year was $43,776,286, of which $22,559,854 was for export, and $21,216,432 for use in manufactures.

Professor Jeremiah W. Jenks of the Commisson of International Exchange, who is now in Tokio, reports that he has received the cordial support of the Japanese Government in the project for putting China on a gold standard. A recent communication to the State Department encloses an appeal from the Chambers of Commerce of Hong Kong, Shanghai, and Tien-Tsin for the favorable action of the Powers in aiding China to adopt a uniform currency as the first step towards a gold standard.

President Roosevelt has appointed a commission, which includes Commissioner William A. Richards of the general land office, Mr. F. H. Newell, chief engineer of the United States reclamation land service, and Professor Gifford Pinchot, to consider in detail all the land laws of the United States and determine what ground there is for the wide divergence of opinion concerning the repeal of the present laws and the need of prompt consideration by the Government of the questions involved.

The Panama Canal Treaty drawn and signed by Messrs. Hay and Bunau-Varilla, has been ratified by the Panama Junta at Panama and dispatched to the United States. The signing was made the occasion of a great jollification. The special gold pen used to sign the document was presented to Consul-General Gudger with appropriate ceremony.

Sir Henry Mortimer Durand, the successor of Sir Michael Henry Herbert as the ambassador of Great Britain to the United States, was received formally by President Roosevelt at the White House on the 2d inst. Ambassador Durand presented his credentials, and was received with great cordiality.

Conflicting reports concerning the Eastern question are being received. It is generally believed, however, that Japan and Russia are gradually reaching an understanding concerning matters connected with the Russian occupation of Manchuria and the opening of her ports in Korea.

The Commissioner of Internal Revenue in his annual report to the Secretary of the Treasury, shows that the receipts of his bureau for the fiscal year were $230,740,925 at a cost of 2.07 per cent for collection.

The United States has refused to recognize the provisional government of San Domingo, set up by the insurgents, until it guarantees to observe all engagements entered into previously by former governments.

Foreign.

The Cuban House of Representatives has passed the Senate bill for the creation of legations at Berlin and Rome. These legations will be under the charge of secretaries, who will receive their instructions from the ministers at London and Paris, respectively. The bill authorizes the establishment of a number of European consulates.

A despatch from Constantinople says that the Governments of Austria and Russia have not yet acknowledged the reply of the Porte to their joint note concerning the Macedonian reforms, and that unless the reform scheme is accepted unconditionally they will address an ultimatum to the Sultan.

The Philippine Commission has passed an act to maintain the equality of gold and silver pesos by creating a reserve fund from the receipts of the sales of certificates of deposit and seignorage on the coinage.

Americans who reside on the Isle of Pines or have money invested there are protesting against the cession of the island by treaty to Cuba in return for the guarantee of coaling stations there.

Industrial and Commercial.

The Census Bureau last week issued a report on the quantity of cotton ginned from the growth of 1903 up to and including November 14, showing total commercial bales of 7,070,437. Of these, 6,519,332 were square bales, 510,550 were round bales, and 40,555 Sea Island crop bales. There were 29,506 ginneries operated this season up to and including November 14. The cotton ginned in 1902, as reported by the Census Bureau was 5,925,872 commercial bales up to October 18, and 9,311,835 commercial bales up to December 13.

The total exports of manufactures in October, as shown by the reports of the Department of Commerce and Labor, through its Bureau of Statistics, amount to $37,558,675. This is a larger export than in any preceding October, except that of 1900, when the total was about $100,000 above that of October, 1903. The increase over October, 1902, is about $1,500,000; over October, 1901, $3,000,000, and is more than double the total for October, 1893. Imports show a slight decrease compared with October, 1902.

The last of the fifty-four vessels comprising the Alaskan salmon fleet, carrying an enormous cargo of 87,000 cases of salmon, the record shipload for the season, has just arrived at San Francisco from Loring, Alaska. This brings the receipts of the port for the season to 211,751 cases and 21,329 barrels of salmon. This only includes direct shipments by sea.

A cable to the New York *Sun* from Calcutta says that a rich copper mine has been discovered in the Garhwal district of the Himalayas. A company is being formed in Calcutta to develop the mine. Seventeen American mining engineers are prospecting in the Himalayas.

The production of beet-sugar in 1902 in Colorado was about 80,000,000 pounds, being exceeded only by California and Michigan. This amount is about twice the consumption of sugar in the State. The production this year is estimated at 110,000,000 pounds.

The annual report of the Boston Elevated Railroad to the Railroad Commissioners of Massachusetts shows an increase over the previous year of 11,000,000 in the number of passengers carried.

General.

"Science moves in circles, and it appears that we have arrived at one of the stages which was reached by the old alchemists in their search for the philosopher's stone which would transmute the baser metals into gold," says the *Boston Transcript*. "To be sure, we show a more scientific reason for the faith that is in us, but scientists today are inclining to the conviction that there is a primal form of matter which may be converted into the forms which we know as elements. The discovery of radium upset many preconceived theories: the discovery that radium is transformed into helium by some mysterious process without the addition of other elements, is likely to work a still greater change in the hypotheses of chemistry. The idea that the various elements are interchangeable to some degree is not new, or rather the revival of that ancient idea was set forth by men of science some years ago. The mathematical relation between the atomic weights of elements suggests the operation of a universal law not yet fully understood."

The great unfenced cattle ranges throughout the middle West and Northwest of the United States are everywhere passing, and smaller fenced and watered pastures are replacing them as being more profitable. Cattle men claim that the ranges are depleted and that they have been seriously affected by dry seasons. They also find that feed of better quality and greater quantity can be had on the small, well watered enclosures, and that the cattle fed here are better and heavier than the range-fed ani-

fice in Washington reached $20,961 last year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Unique and Costly.

New First Church of Christ, Scientist, Dedicated in New York Sunday.

New York, November 29.—The new edifice belonging to First Church of Christ, Scientist, located at 96th Street and Central Park, west, was dedicated at three o'clock this afternoon.

The seating capacity of the church is twenty-five hundred, the membership twelve hundred, and the number of its students of Christian Science is fourteen hundred.

The order of the exercises was as follows: Dedicatory anthem, written especially for this occasion. This was rendered by Miss Mary Reno Pinney, the organist, assisted by a choir of one hundred voices. Next a hymn written by Mrs. Eddy, sung by the whole congregation. Third, selections from the Bible and Science and Health. Fourth, solo by Mrs. Charles Herbert Clark, soprano, entitled, "Saw ye my Saviour?" written by Mrs. Eddy. Fifth, offertory and repetition by the congregation of the Lord's Prayer. Sixth, dedicatory address by Mrs. Augusta E. Stetson. Seventh, anthem, "A New Heaven and a New Earth," by the choir, with Mr. George Ensworth as soloist. Eighth, solo by Mrs. Charles Henry Cottrell; and, last, the Hallelujah Chorus.

A letter was received by the church from Mrs. Eddy which was read. It was:—

LETTER FROM MRS. EDDY.

First Church of Christ, Scientist, New York City.

Beloved Brethren:—Carlyle writes, "Give a thing time; if it succeeds, it is a right thing." Here I aver that you have grasped time and labor—taking the first by the forelock, and the last by love. In this lofty temple, dedicated to God and humanity, may the prophecy of Isaiah be fulfilled: "Fear not, for I have called thee by thy name; thou art Mine." Within its sacred walls may song and sermon generate only such as Christianity writes in broad facts over great continents—sermons that fell forests and remove mountains—songs of joy and gladness.

The letter of your work dies, as do all things material, but the spirit thereof is immortal. Remember that a temple but foreshadows the idea of God—the "house not made with hands, eternal in the heavens," while a silent grand man or woman healing sickness and destroying sin builds a heaven-reacher. Only that group of men and women gain greatness who gain themselves, in a complete subordination of self.

The tender memorial engraven on your grand edifice stands for human self lost in divine light—melted into the radiance of His likeness: it stands for meekness and might, for Truth as attested by the Founder of your denomination, and emblazoned on the fair escutcheon of your church.

Lovingly yours in Christ,

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., November 28, 1903.

Independent Statesman,
Concord, N. H.

Declined by Mrs. Eddy.

Cannot Accept Princely Gift of $1,185,000 Church in New York City.

Concord, N. H., December 5.—The new building erected at a cost of $1,185,000 for First Church of Christ, Scientist, in New York City, has been declined as a gift by Rev. Mary Baker G. Eddy, founder of Christian Science and head of the faith. The tender was made by members of the church on November 30.

The following correspondence has passed between the church and Mrs. Eddy:—

New York City, November 30, 1903.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.,

First Church of Christ, Scientist, New York City, rejoices in the accomplishment of its desire to honor the Cause of Christian Science and gain an acknowledgment of its merits from thousands of representative people and offers to our beloved Leader this church as a tribute of loving loyalty and gratitude.

EDWIN F. HATFIELD,
ADOLPH RUSH,
WILLIAM H. TAYLOR,
STEWART C. ROWBOTHAM,
JOHN D. HIGGINS, *Clerk.*

Pleasant View, Concord, N. H., December 3, 1903.

Mrs. Augusta E. Stetson, First Reader; Gentlemen, Edwin F. Hatfield, Adolph Rush, William H. Taylor, Stewart C. Rowbotham, John D. Higgins.

Beloved Students:—Your telegram in which you present to me the princely gift of your magnificent church edifice in New York City is an unexpected token of your gratitude and love. I deeply appreciate it, profoundly thank you for it, and gratefully accept the spirit of it; but I must decline to receive that for which you have sacrificed so much, and labored so long. May divine Love abundantly bless you, reward you according to your works, guide and guard you and your church through the depths; and may you—

"Who stood the storm when seas were rough,
Ne'er in a sunny hour fall off."

Lovingly yours in Christ,

MARY BAKER G. EDDY.

Boston Globe.

Semi-annual Lecture of the Mother Church.

THE semi-annual lecture under the auspices of the Mother Church was given before a splendid audience in Symphony Hall, Tuesday evening, the 8th inst., by Edward A. Kimball, C.S.D. Every part of the vast auditorium was crowded and a large number were unable to gain admittance. The speaker commanded the closest attention of his hearers from first to last, and the vital interest of his theme was abundantly manifest. The wisdom of our Leader in providing this effective means of sowing the seed of Truth grows more apparent day by day. A fuller report of the lecture will appear in our next issue.

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From our Contributors.

Thanksgiving.

CLARA LOUISE BURNHAM.

THIS is Thanksgiving Day, and it reminds me that I have never testified in our periodicals my thanksgiving for a share of the blessings of Christian Science.

A couple of mornings since, I wakened with a slight nervous headache, but having an appointment in town I kept it, thinking I might be able to work through the cloud; but when I returned all the conditions were worse, and in a general nauseating misery I made my way to my practitioner with no other idea than to take a treatment and get home and to bed. I did get home, but instead of going to bed I fulfilled, in entire comfort, an engagement to attend the theatre. This may not sound wonderful, but such has been the tenacity of that particular ailment in my case that the experience makes this doubly Thanksgiving Day.

Recently I received a letter from a stranger who had read something I had published on the subject of Christian Science, inquiring with a shade of impatience why I should be "devoted" to that faith. I mused after reading the letter on the length of the reply I should have to make in order to cover the ground. I have seen an occasional happy mortal begin to imbibe the truth when it was first offered, as unhesitatingly and eagerly as a hungry baby takes his milk. I was hungry too; but I fought this food long and strenuously. Mortal mind is of one piece, and doubtless I have plenty of company among those who virtuously demand that the gods of human intellectuality and rationality shall be appeased by many concessions and departures from the uncompromising statements of Science and Health before the text-book can be acceptable. I forgot another uncompromising statement. This: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

To lay off the mature opinions for which we have such overweening self-respect, and gain the humility of little children is the hardest lesson for some of us; but when it is accomplished sufficiently to let in a gleam of light, and we follow that light with growing interest, it is not long before humiliation begins to be added to humility as we look back upon the spirit of patronage and discrimination with which we once approached that place where now we take the shoes from off our feet in meekness and reverence.

My healing of one physical difficulty has been a slow one. It has been a help to me to remember Paul's saying that man may plant and water but that God "giveth the increase." Better than to be too introspective in search for the baffling error, it is to plant continuously in the mind truths from the Bible and Science and Health, watering them faithfully with refreshing reminders of the eternal verities which annihilate discouragement. This is our part; not to dig up the plants for examination or to worry lest they do not grow fast enough. Their growth is no part of our business. God alone giveth the increase, and we are absolutely sure to see that increase when we are ready for the blessing. Blessings many have come to me already. Several physical troubles, some of which had been my companions from childhood, have left me entirely, and I am certain that if any new-comer into Science has been in the habit for some time of keeping a diary it will amuse as well as appal him to read the record of those years before all things began to be made new. Think what we have to be thankful for in mere generalities! Think of the old attitude of hoping for the best above a strong undercurrent of doubt and fear, and contrast it with our present knowledge that not only is nothing too good to be true, but nothing is true except the good.

What cause for thanksgiving are our periodicals! Surely they grow better all the time, and to realize how we value them we have only to picture weeks and months without their invaluable reminders.

Think of our practitioners,—that noble body of quiet, consecrated workers with whom loving helpfulness is the first thought every hour of the day and night; whose whole attitude toward the varied calls that would divide their attention revives the memory of our Saviour's answer: "Wist ye not that I must be about my Father's business?" To one of these I owe a lifetime's gratitude for unmeasured gifts, and the patience and wisdom born of God with which she has guided me to the light.

Our Leader warns our thought away from her personality to her message, and loyal hearts obey as far as is possible. It is right, however, that her very name should be dear to us, and when malice attacks it, each one of the vast and growing army of those who rise up daily and call her blessed has his portion of the cross to bear. The swan in the fable when mud was cast upon its snowy plumage sank for a moment beneath the wave and emerged more dazzling than before. So when calumny has been directed toward her whom we love and revere, she has but quietly immersed those accusations in the flood of truth, and risen in a purity more radiant than ever. She is our Leader, and leans only on her Father and ours; but she is glad for our own sakes that we should give her perennial love and gratitude, for anything less would shut us away from the benefits she has given her life to point out to us; and that omnipotent Love who has given us the priceless gift of her life and work will enfold her until her message is heard from pole to pole and the universe unites in one grand hymn of thanksgiving.

The Living Word.

MARIAN W. HERING.

THE Word of God accomplishes its purpose, it does not return void. Looking back to the days when I knew next to nothing of Christian Science, and had a most inadequate and erroneous conception of its teachings, I can now see that the occasional statements of truth made to me and in my hearing, took root in thought and were destined later to spring up in a conscious acceptance of their verity and authority.

In my time of need, when burdened with sorrow and uncertainty, the Word in Christian Science, which had been dropped incidentally into thought and supposedly lost, was vital enough to lead me to its further study to find there a Comforter that healed the sorrow, and a Principle that removed all uncertainty.

God's Word does not pass away, because it is of His own nature,—omnipotent and omnipresent. More faith in its power to heal will leave less room for the belief in unfruitful, barren soil. The Word is the seed within itself, which is growing on every side and is heard and seen of men, as the darkening, deadening material sense wears thin and transparent.

We know that Christian Science is the beginning of the end of all evil and mortality,—it is the answer to the prayer of Christendom: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

We cannot be grateful enough that the Word in Christian Science has been protected and kept pure by our watchful Leader, and her followers cannot be too careful in their mental and audible use of the Word, that they sow no tares along with her pure wheat. Her reward is in our growth Godward, and in the bountiful harvest of good fruit gathered for a starving world.

"For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the

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sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A Mother's Tribute.

MAY A. THIBAUDEAU.

FOR some years the desire has been with me to express my gratitude to our Leader for Christian Science; but with the desire came always the thought of limitation, "How can I find fitting words? I am not worthy to speak of one so noble." Thus time has passed and the sweet comfort has not been mine of having spoken a loving word in recognition of her priceless gift to me.

This morning while reading over "The Mother's Evening Prayer" (Miscellaneous Writings, p. 389), I was reminded of what a source of strength these words have been to me in many an hour of trial. How often the first line, "Oh! gentle presence, peace and joy and power," has brought with it the sweet sense of God's protection, the consciousness that "His arm encircles me, and mine, and all." Thus the human mother-love, so fearful of harm to her little one, has sought and found refuge in divine Love.

The beautiful order of this first line, is like the unfolding of an exquisite flower, disclosing its golden heart: first *peace*, the consciousness of His presence dispelling the darkness and its seeming terrors; then *joy* as His allness is recognized and we know that we have nothing to fear; then *power*, as the demonstration is made by abiding in His love. The fear and manifestation of croup have often been overcome by clinging to the statement of truth in that line.

The fear of the night after the little voice had been hoarse in the daytime was overcome with a dear friend's help suggesting the second line of the fifth verse, "No night drops down upon the troubled breast," for after that the terrors of the night vanished and the last verse, so precious to all Christian Science mothers, came like a sweet benediction, "And mother finds her home and far-off rest."

"Pray without Ceasing."

ERNEST C. MOSES.

SOME recent experiences and observations have aroused in my consciousness a series of introspective questionings concerning the import and application of the Pauline injunction: "Pray without ceasing," the benefit of which I would lovingly share with the readers of our periodicals.

It seems clear from signs and manifestations which come under our frequent notice, that the time is matured wherein we can with individual and collective profit introspectively examine our states of consciousness and inquire of ourselves if, as Christian Scientists, we are scientifically and unceasingly praying the prayer of Truth and Love. Are we with sincerity righteously employing this great revelation of Science vouchsafed unto us for sacred purposes of selfless good? Or are we too often diverting the glorious freedom and opportunities thus bestowed into a means of liberty unto the flesh? Are we considering the type and shadow of the things whereof we are given richly to enjoy in a mere unsatisfying sense of material pleasure? Are we too often prostituting the precious liberty so dearly bought for us by our Master and by our Leader to ignoble ends in seeking self-gratification and personal ease and indulgences? Are we gratefully seizing upon our opportunities for that continuous, silent mental work of declaring the truth, whereby we earnestly pray that the kingdom of our Father—the Father of all—may come, and thus attuning our own mentalities to the modes and methods of that inevitable coming?

Are we guarding against the enticements of "fashionable lunacy" and all the frivolous concomitants of thought in which those temptations involve us? If we are striving in our personal appearance to bring out aspects of dignity and harmony, our demonstrations in apparel will rightfully proclaim our status in such matters, and a capricious world will have little occasion to question the sincerity of Scientists who are denying the claims of materiality in all directions.

If we earnestly desire that the words of our mouths and the meditations of our hearts shall be acceptable in the sight of divine Love, "our strength and our redeemer," shall we not unceasingly pray; daily allotting more time to the mental work of Truth and less to the frivolous driftings of mortal thought and the consequent manifestation of error? Are not more of us to-day ready to extinguish that incessant desire for amusement, diversion, and conversation which profit nothing, and which savor so much of the influence of animal magnetism that when the results are weighed in the balance barely a modicum of good is discernible? A Christian Scientist should find little pleasure in affairs and functions designed to kill time. The glorious possibilities unfolded by Love in Christian Science should cause us all to rejoice in the modes of thought which are scientifically directed toward the pulling down of strongholds and casting down imaginations, bringing into captivity every thought to the obedience of Christ.

Work.

FLORENCE GRINNELL.

THERE is a beautiful allegory by Carmen Sylva (Queen of Roumania) which tells of a girl named Sorrow, who, roaming over the world, brought to every one who looked upon her face, some kind of disaster, and who in her travels met two other very different creatures,—a woman called Patience, and a joyous maiden by the name of Work.

It was the duty of Patience to comfort those burdened with the visitations of Sorrow, and Work carried sunshine into the homes of all who opened their doors to her. Hers was a labor of love, and it brought her beauty, strength, and contentment. Thus it is with all who work with Truth as guide, no matter what the task may be.

We sometimes hear girls and boys say this or that is "so hard," and rather than make the needed mental effort, they shirk what are really simple tasks; but I am sure that satisfaction with themselves is not the usual result of such doing.

Now if all were to look in the Manual, they would find much help from these words of our Leader: "Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden" (p. 46). Our text-book also says, "God rests in action;" and, "No exhaustion follows the action of this Mind" etc. (Science and Health, p. 519). As we study these words, we see that as Mind (God) and its manifestation is all there is in reality, we cannot be governed by such errors as are expressed by "hard" and "tired," especially if we dismiss them the minute they try to tempt us, and if we work on patiently, with only loving thoughts, and never give up until we hear the sweet "Well done, good and faithful servant." Then our guardian angels, thoughts of Truth and Love, will make us happier and better servants of God day by day.

The gift of a set of chimes to the new Concord Church comes from the Association of the Jamestown Christian Science Institute, of which Mrs. Rose E. Kent is the Principal, and not from Mrs. Kent alone, as was stated in a previous issue of the *Sentinel*, upon the authority of a Concord paper.

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Selected Articles.

Christ our Present Saviour.

WHILE it is true that Christ, working in and through all branches of his Church, brings to light rather than creates life, health, joy, and immortality, it is as misleading for our critic to say, if Christian Scientists "go to heaven," "they were saved before they became Christian Scientists," as it would be for a Christian Scientist to say, if members of other denominations ever "go to heaven," it is because they are such good Christians they are saved in spite of the fact that they are orthodox. And, while it is true that a large number of the best as well as some of the poorest members of the older churches have come to Christian Science because it promised and gave more than they could find elsewhere, our ranks are being largely built up by those who have found salvation as well as health through Christian Science. In fact, Christ, as brought to light in Christian Science, has lost none of his ancient and eternal healing, comforting, and saving power; many are finding him through Christian Science who never sought nor found him elsewhere; and many are also finding him in a larger, truer, and more helpful way than they could find him elsewhere.

The daughter of one of the leading lawyers of Southwest Georgia told me some time ago that for years she and her mother worked and prayed to bring her father to Christ, but that all their efforts seemed to have failed. A few years ago her father commenced the study of Christian Science, and was healed of his diseases, morally reformed, and spiritually transformed from one of the most irreligious to the most religious man of his community. And while the daughter at first opposed Christian Science, and is now a better member of her own church than before she knew of Christian Science, she has been forced to recognize that God has answered her prayer in a better way than she knew how to ask it. A friend of mine who studied for the orthodox ministry, but who became an agnostic through his study of the old theology, tells me that he was brought back to God, Christ, and the Bible through Christian Science. He also tells me that the present-day healing and saving works of Christian Science led him to see that the miracles in the Bible were not only true, but the natural and normal expressions of the law of divine Love. A lady of this city, who was a member of one of our leading churches, and who through Christian Science has been saved from agnosticism and healed of many of the "ills that flesh is heir to," writing of her debt to Christian Science, says among other things, "My physical healing has been a marvel to all who know me, and I appreciate it as only one can who has spent many years in bondage to disease; but my deliverance from sins over which I had wept as incurable is to me the most glorious deliverance." One of the editors of our Christian Science periodicals writes me, "My heart is daily stirred to its depths as I read the testimonies sent in to us telling of such depths of woe and such glorious deliverances." And the time would fail us to tell of the many signs of Christ's coming in Christian Science that we are eye-witnesses to, not to mention the testimony of thousands who are witnesses to the fact that they are being led, through the ministry of Christian Science, from sickness to health, from death to life, from despair to hope, from grief to joy, from a carnal to a spiritual life; in a word, from "the enemy" to Christ.

I have cited these few cases, not because they are exceptional, but because they are typical; and because the grateful and reliable testimony of thousands who have been healed and saved through Christian Science, more than confirms everything I have claimed for it. And, with grateful reverence, I wish to add that all sincere and faithful Christian Scientists have the inner testimony, as well as some of the outward signs, that God is with them in every effort they unselfishly and lovingly make to preach the Good News and to do the works of Christian Science.

J. R. MOSLEY.
Macon (Ga.) *News.*

Loyalty to Conviction.

DR. FRED D. JOHNS, for twenty-nine years an allopathic physician and for four years of that time superintendent of the Bertillon system at the Four Courts, has been converted to Christian Science and has commenced regular practice in that faith.

Dr. Johns took up Christian Science healing immediately after leaving his police department position in September.

After failing to cure himself of long-standing physical ailments by means of the "regular" practitioner's methods, and arriving at a point where orthodox religious views would not satisfy him, Dr. Johns turned to Christian Science.

For two years he has been a member of the Christian Science Church, but only in the past two months has he regularly practised its healing.

"I was in the old school for years," said Dr. Johns in his Odeon office, Friday morning. "I was in very bad health, and after much doctoring received no help. Then, too, I was dissatisfied with my religious faith. I could not see God in the light I desired, and wanted something more.

"I became interested in Christian Science and watched its effects on others. I saw that it cured the supposed incurables, those who had gone to many doctors. Then I tried its effects upon myself. It cured me, and it also gave me just the religion I was seeking.

"Do not for a moment believe that I decry the medical profession. I gave up the medical profession because I no longer had faith in it. I knew that cures could be made without it, and my conscience would not allow me to practise it again."—*St. Louis Chronicle.*

Christian Scientists know that the Son of God was manifested, as John declares, to destroy the works of the devil (or error), and that which he destroyed was sin, sickness, and death. Therefore follows the logical conclusion that rheumatism as well as all sin and sickness is not made by God, but is destroyed by Him. Hence Christian Scientists are not as eager to hold on to that which God did not make, or to the belief of its reality, as is the good preacher. Christian Scientists admit that there is as much reality to rheumatism or gout as there is to temper, envy, jealousy, hatred, sensuality. They know, too, that the former can be destroyed by the grace of God as well as the latter, and by the same scientific, Christlike, mental process.

NORMAN E. JOHN.
Wilmington (Del.) *News.*

As to individual rights, while Christian Scientists cheerfully grant their neighbors the privilege which they claim for themselves,—their own choice of religion and medicine,—they would not be inclined to lend any special support to any practice which is not demonstrably efficacious. They do not discard material medicines merely to be fanatically true to a religious belief, but because they have proven by actual experience that in so doing they are choosing the better way, not only for the adult, but for the child. In this connection, however, it should be stated that they sometimes sacrifice personal liberties in deference to popular opinion and the fears and apprehensions of their neighbors.

JOHN W. OPDENWEYER.
New Orleans (La.) *Times-Democrat.*

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The Lectures.

At Chicago, Ill.

Fifth Church of Christ, Scientist, Chicago, gave its second lecture on Thursday evening, November 5. The lecture was delivered by Mr. Bicknell Young, who spoke earnestly and convincingly of the power of Christian Science to deliver from all that is unlike God. His audience of about fourteen hundred persons, including a large number of those who are not yet identified with the Christian Science movement, listened to the lecture with marked interest and were evidently much impressed by the clear and comprehensive statements made by the speaker. Mr. Young was introduced by Mr. George Shaw Cook, First Reader of Fifth Church.—*Correspondence.*

At Joplin, Mo.

Mr. Carol Norton of New York lectured last night [November 5] at the Club Theatre to a fine, intelligent audience. His presentation of the subject was especially able, eloquent, and sincere. The speaker was introduced by Senator Hugh McIndoe, as follows:—

You are present here to-night seeking truth, for we can only learn it by searching for it with diligence. Whence come we? What are we? Whither are we going? are questions which will ever perplex human reason. And when one has an opportunity to hear expounded a new faith it is a duty which devolves on us to hear what is said, open-mindedly, whether or not we agree with all that is said.

There has lately sprung into existence a new religion of which we shall hear to-night, which has met with intemperate, even violent, opposition, but true to the maxim, that the blood of the martyr is the seed of the church, this opposition has expanded the growth of this new organization. To-day it numbers among its followers thousands of our most cultured and intelligent citizens. If they are not entirely right, it is certain they are not entirely wrong.

Judging by its growth, there must be truth behind it as there has been truth behind other great religious movements. If a test of one's religion is one's sincerity of purpose, then Christian Science must stand high among the religions of the world. It is hardly fitting for me to say more. For the speaker of the evening, who is distinguished for his learning, I bespeak your fullest attention. I now take pleasure in presenting to you Mr. Carol Norton of New York.—*The Joplin Globe.*

At Stamford, Conn.

A large audience assembled in the Opera House, last evening [November 10], to hear a lecture on Christian Science by Edward A. Kimball, C.S.D. His address was smooth, fluent, intelligent, and illuminative, and was heard by the audience with every mark of interest and attention.

Dr. Charles E. Francis, in introducing the speaker, said substantially:—

In this present age and generation, the term Christian Science has become a somewhat familiar one, not only in this community, but throughout the length and breadth of our land. Within a few years, Christian Scientists, as a denomination, have increased largely in point of numbers and influence. They have erected magnificent and costly churches in the principal cities of our country, and I am informed that, although many of them are large and commodious, they are fairly crowded with people Sunday after Sunday, and I much regret that such is not the case with some of our long-established churches of the present day. Standing, as I do, outside their circle, I have often wondered what peculiar forces of attraction could bring into their fold such large numbers of individuals, so many of whom are highly cultured, remarkably intelligent and refined, and in many instances wealthy.

We have with us this evening a distinguished gentleman whom I have been asked to introduce to this audience, and I trust that he may be able to acquaint us with the underlying principles of Christian Science, that we may be able to judge of its merits without permitting our minds to be fettered with prejudice.

I have the honor of introducing Mr. Edward A. Kimball of Chicago.—*The Daily Advocate.*

At Kankakee, Ill.

A lecture was delivered here by Judge William G. Ewing, Tuesday evening, October 27. Judge Robert Hilscher presented the speaker to his audience in the following words:—

Ladies and Gentlemen:—When I was asked a few days ago to perform this office, I found myself hesitating for a moment with the inquiry addressed to myself, "Why should I, a Methodist, introduce a Christian Scientist?" That moment of hesitancy was to me a fortunate one, for by the answer to that question my life has become enriched with a more secure grasp and understanding of the thought expressed by a great scholar of our day, when he said in substance, "Wherever religion erects her altars, there flames a burning bush. He who would draw near to it in the proper spirit should be mindful of the caution given to the Hebrew shepherd, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' He who has no religion may scoff at another man's religious belief; but he who cherishes as the best he has, his own religious principles, must enter the sanctuary where his brother worships with respect and reverence."

He who is to speak to you to-night needs no introduction. Suffice it to say, therefore, that after devoting nearly forty years to the practice of his profession, which, through all those years, he pursued with assiduity and distinction, he has consecrated the remainder of his life to the dissemination of religious teachings,—the most exalted mission that can claim the energies of man.

Judge Ewing will address you.—*Correspondence.*

Salem, Ore.

Last night [November 13] Judge Septimus J. Hanna, of Colorado Springs, delivered a public lecture on Christian Science, and was greeted by a large and representative audience of Salem's best people.

Circuit Judge Reuben P. Boise, who is a believer in the orthodox doctrine, introduced the speaker in an eloquent address, during which he said that if the doctrine was true, Christian Science was the greatest thing ever given to the world.—*Oregon Statesman.*

Lectures at Other Places.

Plainview, Neb.—Judge William G. Ewing, October 15.

Reading, Mass.—Carol Norton, C.S.D., October 25.

Milford, N. H.—Edward A. Kimball, C.S.D., November 3.

Chenoa, Ill.—Bicknell Young, C.S.B., November 8.

Tacoma, Wash.—Judge Septimus J. Hanna, C.S.D., November 8.

Morrison, Ill.—Mrs. Sue Harper Mims, C.S.D., November 8.

Bucyrus, O.—Rev. Arthur R. Vosburgh, C.S.B., November 10.

Ottumwa, Ia.—Bicknell Young, C.S.B., November 15.

Wilmington, Del.—Edward A. Kimball, C.S.D., November, 15.

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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.

I HEREBY notify the public that scurrilous letters purporting to bear my signature—letters of evil intent—that I never wrote, never caused to be written, and never saw until they were given to me by the individuals to whom they were superscribed, are constantly being circulated. But those who know me, know that I never wrote them.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov., 13, 1903.

No Claim to New Harlem.

MARY BAKER G. EDDY.

New York, December 6, 1903.—Regarding the rumor that Christian Scientists are planning to establish a "New Jerusalem" on the ground occupied by New Harlem, in New York City, Mrs. Mary Baker G. Eddy has sent the following dispatch to the *New York World*:—

"Over an article on the above subject published in the *World*, November 27, you said: 'The followers of Mrs. Eddy plan to establish a New Jerusalem there.' Allow me to state I knew nothing of the Harlem movement until recently when receiving a book written on the subject. Said book I have not read, and am not at all concerned in the history of New Harlem, or the building of a New Jerusalem, since, as I apprehend it, the New Jerusalem 'cometh down from heaven,' and is not an outcome of litigation. Christian Scientists are not, to my knowledge, interested in locating heaven, but in finding it within themselves."

Boston Herald.

Individual Affairs.

OUR attention has been called, from time to time, to certain business enterprises conducted by Christian Scientists which have been exploited in such a manner as to create the impression that our denomination is responsible for them, or that it is in some manner connected with them. This is entirely wrong, and we can say with authority that the Christian Science Church is in no wise interested in, or responsible for, any business other than the publication and sale of its official literature.

It is the privilege of every man voluntarily to take upon himself whatever responsibility is lawful and within his desire, but to force upon him responsibilities which are not his, and which he does not desire to assume, is to violate his right. This is equally true of an organization; and individual members should not assume to commit the organization, either by direct statement or by implication, to the promotion of any enterprise which is foreign to its purpose.

Christian Scientists, like other people, are engaged in almost every legitimate business and profession, but they are thus engaged as individuals only, and as individuals they must bear the entire responsibility for their business affairs. May we ask them so to conduct their affairs that neither their Leader nor the Cause of Christian Science will seem to be involved. M.

Superstition versus Understanding.

OUR text-book says, "Superstition and understanding can never combine" (Science and Health, p. 288). This statement is of vital importance to all Christian Scientists and at all stages of their mental and moral growth, for unconscious superstition clings very closely to mortals. Like many other beliefs it is a relic of the time when we were ignorant of the Truth of being, and the term stands for the many delusions concerning "the deep things of God," as well as for the most ordinary things of every-day life.

Christian Scientists all know that the understanding of God is indispensable to their welfare and happiness, and the statement above quoted shows clearly that superstition of every sort must give place to the Science of all that is real. We no doubt think ourselves superior to the common superstitions concerning days and numbers, the many delusions relative to disease and to material remedies, to belief in the warnings of impending evil, etc., which seek expression in well-nigh every experience between the cradle and the grave.

While we rejoice in divinely bestowed freedom from these errors, we need to see to it that we are not in any wise robbed of our largest liberty for growth by trivialities which are but new forms of the old enemy seeking recognition under the respectable guise of a religious duty.

It would seem ridiculous if it were not discouraging to attempt to answer such queries as this, How should the Bible and our text-book be marked for the services, or is it not wrong to mark them at all? Paul says, "Let all things be done decently and in order," and our beloved Leader rebukes the tendency to criticise trivialities in others, and says, "Christian Scientists preserve unity, and so shadow forth the substance of one sublime faith, and the evidences of its being built upon the Rock of Divine Oneness" (Miscellaneous Writings, p. 131). Whatever common-sense method best preserves unity and order in the matter referred to and in many other things where no rule is given, is surely best, and above all our efforts, there is ever the shining pathway of love,—the "more excellent way." We should never forget that superstition in any form tends to belittle thought, while love enlarges it. This extended vision and wider influence for good is surely well worth seeking, since it affords proof of the healing presence of the Christ at work in the church and its individual members.

That so many are finding Love's way, and walking in it, is cause for rejoicing. One who has passed the threescore years and ten, and who was bowed down with sorrow and sickness, writes, "I am in perfect health, and growing fast. Divine Love is all in all. This wonderful love of God through Christ fills every atom of my being, and no one could be more truly happy or healthy than I am. Oh, wonderful truth, health, and happiness that have come to me; it was a blessed day for me when I went to Christian Science. It is so beautiful,—the love so pure and true that Christian Scientists have for each other. All our beloved church members are so tender and loving to me and to each other, to every one; it is heaven on earth indeed. What a wonderful woman is Mrs. Eddy, following as she does in every step of the Master!"

Is it not this uplifted thought which is the need of all our churches? and come it will to church and to individual alike, when error is cast out by Truth and Love. Our text-book warns us against a religion consisting of rites and ceremonies, and in referring to the martyrdom of Jesus it says, "It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with Divine Science,—immortality and Love" (Science and Health, p. 597). K.

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Why not Help rather than Hinder?

THE genius of mortal mind is wont to express itself unconsciously in self-contradiction and self-defeat, and this is well illustrated in the attitude of the press respecting experiences of persons occupying exalted positions.

All intelligent people know that a state of fear and foreboding upon the part of patient and surrounding friends is to the distinct disadvantage of a sick person, and most people would readily concede that the focusing of anxious thought upon an invalid could do him no good and would be likely to do harm, since it would certainly favor an increase of his own fear; and yet, despite the probable desire of all to help and not hinder the afflicted, about every possible thing is done in these cases to intensify public solicitude and beget the assurance that the trouble is of a type which is sure, sooner or later, to prove fatal. And this is true not only of the secular, but of the religious press as well.

There lies before us a Christian weekly which in successive issues enlarges upon the likelihood that the trouble in a certain case is malignant, despite the assurances of the operating surgeons to the contrary. The family history of the sufferer is dwelt upon, and the inevitableness of the transmission of the fatal malady is emphasized. Unfavorable tendencies, affiliations, and possibilities are all carefully enumerated and enlarged upon, and having thus done all he could to insure the death of the patient by affirming and supporting the condemnatory mortal law and exciting a morbid mentality in his readers, the editor says that, in spite of advances in medicine and surgery, we are quite as ignorant of abnormal conditions as we were years ago, and adds: "Patient observation for many months will be necessary to decide the momentous question, which we sincerely hope will be eventually favorable."

It is quite inexplicable and wholly inconsistent that those who "sincerely hope" that calamity may be avoided, should knowingly do anything to increase the likelihood of that event, and it is fair to assume that they would not; the above procedure but indicates a subserviency to habit and to current material belief in the supremacy of the powers of evil over good, which seems so pitiful, unfortunate, and out of keeping with worthy Christian thought.

There is an eloquent and well-remembered passage in Paul's letter to the Philippians, in which he says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Macaulay has written a startling paraphrase of this in the following brief description of the character of a certain French Revolutionist, "Whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are hateful, whatsoever things are of evil report, if there be any vice, and if there be any infamy, all these things . . . were blended," he says, in the object of his denunciation.

The thought which mortal sense would have us bestow upon abnormity and the expectation of evil, presents as great a contrast to the true Christian consciousness as does this paraphrase to the Scripture injunction, and yet we all know that the value of the apostle's counsel has in no degree depreciated. How much better to help than to hinder, and how unwise it is persistently to vote for that which we wish had neither place nor power! The needful recognition of a condition of error in no sense authorizes its exploitation, and all sensible physicians would be most glad and thankful if the mouthing of disease and disharmony, as the very tidbits of public and private gossip, were to cease.

Christian Science revoices Paul's wholesome appeal, and would give it dominion in every thought and word; and what an unalloyed blessing to all it will be, when its loving rebuke is accepted by those who are now so ready to declare for that which oppresses and offends, so ready to anticipate the undesirable, and to forget the omnipresence of that infinite good in which they would, no doubt, assert that they firmly believe. W.

A Letter to our Leader.

San Francisco, Cal., November 25, 1903.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Dear Leader:—I have instructed our New York office to send you, charges prepaid, two cases of our canned fruits of this season's packing. They will probably be sent to you very shortly from New York.

I have just returned from a trip to New York and met many Jewish people interested in Christian Science. As you are doubtless aware, one of the remarkable features of the rapid spread of Christian Science on this coast is the large number of Jewish people taking hold of this truth. In fact, this applies particularly to San Francisco and Los Angeles in this state, and Portland, Oregon.

With best regards and appreciation of your efforts in the direction of benefiting mankind, I am,

Yours sincerely,

ISIDOR JACOBS.

President California Canneries Co.

Union Thanksgiving Services.

In Brooklyn, N. Y.

First, Second, and Third Churches of Christ, Scientist, of Brooklyn, N. Y., held a Union Thanksgiving service in First Church on November 26. At the conclusion of the service a message of love and appreciation was forwarded to our Leader, Mrs. Eddy.—*Correspondence.*

In Kansas City, Mo.

Union services were held by First, Second, and Third Churches of Christ, Scientist, at the Auditorium Theatre in the morning.

At the close of the reading of a specially prepared Lesson-Sermon, a half hour was set apart for testimonials of healing in Christian Science, and many responded. At the close of the meeting a motion was unanimously adopted that the following despatch be sent to the Rev. Mary Baker G. Eddy of Concord, N. H., the Discoverer and Founder of Christian Science:—

"United in the bonds of love, First, Second, and Third Churches of Christ, Scientist, met together to-day to return thanks to God for blessings received, and join in sending their greeting, thanking you for opening the way."

Kansas City Journal.

O mortal, wavering in thy trust,
Lift thy pale forehead from the dust!
The mists that cloud thy darkened eyes
Fade ere they reach the o'er-arching skies!
When the blind heralds of despair
Would bid thee doubt a Father's care,
Look up from earth, and read above
On heaven's blue tablet, GOD IS LOVE!

OLIVER WENDELL HOLMES.

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Testimonies of Healing.

I thank God for Christian Science and what it has done for me, physically, morally, and spiritually,—it has lifted me out of sickness into health. Three years before learning of this truth, I had doctored for eczema on my hands and feet. The third winter it came in its most aggravated form, and for three weeks I was almost helpless. A friend came to me and said that if I would try Christian Science I could be healed. I said I would be glad to take the treatment, but I did not believe it would do me any good.

She loaned me Science and Health to read, and after a few days' treatment I was so much helped that I knew I was on the highway to health. I continued to read, and so far as I could understand the application of its teaching, tried to act upon it.

In less than eight weeks I was entirely healed. It is a year and five months ago, and I have had no return or symptoms of it. In ten days after the first treatment I was healed of the tobacco habit. I had used tobacco for twenty-five years and had often thought I could not do without it, and it did seem so strange to me just then, as I did not intend to give up this habit, but I soon found that I had lost all taste for it.

As I have learned this blessed truth, many manifestations of error have been successfully met. No physician has been needed in our home and no druggist has filled a prescription for any member of our family in that time. I am learning daily to rely more on God as the great and only Physician,—the ever-present help in time of trouble, "Who forgiveth all thine iniquities, who healeth all thy diseases." As we drink in the glorious truths of the Bible and strive for the mind which Jesus manifested, we begin to grow in usefulness to our fellow-man, to have the understanding that brings health to the sick, peace to aching hearts, freedom to those imprisoned by their false belief,—thereby serving God as Jesus commanded us to do. My heart is full of joy and sincere thankfulness to our Leader, and to the dear friends who have led me to this blessed light, and I hope that some one who reads this may be led as I have been, and so be freed from sickness and sin.

P. M. Booker, Winchester, Ky.

[Translation.]

I gladly profit by this opportunity to speak of my improved health. For many years I suffered from serious stomach trouble to such an extent that I almost bled to death in the last attack and could hardly regain my strength because food caused me great pain and bleeding. My meals consisted for years of milk and bread. Then rheumatic pain and other ailments increased my troubles so that I led a sad life.

Homœopathic remedies brought me a little relief; allopathy I had given up some time ago. Fortunately for me I heard that many sufferers had been healed through Christian Science and that there were practitioners in Zürich. With confidence I turned to a Scientist in Zürich and received absent treatment from her. Slowly but surely my condition improved, and I am now much stronger, healthier, more joyful, and eat my food without suffering pain from it.

Several weeks ago I had an attack of erysipelas. I again turned to Christian Science and asked the Scientist for treatment. Relief came immediately, and after a short time all pain disappeared entirely. For this healing also I am grateful to Christian Science.

The teachings of Christian Science have brought me peace, sunshine, and joy of mind. Through this Science I have acquired a high and pure perception of Life, Love, and Truth, which I never before knew. Therefore it has become the aim of my life to continue in the study of Christian Science and live its precepts.

S. E., Koppigen, Canton Bern, Switzerland.

At the time I began to investigate Christian Science I had almost, if not entirely, abandoned the hope of ever being well. Stomach, liver, and kidney trouble gave me much discomfort and my back and head ached continually. Although wearing glasses fitted by one of Chicago's best oculists, for a pronounced case of astigmatism, the pain in my eyes was not destroyed. I was very nervous and always tired. From childhood my throat had been very troublesome, and for some winters I had been subject to attacks of tonsilitis and acute bronchitis, accompanied by chills and great fear that the attacks would be fatal, so that I had a morbid dread of their re-occurrence.

Physicians whom I consulted gave me no assurance that their treatment would result in more than temporary relief, while several changes of climate had resulted in no permanent improvement.

In November, 1897, I bought a copy of Science and Health, having previously heard of Christian Science in the South, but being unwilling to give it serious attention until climate and material remedies failed.

After reading the book a short time, the fear and the physical troubles began to disappear, the pain and soreness left my chest, a painful bunch in my side vanished, my throat, which for three years had been sore much of the time, summer and winter, ceased to be troublesome. I laid aside my glasses, and my head and eyes no longer ached. Gradually other troubles disappeared.

While I am deeply grateful for the physical healing, I am still more grateful for the peace, contentment, and hope which Christian Science has brought to me through a better understanding of God, and I am learning to appreciate more and more the unselfish work of our beloved Leader in the interest of suffering humanity.—E. K. C., Chicago, Ill.

At this season I offer heartfelt thanks to God. "I know that my Redeemer liveth," for I was paralyzed, and with impaired sight, utterly helpless, with a mental condition that bordered on imbecility, hopeless and approaching the "valley of the shadow of death,"—when God and His Christ were revealed to me, through Christian Science. There could be but one result, for "Truth is always the victor" (Science and Health, p. 380). My reason was re-enthroned, my sight restored, my strength renewed. I was healed. Thanksgiving and praise to God, are my bounden duty forever. To Mrs. Eddy I owe loving reverence, that she has been chosen of God to reveal His message of Life, Truth, and Love, as found in "Science and Health with Key to the Scriptures," that whosoever will may read, understand, be blessed, and healed.

Then cometh the crowning triumph, in the Master's own words, which are the light and hope of this and every age: "Ye shall know the Truth, and the Truth shall make you free."—W. W. W., Peoria, Ill.

From childhood I had suffered from yearly attacks of hay fever. When I first heard of Christian Science I did not think of it as a means of bringing me out of physical bondage, but by reading and studying our text-book I was completely healed of the distressing disease.

The following extract proved most helpful in overcoming the ailment: "What an abuse of natural beauty to say that a rose, the smile of God, can produce suffering! The joy of its presence, its beauty and fragrance should uplift the thought, and dissuade any sense of fear or fever. It is profane to fancy that the perfume of clover and the breath of new-mown hay may cause glandular inflammation, sneezing, and nasal pangs" (Science and Health, p. 175).

G. K. M. Miller, Poughkeepsie, N. Y.

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At this Thanksgiving season my heart overflows with gratitude when I recall the many blessings that are and have been mine since Christian Science first unfolded its meaning to me, ten years ago. I have endured many hardships and persecutions "for his name's sake," but have been amply rewarded for remaining faithful to Principle, when the many phases of error have been overcome through the application of the truth as given in Science and Health, and I am sure the hardships enable me to appreciate more fully Mrs. Eddy's efforts in behalf of humanity.

I am thankful for the healing that is done through Christian Science, and will give a few experiences that have come to me which may be helpful to others.

I have a relative who by an accident lost the sight of one eye. In after years the other eye became affected through sympathy, and at times she was almost blind. Christian Science treatment was tried, and after six weeks the patient was delighted to find she could see the stars with her "bad eye;" something she had not done for twenty-six years. After this healing, her nephew, who is an oculist, desired to examine her eyes, she permitted him to do so, and he pronounced the sight "about normal."

One night I awakened from a troubled sleep and found myself quite miserable. I turned thought as much as possible away from bodily conditions to the Truth of being, and seemingly drifted from one statement to another in Science, when suddenly this passage of Scripture came to me: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," and I recalled the many places in the Bible where reference is made to works of healing done in the name of Jesus Christ. Then there burst upon my consciousness the importance of understanding the perfect man—the Christ idea; and I saw that this knowledge of the perfect reflection of God by man healed the sick. The promise of eternal life is two-fold,—that ye know both "the only true God" and the perfect man whom He has created.

Needless to say I was soon relieved of my pain and went to sleep. The next morning I was rejoicing in thought over my quick recovery and my new sense of Truth, and almost wondering why it so often happens when we are in the depths, the clearest glimpses of Truth come to us. Then this Scriptural passage answered my question: "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." How happy I am to have "Science and Health with Key to the Scriptures" to teach me that "'Angels are God's impartations to man,—not messengers, or persons, but *messages* of the true idea of divinity, flowing into humanity" (p. 299).

C. B. A., Dallas, Tex.

[Translation.]

I feel that it is time for me to give to the world my experiences in Christian Science. An evil had crept into our family which the physicians pronounced inherited consumption. My mother, brother, sister, and other relatives were taken away by it, and the physicians considered it incurable.

When a child, I was examined and sentenced to go the same way; but this was not God's will. He led me to the truth which makes man free, and that is Christian Science. In a few treatments and through growth in the understanding, I was freed from that disease. To-day I cannot thank God enough that He led me into this way, which gives me life and peace, instead of sickness and death.

At the birth of my first children I suffered greatly from the instruments. My last two children were given me with the help of Christian Science. No instruments were needed, and the third day I was free to do my own work. I knew that I was in God's protection. Our first child was in poor health until nine months old. The physicians said that nothing could be done for him. I tried all the different foods, but in vain. From a human standpoint there was no help for our child.

Then some one advised us to try Christian Science, saying that it was God's work. We were very willing to accept this. Our child had two treatments and was well. Our little daughter was healed of a broken arm by the power of God. The fourth day she could pick up a toy with that hand, and the ninth day she used her arm as usual.

I have received much benefit from *Der Herold*, and therefore think it my duty to acknowledge it. Words cannot express my gratitude that I have found my way to Truth. To know that divine Love governs, and that we, as God's children, cannot be distressed by poverty and sickness, I feel is the only way to find peace.

Because our Leader expresses her teachings in English and I understand German only, I had to begin like a little child, constantly making use of an English and German dictionary. Some one asked me, "Why do you go to church? You cannot understand one word of it?" But I had found out that God is neither English nor German, and from that time on I understood more and more. I certainly know that God reveals Himself to every heart that is earnestly seeking Him; and now I shall strive to show my gratitude in following the path that has been pointed out to us.—Frau Hedwig Voigt, Sheboygan, Wis.

Christian Science has done much for me. Four years ago I was unable to do any work for long periods, and could not walk any distance without suffering. I had also such pain at intervals that I had to go to bed, and was very nervous and weak. I also had stomach and bowel trouble, and would contract a cold very easily, and had a sore throat several times nearly every winter. My mother thought allopathic medicine too strong for me, and I had a dread of doctors, therefore I tried all home remedies, patent medicines, and a homœopathic doctor, but did not get well. I was unhappy and discouraged. I wanted to be entirely well and happy, but thought I never would be.

"Man's extremity is God's opportunity," and a friend who had been healed by Christian Science gave me the address of a practitioner to whom I wrote, and I was given absent treatment for several weeks. I began to feel so happy and free from weakness that I stopped the treatments. I did not know I had anything to do for myself in order to keep well, so I let error creep in, and have had to seek help several times since I was first treated. I was, however, benefited each time, and I can now work, walk any distance, and go out in all kinds of weather. I am indeed better physically and morally, thanks to Christian Science.

Last fall I had the privilege of class instruction, and I find that so far as we live this truth in our every-day lives we are well and happy.

I am very thankful to Mrs. Eddy, who has shown us the way, and to all the Christian Scientists, who have helped me.—Miss Beatrice Biggs, Canon City, Col.

Merely to name the name of Christian Science is sufficient to fill my heart with love and gratitude.

I was healed four years ago and immediately, together with my wife, took up the study of Christian Science. About one year after that we united with Fourth Church of Christ, Scientist, Chicago, and a few months later we enjoyed the privilege of class instruction. We then became members of the Mother Church, and we also joined the Central Christian Science Reading Room Association of Chicago. I am free to say that if there were anything else to join or any step to take that would more fully identify me with Christian Science, I would gladly and quickly take it, for I fully appreciate the many blessings and bene-

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fits that have come to me through attending and taking part in the services and the business meetings of the church and Reading Room Association.

A few days ago, in conversing with a friend who expressed a desire to know something of what Christian Science is, I told him that if he really wanted to know what it is, there was nothing that could prevent him from knowing all about it. I told him of the reading rooms where all the Christian Science publications could be read or purchased, and I also told him that I had been healed of a severe nervous affection of the stomach, and chronic constipation and sick headaches; that I had been delivered from the bondage of tobacco, medicine, and stimulants, to which I had been a slave for twenty years. I further told him of the peace of mind, the happiness and contentment, that had come into my life through the action of this blessed truth. He asked me if we believed in God, and I replied that Christian Science is a study of God; the text-book of Christian Science, "Science and Health with Key to the Scriptures," contains a complete statement of this Science, and that the study of this book enables us to know the truth about God, and also the truth about man.

I gratefully acknowledge every good thing that comes to me to be from God, and I have to acknowledge and thank Christian Science for recent recognition, and advancement in my position, accompanied by a greater return for my services. All this goes to prove that our declarations that the law of right and justice is God's law and is the only law, are true.—W. T. MURPHY, Chicago, Ill.

[Translation.]

With a grateful heart I will try to express my gratitude for the innumerable blessings which Christian Science has brought, and is still bringing to me. About five years ago, I heard of this truth, and I had many struggles with self before I began to understand even a little of its meaning; yet I held steadfast to the thought: "I will not let Thee go, except Thou bless me," because I felt that Christian Science was the truth which I had so long desired.

Although I did not come to Christian Science for physical healing, yet I sought for and found deliverance from little ailments; but I needed the truth chiefly because I felt so unhappy and discordant. I find that the understanding of it brings us blessings in every direction; it teaches us the true perception of humility, honesty, purity, justice, and love; and it silences all passionate desires. Through the understanding of Truth, we are enabled to free ourselves and others from the errors which are manifested in some form of physical trouble, yet the proof of the allness of Truth and Love in overcoming moral errors is of far greater value. The false sense of self, which is expressed in uncharitableness, envy, resentment, dislike, suspicion, and temper have been destroyed for me and for others through divine Love, and this has brought inexpressible peace instead.

In financial affairs the power of infinite Mind has been revealed to me as the only source of supply. In fact, from every standpoint, in all our affairs, Christian Science is the universal remedy, it reveals inexhaustible treasures from which we may draw health, harmony, intelligence, and strength, if we strive for it with honest, willing hearts.

I will here relate a proof of the power of Truth which I have recently experienced. I expected to have a tooth extracted and mentally clung to the words which Jesus spoke to Thomas: "Blessed are they that have not seen, and yet have believed," and in adhering to the truth in spite of the testimony of the senses, I found wonderful help, for the tooth was pulled quickly and it caused me very little discomfort. Several days prior to this, the understanding of Christian Science freed me from a severe toothache.

How practically we may apply Christian Science in all the minutiæ of our affairs, I experienced some time ago, when the constant thought of infinite Love and intelligence, which governs and controls all, helped me to find a capable maidservant. Not a day passes without bringing me proof of the power of Truth, and my gratitude to God and our beloved Leader, Mrs. Eddy, is inexpressible. I feel that I can give the best proof of my gratitude by implicit obedience and constant endeavor for growth in love. I am also most grateful to the dear teacher who, with unselfish and untiring love, brought the word of Truth to me and to many others.—ALMA BIENE, Dresden, Germany.

In the year 1900, our little daughter, then three weeks old, began to cry one afternoon, and cried until nine in the evening. This was repeated for a week, nothing could stop her, it rather grew worse and the doctor could give her no relief. Then one of our relatives asked me if I had faith in Christian Science, to which I answered that I did not believe in it, but she might call a Scientist. After the child had received treatment for two days, she began to get better, and in two weeks was entirely well. The following year she had a pulmonary fever and Christian Science healed her. During the same year I was healed of some growth on my eye and several other ailments.

When Eleanora was three years old, she had the whooping-cough and pulmonary trouble again, besides brain fever. We sent for a physician, and after the child had been in bed for six weeks, she had a relapse, which was worse than the first attack, and with this came consumption of the stomach. The physician and our friends thought that she would never get well; she was so weak that she could not raise her hands or feet. It seemed as if I could not endure to look at her, she suffered so. No one gave any helpful advice, and then I again turned to Christian Science. I went to the practitioner and told her of the conditions, and that we would now place all our hope in God. After two weeks' treatment, one trouble after another disappeared, and now she is perfectly well. Every one expresses surprise at her healthy appearance.

After she was healed, our son, seven years of age, was taken down with typhoid fever. This time we did not try a doctor first but sent for a Scientist, for we now knew where to look for help in all trouble. Our boy is now well and strong and is in better health than he had enjoyed for several years previous to the attack. We cannot thank God enough for all He has done for us.

MRS. GEORGE KNAPP, Cincinnati, O.

[Translation.]

Three years and a half ago I was taken ill with ulcers in the stomach, connected with bleeding and other disorders. I tried different remedies to prevent the ever-recurring attacks, but these brought help for a short time only, and I became the slave of my stomach. Every thing I ate was accompanied by the thought, If only it does not do me any harm. This continual anxiety exasperated me, made me nervous, and consequently, at times, rather disagreeable to those surrounding me. What troubled me most was the thought that the activity of my bowels was and would always be paralyzed. For three years I used stimulants and felt that I was getting weaker and weaker. Only my usually high spirits helped me to bear my sufferings; but whenever they left me I felt almost in despair. I could not pray any more, as I thought God had quite forsaken me, and I inwardly accused Him of injustice.

Fortunately a dear friend of mine who was being treated by Christian Science came to see me last August, and after much persuasion on her part I resolved to accompany her to her practitioner. There were many doubts in my heart as yet, but they vanished gradually on hearing the Scientist's clear and convincing explanations; in short, I

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believed that I would be helped. The same evening I had to keep an appointment with my doctor (I was being treated by the hygienic system); but to my great relief, having arrived rather late, I found him gone. Joyfully I hastened home and then I became fully aware that I was well, and that paralyzed bowels, etc., were a thing of the past. Fear had disappeared as well, and, to the great terror of my family, I ate whatever came on the table, salad and fruit, etc., which had hitherto been strictly forbidden. A few days later I called again on my practitioner, who kindly gave me further instruction. Now I am a well and happy being and feel most grateful to God for all He has done for us. With the deepest conviction I can say with the Psalmist, "The Lord is my shepherd; I shall not want."—M. STROH, Zurich, Switzerland.

Christian Science has been our salvation in so many ways that I feel I must lift up my voice in thanks to God for this great comforter, which brings peace to all who earnestly strive for it.

It is over four years since our eyes were opened to the truth, and during that time our two little girls have been brought through many diseases which educated mortal belief says are necessary, and in nearly every case, health has been manifested so quickly as almost to startle us, yet Paul says, "Why should it be thought a thing incredible with you, that God should raise the dead?" (or heal the sick).

If parents only knew the great blessing this glorious truth is to the little ones, I am sure, for this alone if for no other reason, they would wish to investigate it.

This summer, while in the country, our little six-year-old girl manifested a severe sore throat with white patches, and high fever bordering on delirium. Feeling that I needed help myself, as the case seemed so severe, I telegraphed to a practitioner at our home in Buffalo, and in less than an hour after the message was received the child was sleeping sweetly, and was perspiring freely and naturally.

On awakening, she asked me to read to her, and I sat down by her bed and read two or three short Psalms, when she said, "Mamma, do you remember when Jesus said to the sick man, 'Arise, take up thy bed, and walk'?" After a moment, she added, "Something tells me to 'Arise,' and I am not going to stay in bed any longer."

I carried her to the porch where we sat down and talked more about the great Healer, and that was absolutely the last of the error.

We returned in a few weeks to our home, thanking God that the truth had come to us, and also thanking the one who brought us so quickly out of this darkness into the light.—MARIANNA QUINBY, Buffalo, N. Y.

Through reading a testimony in the *Sentinel*, I have been awakened to a sense of duty. This is the third attempt I have made to send my testimony, and now, after three years of waiting, I wish to be with those who return to give God praise.

Since early childhood I suffered from a complication of diseases. About three years ago I was suffering from severe chronic troubles which seven doctors whom I consulted could not cure. I had, moreover, astigmatism, and had worn glasses from childhood, and many times I have cried because I could not use my eyes like others.

I am now entirely healed of all that I have mentioned, and would like to give more fully the healing of my eyes. I had been treated about a week in Science, and was then using glasses, but the friend who was treating me said, "The time will come, when you will find that you do not need glasses." I was trying to sew out on the front piazza, on a dark material, when all at once my vision blurred. Thinking the fault lay in the glasses, I cleaned them, but it was still the same. I cleaned them the second time, but I could see no better. I was still looking at my work, wondering what was the trouble, when I took hold of the glasses and lifted them up, and to my amazement my sight was perfect, and I knew I was healed. I can use my eyes now as long as I like, either by night or day.

I am very thankful for all I have received, and I never knew God before as I know him now,—as the Giver of every good and perfect gift. I wish to thank our dear Leader for her faithful work.

MARY L. S. WADDELL, Bethel, N. Y.

My heart is so full of gratitude for the many blessings that come to me through Christian Science, and also for our periodicals and all our literature, that I cannot keep silent.

What would I do without Christian Science which has brought me out of great darkness? Fear and worry over the trials of life had robbed me of health. When I was a child, I accepted Science in a way, and when my husband and I came West we brought Science and Health with us. I have surely gone through great trials since coming here, and but for my dear, patient practitioner it would have been much darker; but she has led me through into light and liberty. Health and strength are mine now, and instead of being the poor, sickly, weak woman that mortal mind would make me, I am well.

MRS. LUCY MACLEOD, Denver, Col.

I desire to express my gratitude for what Christian Science has done for me and mine. For four years I was an invalid, and during this time I was operated on seven times; then I was taken by my doctor to a convention of physicians, where I was examined by the dean of the university of Iowa, and his verdict was that nothing further could be done for me, except to submit to another most terrible operation with no assurance of being any better. It was then that a friend told me of Christian Science of which I had never heard before. I went to a practitioner and was healed in one week. This was six years ago, and these six years have been the best six years of my life. I am very thankful to Mrs. Eddy for her great work, and to the practitioner who brought about my healing.

MRS. GEORGE MASON, Reinbeck, Ia.

I was enabled the other day through my understanding of Christian Science, to overcome sea-sickness. It was the smell of the steamer rather than the rolling of the sea that seemed to cause it, but I realized that I live in Mind, not matter,—that "In him we live, and move, and have our being,"—and the sickness was destroyed by a realization of the truth expressed in the words: "Neither . . . things present, nor things to come, nor height, nor depth, . . . shall be able to separate us from the love of God." I trust this may help some other sufferer.—C. L. E., London, Eng.

Names and Addresses of Clerks.

Clerks of Churches and Societies were requested by a notice in the *Sentinel* to send their names and addresses (with address for telegrams if different from that for mail) to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass., in order that a complete list might be made. A number of Societies and some Churches have not been heard from, and we ask that clerks will carefully attend to this request at once, else their names must be omitted. Whenever changes occur notification should be sent, so that the exact address of every clerk, the church officer to whom correspondence is addressed, may always be on record with the Publishing Society.

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From our Exchanges.

Life should be to us the great opportunity. We believe we shall go into the other state as we leave this, not blossoming immediately into an angel, but remaining essentially human. Is there progress there? We hope devoutly there is, but we do not know. Suppose there is not, that we are to remain as we arrive, neither better nor worse. The thought has an awful implication, that of a fixed and changeless state. Supremest bliss would not satisfy our restless souls on those conditions. No, we must advance, expand, grow. A bud that forever remains a bud suffers a peculiar kind of annihilation. The aspiration is for more life and richer. But are we worthy of it if we neglect the great, good chances of this life for the growth of a nobler?—*The Christian Register.*

The truth that we desire here to impress is, that the Christ who has so mightily affected the ages, dominating the thoughts and lives of men, is not so much the Christ of the creeds, the confessions, the great controversies, but the Christ of the Gospels. We plead for a better knowledge of him among us. We are saying nothing against confessions, creeds, theologies. But the great mass of our people are ignorant, amazingly ignorant, of the Christ of the Gospels. It is easy to read theologies, and to contend for the beliefs that some man has formulated; but it is not so easy to read, with faith and insight and joy, under the tuition of the Spirit of God, the Gospels that, with inimitable transparency, portray for us the inimitable and real and supreme Christ.—*The Examiner.*

Faith is not a creed, but it expresses itself in a creed. We voiced our childish faith mainly in words which were given us. But now it is a privilege to find our own forms of expression, old or new, embodying our belief in words of our own choice. It would clear up thought amazingly with many of us if we took time to put in words what we really do believe. Men reach heaven by faith expressed in holiness; but they would have an easier time on earth if they thought honestly and clearly as well as believed with childish simplicity. For doubt is of the dark—of the gray twilight of vague thought and not of the broad day of thoughtful sincerity.—*The Congregationalist.*

The Universalist Leader quotes the Rev. C. W. Tinsley, a Methodist minister, as saying, "The heart of this age hungers for truth. It wants to be sure of something. We can't put new wine in old bottles without breaking the bottles and spilling the wine. Language wears out. Terms and forms of expressions change, and fail to state the truth. Our present knowledge is compelling the writing of a new physics—a new biology—and also a new theology. We must translate the truth into our own terms if it is to be real to us."

In an address to students Dr. John Watson said: "No serious person, should he be religious or non-religious, can look upon society in our day without being depressed and alarmed. There is a general unsettlement, both of belief and of institutions. What one longs for is another of those great movements which suddenly break forth, one knows not whence, and which carry the race one knows not whither, which in literature is called a Renaissance, and in religion a revival, and which in any case is the restoring of the human soul."

Pilate was no weakling. Long experience had hardened him, and a single Jewish life would not have cost him a pang. Yet nothing is clearer than the impression which the personality of Jesus made upon him. There was a hunger at the bottom of his callous heart to which Jesus appealed. Even he felt the power of a kingdom not of this world and the influence of its king. ISAAC O. RANKIN.

The Congregationalist.

If there were less preaching about Christ, and more preaching Christ, possibly there would be larger results from preaching. Men are not won to Christ by speculations about him, but by the earnest, heart-to-heart presentation of him as the Saviour of sinners.—*The Examiner.*

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of Branch Churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Ave., Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
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.D., Clerk, 239 Huntington Ave., Room 8, 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. Please do not send currency.

NOTICE.—Members of the Mother Church who have changed their name by marriage will please notify the Clerk and send $1.00 for change of name in the published list of church members.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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Items of Interest.

National.

The plan for a body of American Congressmen to visit Paris, and for a number of French Parliamentarians to visit Washington is assuming a definite aspect, through the effort of Baron d'Estournelles de Constant. The latter says of the plan, "When I arranged for the exchange of visits between British and French Parliamentarians I had in mind a similar exchange of visits between American and French representatives. The idea of the visits is generally approved, and I hope to arrange the details during my approaching visit to the United States, when I will present an invitation in behalf of several hundred members of the French Chamber of Deputies."

The Secretary of the Treasury has transmitted to Congress the estimates of appropriations required by the United States Government for the fiscal year ending June 30, 1905. The appropriations asked for aggregate $624,502,146, as against $589,189,112 asked for the year 1904, and $605,286,990 the amount of the appropriations for that year. The total receipts for the fiscal year ending June 30 were $694,621,117.64; the total expenditures for the same period were $640,323,450.28, showing a surplus of over fifty-four million dollars.

Judge Gray has announced his acceptance of the appointment as an arbitrator in the dispute between the Government of San Domingo and an American company over a contract alleged to have been entered into between them. At a conference of the arbitrators held in Washington, it was agreed to begin work next February.

It is possible that M. Reyes, Colombian minister plenipotentiary, may try to have the question of equities in the Isthmian Canal situation brought before The Hague Tribunal. He finds his mission in appealing to American public sentiment to reverse or modify the action taken by the American Government at Panama a failure.

The American flag has been lowered over the consulate at Alexandretta, and Consul Davis has left for Beirut, putting the consulate in charge of the vice-consul. The trouble arose over the arrest of a naturalized Armenian.

Official information of the ratification by the junta of Panama of the Isthmian Canal treaty having been received by the administration, the President last week sent the treaty to the Senate for ratification by that body.

Foreign.

After five months of negotiation, in which the central Chinese Government, the Chinese provincial authorities, the diplomats at Pekin, the European officials at Shanghai, and the foreign ministers of the important Powers took part, the trial of the five reform advocates concerned in publishing the Supao has been concluded. These men were charged with publishing seditious articles in that paper. The Government had demanded their surrender, though at the time of their arrest it was understood between the Taotai and the consuls that they would be tried in the Mixed Court, and, if guilty, undergo punishment in the foreign settlement. The attitude of the foreign Powers was unanimous against granting China's demand, which would have resulted undoubtedly in their being executed barbarously without trial.

The Japanese Emperor opened the Diet on the 10th. In his speech he referred to the negotiations with Russia, and said his ministers were carrying on those important matters with great prudence and with wisdom in protecting the interests and rights of the Empire.

The House of Representatives promptly adopted without division a reply to the speech from the Throne accusing the Ministry of following a temporizing policy at home and neglecting its opportunities abroad. The Diet has been dissolved.

Negotiations have been begun by the Powers which may result in an international administration for the Macedonians similar to the present Government of the island of Crete. To prevent another Macedonian uprising in the spring, Russia and Austria have proposed to the other Powers that immediate steps be taken to put the plan in operation. The governor of Macedonia will be a Christian, but there is also a determination that equal protection shall be accorded the Mussulmans.

The growth of the population of Germany in 1902, regarding which statistics have just been tabulated, was the greatest known, amounting to 902,312, or 15.61 per 1000, compared with 15.09 in 1901, and 14.63 the average for the last ten years. The number of births during the decade increased only slightly, remaining just about two million yearly. The gain is due therefore exclusively to the death rate, which was 20.56 in 1902, compared with 22.68 for the previous decade.

Late reports from Colombia say that the Government has recognized the impracticability of reaching Panama with its troops, and has accordingly issued orders cancelling the decree closing the ports of Cartagena and Savanilla against Colon, and will resort to diplomacy in trying to attain its wishes concerning the Panama trouble.

It is reported in official circles that, Japan having modified her demands and Russia having made certain concessions, the reply of Russia is now on its way to Japan for ratification.

The Republic of Panama has been officially recognized by Russia, Denmark, and Austria-Hungary.

Industrial and Commercial.

Official figures issued by the Union Pacific Railroad show that thirty thousand cars will be necessary to move California oranges East on the three lines. This is six thousand more cars than was required last year. The shippers of oranges must pay to the railroads in freight charges more than $9,000,000. The cost of the crop to the consumers, taking present market values, will be $36,000,000.

The crop and live stock reports issued by the Union Pacific Railroad for Nebraska show that the State has produced more than 315,000,000 bushels of grain and 5,000,000 tons of hay and forage crops. The single crop which is disappointing is potatoes. The report shows also that Nebraska is coming to be one of the largest growers of alfalfa.

The town council of Moscow is discussing the proposal to ask the Government's permission to import American street-car rails, which are badly needed in consequence of the failure of Russian firms to supply the heavy rails required by the new lines. The failure is due to lack of proper machinery.

General.

A plan has been drawn in Chicago for the creation of a national arbitration tribunal, named by the President, to which shall be submitted all disputes between capital and labor. Copies of this have been sent to leading business men, manufacturers, and labor leaders, with a request for suggestions and amendments. The bill provides for a commission of six members at a salary of $8,000 a year, with the Secretary of Commerce and Labor as an ex-officio member and chairman. The headquarters of the tribunal are to be in Washington. The proposed bill provides that the tribunal determine all cases either in the affirmative or negative, on the claims of both parties. It also provides that there shall be no strike or lockout pending the investigation, and both parties to the controversy are to resume and continue their former relations.

No change will be made in the name of the Protestant Episcopal Church in the immediate future, and the next Triennial Council of that Church will take no action on the movement for a change in the name of the Church. The statistics in regard to the vote on change of name are as follows: The vote in favor of changing at once was: Bishops, 22; clergymen, 940; laity, 64,883. The vote against any change was: Bishops, 21; clergy, 384; laity, 92,055. The vote which favored an ultimate change, but did not desire it at this time, was 12 bishops, 596 clergy, and 92,342 laymen.

One hundred and two miles of track, composing what is known as the Ogden-Lucien cut-off, across Great Salt Lake, was formally declared completed on Thanksgiving Day. This track has cost the Southern Pacific Railroad Company several millions of dollars, but, it is estimated, will result in a saving of more than $500,000 yearly in operating expenses, as well as reducing the running time between Ogden and the Pacific coast by two hours. The train which passed over the new line on that day carried representatives of many important railroads throughout the country.

President Eliot of Harvard University has been invited to address the Boston Central Labor Union some Sunday afternoon, suitable to his own convenience. This invitation was extended by a unanimous vote with the understanding that it would be accepted. Much significance is attached to this, since President Eliot generally is regarded by labor organizations as antagonistic to their policy, and frequently comes in for criticism at their meetings because of his utterances on the "strike-breaker" or "scab" question.

The "ninety-seven-cent stamp book," with its ninety-six cents' worth of stamps, waxed paper, and covers, together with the books of all denominations, netted a profit in the year of $67,998. The Government sold nearly ten million books, an increase of forty per cent over the year before.

The money taken from dead letters for which no owners could be found and that realized from the auction sale of unclaimed articles accumulated in the Dead Letter Office in Washington reached $20,961 last year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

The Semi-annual Lecture.

We give below a condensed statement of Mr. Kimball's lecture delivered before a splendid audience in Symphony Hall, Boston, December 8. The lecturer was introduced by Prof. Hermann S. Hering, First Reader of the Mother Church, who said,—

Friends:—The lecture you have been invited to hear this evening is the regular semi-annual public lecture given under the auspices of The First Church of Christ, Scientist, in Boston, the Mother Church of the denomination, for the purpose of presenting an authoritative statement of the fundamental teachings of Christian Science, its practice and results, and of correcting any existing misapprehensions thereof.

Christian Science in its essentials is extremely simple, its spirit being readily grasped even by children, but its teachings concerning all the various theological, medical, and educational questions, and its explanation of the innumerable problems of existence, are so exhaustive and comprehensive, when considered in their entirety, that in a single lecture it is quite impossible to do more than touch on the most important points; but the fundamentals will be presented, and if any of them appeal to you as reasonable, desirable, or even promising, you can readily obtain fuller information by further inquiry.

I can tell you from my own experience as a former physical scientist and lay student of *materia medica* and theology, that you can prove for yourselves, through honest investigation, study, and application, the truth of every declaration made here to-night, as well as the entire statement of Christian Science as contained in Mrs. Eddy's writings.

You will also be told something of the Discoverer and Founder of Christian Science, that noble New England woman for whom hundreds of thousands of beneficiaries feel such genuine gratitude, who has devoted her whole life and energy to disclosing to suffering humanity the knowledge and understanding of the true God and His Christ, which knowledge is life eternal, and brings to them health, happiness, and holiness.

The gentleman who will address you to-night is one who is eminently qualified to speak with conviction and authority. About seventeen years ago he was a very successful business man, but owing to ill health, being in fact on the very brink of the grave, he was obliged to retire. At this point Christian Science healed him and he has since devoted his entire time to Christian Science work. He is a personal student of Mrs. Eddy, has occupied successfully the various positions of practitioner, teacher, Reader, lecturer; and for the last five years has been the teacher of Christian Science in the Massachusetts Metaphysical College. You can therefore rest assured that what he tells you to-night will be spoken with authority and is the result of wide experience. I bespeak for him your calm, impartial, and intelligent attention.

It is with much pleasure that I introduce to you the lecturer of the evening, Mr. Edward A. Kimball, C.S.D., of Chicago.

Mr. Kimball said in part,—

In order that you may most readily appreciate the import of this address, you are asked to contemplate for a moment the scene upon which Christian Science has made its entrance.

The history of the human race may be classified as a tragedy. If it were to be epitomized, then one long monotone of protest against the misery, one pitiful appeal to God for relief, and one final moan of defeat would tell the story. There are a few flowers, a little sunshine perhaps, but beyond the foreground is the vista at the end of which is the grave—and mystery.

The people of earth, unreconciled to what seems to be an intolerable fate, have turned in every conceivable direction in their effort for deliverance from evil, and they have failed, thus far, to find the way. There are still the same tears, broken hearts, beds of pain,—the same havoc of outrageous fortune. Men continue to live, sicken, and die according to a philosophy of doom which declares there is no salvation this side of the grave, no way out of the hell on earth but to die out.

The Need of a Better Way.

To this same stricken people, and in this very age, comes Christian Science to declare that they can get out, naturally, lawfully, scientifically; it comes as a message of hope and promise to a race which is in supreme need.

We submit the proposition that humanity which prays for different results should also consistently pray for and expect a different way, and we contend that Christian Science, which promises and produces the prayed-for results, cannot logically be rejected simply because it also discloses a different way.

By means of literature, teachers, and lecturers, explanation has been made concerning the points of agreement between Christian Science and other forms of religious and scientific belief, but it is my purpose to-night to emphasize the fundamental differences also, and thus enable you to make comparisons for yourselves.

It is self-evident that certain things have existence. It is generally known that they have cause, origin, and basis, by reason of which they exist. Some people declare the cause to be a blind force; others that it is some sort of intelligence, and theology affirms that it is a conscious intelligence or entity which many designate God.

A concensus of enlightened belief concerning God, is that He is one supreme, infinite, self existent, all-inclusive, spiritual, individual, conscious Being,—the sole Creator of all that has actual existence. Also that God is good, Life, Truth, Love, omnipresent, omniscient, and omnipotent; that He is the only law-maker, and holds in His grasp the destiny of all men.

Christian Scientists subscribe to all these postulates without reserve, and yet our religion is in some respects quite different from that of others. Why? Why different if we agree on these essentials?

The difference is in the amplification and application. It is in this respect that most religious sects and systems diverge from each other. There are hundreds of these sects.

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There are one hundred and forty Christian sects alone, many of which have been in the most violent antagonism towards each other. There is, therefore, no unity of religious belief with which we can compare Christian Science, but I shall explain wherein it is different from all others.

In her effort to enlarge the human concept of the infinite God, Mrs. Eddy has added somewhat to the technical definitions of Deity, and affirms, among other things, that God is divine Mind and that this Mind is good.

God is either Mind or mindless. The Mind that is God, and which includes all wisdom, intelligence, and science, is good. This Mind is the antipode of what the Bible calls the "carnal mind," or that which Mrs. Eddy designates "mortal mind," the mind of sin, which is enmity against God.

The Mind which was in Christ.

The Science of Mind declares that to the extent that man is governed by the divine Mind, he will manifest perfection, health, life, welfare, prosperity,—the ampleness and completeness of harmonious existence. It was this Mind which was also in Christ; which cancelled temptation and sin, healed the sick, raised the dead, raised Jesus from the dead, and overcame "the world, the flesh, and the devil." "To be carnally minded is death." Sin and disease are the offspring of this carnal mind; they are no part of the nature or of the procurement of the divine Mind.

God is good, in nature, design, power, action, substance, and operation. All that He has made and done is good. His laws are good, and He has already done everything that is essential to the supreme welfare of man.

Conversely we repudiate the effort to solve the mystery of evil by assuming that any part of it has been instituted by God, or that He needs to involve Himself in or with evil in any way or for any purpose, or that He does so involve Himself.

God is not only Life, but has ordained life and is the law of life and health for man. The theology of Christian Science is consistently parallel throughout with this declaration. It also declares that God has created man that he might have being, and not for the purpose of inflicting upon him inveterate agony and disease.

We repudiate all assumption that His law is the law of sin and death. Sickness is contrary to God, and God is contrary to it. God is the natural healer of the sick, and is able, willing, and ever ready to save mortals from the evils imposed upon them by an utterly perverted sense of existence.

The supposition that God has induced the pangs and horrors of disease and death engenders a fear of Him,—a fear and alarm concerning the author and the law and the destiny of human life; a fear concerning the very foundations of existence. We Christian Scientists are no longer afraid of God or of His heaven, which we are learning is within us to the extent that we are governed by the Mind which was in Christ.

God no Longer Unknown.

In Christian Science there is no longer an unknown God. No longer do the distorted graven images of human thought mask or hide from us the real God, who is altogether lovely, who is our dearest friend, whose help is ever available, whose grace is sufficient, and who created man that he might have life and peace. Christian Science promises to lead mankind to God through the highways of health and life instead of death. It promises to humanity, in the name of God, not the doubtful felicity of the grave, but a sensible, practical dispensation of good, now. It promises to incline men naturally nd willingly to a more spiritual life, which will satisfy them; and it promises that as they wend their way to a sure heaven this Christ-truth will be the Christ way-shower through all the mazes and besetments of an evil sense and an evil age, until, with undeviating trust and confidence, they abide under the shadow of the Almighty.

We disagree with others concerning the nature of evil. Mrs. Eddy knows full well that "Whatsoever a man soweth, that shall he also reap," and that sin inevitably imposes suffering on its victim; nevertheless, she declares that sin, sickness, and kindred evils are unreal, meaning thereby that they belong in the realm of the temporal, illegitimate, abnormal. They are the paraphernalia of mortal belief or the carnal mind,—unlawful, unrighteous, and unnecessary,—monstrosities of unnatural existence.

The world generally believes that evil is an enduring entity having a basis in truth; that it is as actual and substantial as good, or God, and that its indestructible immortality will be manifested in an eternal hell and devil. If this were true, and evil as an entity were consequently indestructible, then the entreaty of Jesus to resist and overcome it must needs have been a mockery. But, on the contrary, the career of Jesus is in demonstration of the power of *something* to abolish evil, its pretense and presence. Is it a thinkable proposition that our Master sought to equip a mortal man to destroy something that God has made, and is therefore a part of infinity? Do Christ and Christianity ask of you something that cannot be done?

Picture for a moment a family which includes a violently insane person. Ask the other members if they consider the insanity real, and the answer will be "Real! why of course it is real, it is the only thing in sight most of the time." Now suppose that this person is cured of insanity; what becomes of it? It is now a nonentity is it not? Was it at any time other than an abnormity, a deranged sense of that which is an entity and which is normal?

Christian Science explains that sickness is of a kindred unreal nature and is to be obliterated by the same process whereby everything that has no right to exist or continue is to become extinct through Christ and Christianity.

If insanity and sickness are real, then God, who includes all reality, must have made them. If He made them and bestows or sends them, then it is a sin to try to get well or to want to get well.

Complete Salvation through Christ.

Concerning the divine Christ there is among men much conflict of opinion. Most Christians believe he was the Son of God, and was divinely commissioned; that his mission was to preach the gospel of reform and regeneration, to set forth the way and promise of salvation after death, by reason of his mediatorial atonement. It is believed that, incidentally, he did many mighty works. It is also affirmed that he is the only Messiah or Saviour, and that his way is the only way of salvation.

Christian Scientists believe all this, and yet their sense of Christianity differs from that of all others. We know that Christ was and is divine; is our Saviour or Messiah; is the "Way," and we can prove it. We are confident that when this way is scientifically understood and becomes scientifically operative, it will manifest its saving efficacy by transforming the race.

We believe that Christ Jesus was the representative of God to humanity; that he was the voice of wisdom and intelligence, and that he knew more about God, man, and the universe than all other people combined. We believe he came to do the will of God and to fulfil law. What God, and what law? The God that is good and whose law is the law of life, health, harmony, and holiness. We believe he came "to seek and to save that which was lost," and that he found that "which was lost" when he found the sinner and the sick man. We believe that he came to "destroy the works of the devil," and that he was "about his Father's business" while he was doing it. Unless he was destroying the works of the devil when he healed the

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sick, there must have been a time when he was not in the fulfilment of his mission, for he gave much attention to the cure of disease, and himself declared that such healing was a part of his "works." We believe this healing was natural and lawful: that all his works were done in exquisite accord with the eternal law of a changeless God. We believe that the teaching of Christian Science through Mrs. Eddy removes the ministry of Jesus from the realm of mystery and brings it within the range of law, order, and a scientific *modus operandi*. We believe that God and His Christ are too wise to be unlawful or to procure or induce or make use of that which is in contravention of law. We believe that the unlimited divine volition does not need to upset or undo any natural law in order to do good.

We believe that the Christ ministry is an object-lesson in demonstration of the immanent, ever-present, and ever-available power of Spirit, God, to destroy evil. We believe that Jesus manifested the supremacy of spiritual law which is the law of life, and its power over the fictitious law of sin and death.

An Un-mysterious Salvation.

Christian Science teaches that this proof,—the deeds, the achieved results, the mighty works,—is to illustrate the way of salvation to them that need salvation, and that Christian salvation is for the sick man as well as the sinner. All this is different from the belief that his work was miraculous, meaning that it was mysterious and in the way of intervention or violation of law and nature.

Jesus never intimated that his work was mysterious. On the contrary he indicated the universal nature of the divine animus by declaring: "These works shall ye do." The contrary beliefs of men which have filtered their way down through the dark ages lead to the most absurd conclusions and tax to the utmost the credulity of man. They presuppose that, after promising for one thousand years that a Messiah should come to save a suffering world, God arranged and carried out a plan of which all future generations should have a right to say, "It is an impenetrable mystery." They require people to believe that Jesus largely devoted himself to mighty works which were of no utility to subsequent generations of men, and which have exhausted their service when people are induced to believe that it was according to the divine nature for God to heal the sick man in one age and refuse or neglect to heal him in a subsequent age. They require men to believe that God and Christ, who were willing to save that which was lost, limited that salvation to the sinner and discriminated against the sick man. They require us to split the ministry of Christ Jesus in two; decide that the healing work was without scientific or universal avail; that it was nothing we can possibly understand; and lastly that Jesus did not mean what he said when he declared that Christians who understood his Christianity must preach the Gospel and heal the sick and that they *could do it*. They require us to repudiate the works of Jesus as the legitimate interpreters of his mission and his words. They require us to believe that in saying "heal the sick," he who shows the way asks us to heal with drugs, a way which is contrary to his way.

If instead of regarding evil as a mysterious entity, men had understood the Science which detects and correctly designates the phenomena of evil, such misconceptions of Christian salvation would long since have been dissipated.

Sin and disease are in immediate kinship. They are allied as cause and effect. The Scriptural statement that "through sin came death" is scientific. Every physician knows, or ought to know, that anger will arrest digestion, that grief, revenge, and envy will impair the integrity of the body.

If Jesus came to save from one, then he came to save from both. He could not possibly save from one without saving from the other. He clearly indicated this to those who heard though they could not understand.

When Jesus healed the sick did he destroy the work of God or devil? Was it the mission of Jesus to destroy the work of God? If sickness is the work of devil, then is God for or against it? If God is against and contrary to it, are His laws for or against it? If His laws are against it are they available to man? Has God created a man who is without possible recourse to His law and power? If He has, then why pray for an impossibility?

The Key to the Scriptures.

Mrs. Eddy answers all these questions and hundreds of others in her text-book, "Science and Health with Key to the Scriptures," and thereby reconciles reason to God, and dispels the mystery which has obscured the science of Life.

People throughout all the Christian centuries have differed concerning the meaning of the Bible, indeed, in behalf of the quarrel about the Bible and of the conflict of creeds, millions have gone down to violent death. Our tenets declare, "We take the inspired Word of the Bible as our sufficient guide to eternal life." Like many others, we believe that the Bible has not been dictated word for word by God. We believe with Paul that the things of God and the real substance of the Bible must be spiritually discerned.

Most people have commentaries, or helps to the study of the Bible. We have a commentary, or Key, in our text-book. With historic and characteristic instinct the people whose love is for their own alone do not like ours, and even say it is dangerous. I will not linger long to discuss the merits of this book now. Since studying the Bible in its light, we have no desire to kill any one or quarrel with any one about religion. We have learned to love the right of every man to strive for heaven according to his own inspiration. We are taught that it is abominable in the sight of God and a decent manhood to denounce, persecute, or molest a man who does not agree with our religious propaganda.

This book encourages us to live according to the Commandments and the Sermon on the Mount, and in obedience to the highest conceivable moral standard. It teaches us to be loving, charitable, merciful, meek, and pure, and as followers of Christ Jesus to obey every mandate of God and Christ, even to the extent of forsaking sin, preaching the gospel, and healing the sick. We are taught to love and to rely on one infinitely good God, who is Love; and that we may trust Him to the uttermost; indeed, we are led to believe we cannot trust God too much nor expect too much from infinite Love. We are taught to rely on the supremacy of Spirit and to know that no other reliance and no lack of reliance is acceptable to God or of avail to mortals. We are taught that the mission of Christ is in demonstration of an un-mysterious salvation, and that we may expect more and gain more through Christ than if we were to minimize the scope and efficacy of his mission.

If to be thus obedient, or to be too explicit in obedience, be dangerous, then we are indeed the most dangerous people that encumber the earth.

Read all the books on philosophy since time began and they will not equip you to cure one case of fibroid tumor. Read all the commentaries, sermons, and books on theology, and they will not enable you to heal one case of locomotor ataxia in its worst form. Read all the medical books and all other books and you cannot, as a result thereof, cure one instance of malignant cancer. This book Science and Health has taught people how to cure hundreds of such cases, and they have done it.

Man's Lawful Dominion.

We differ concerning the nature of man. The Bible declares that God made man in His own image and likeness and gave him dominion over all the earth. Do you know of any such man? No. Is there something wrong

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with God or with the man? The trouble is with man, and he confesses it by declaring himself a fallen man (fallen from some high estate), and by his ceaseless prayer and effort to get back. Theology and philosophy in general declare that he cannot get back except through the door of death.

Jesus' theology was indeed divine. He was himself a consummate theologian. He ushered Christianity upon the scene of humanity by means of preaching and healing. His works were in demonstration of his theology. They were essentially incidental to his Christianity, and the same works are essential signs of Christianity now.

In comparing Christian Science with other systems of curative endeavor, I remind you first that there are many such systems and much disagreement concerning theory and practice. For example: one school of medical practice advocates the use on the average of one hundred million times as much medicine as is administered by the other school.

Conflicting Medical Systems.

I shall speak of several particulars in which Christian Science is fundamentally different from all other systems.

The matter physician holds to the theory that disease is natural and inevitable; that although he may in some instances prevent or cure, nevertheless disease, *per se*, is sure to master him and his patient ultimately. By way of admission of the inadequacy of the system to cope with disease, he exhibits a long list of fatal or incurable types thereof. He therefore advances to the conflict with sickness with more or less uncertainty as to his natural right or ability to succeed.

Christian Science declares that disease is unnatural and should be resisted, and repudiates the theory that, from a scientific standpoint, disease is incurable. Jesus, the only perfect healer, actually demolished the theory by healing the multitude of *all manner of diseases*.

The practice of Christian Science is in its infancy. No pretence is made that such proficiency and efficiency have been attained by practitioners as to preclude any failure, but already this practice has resulted in the cure of practically every disease that is included in the long list of incurables. In other words, Christian Science can heal all diseases that drugs have ever healed *and all that drugs have never healed;* hence the Christian Scientist contemplates sickness as something he has a right to cure and ought to be able to cure.

The medical profession have practically united in the admission that "concerning the essence or primary cause of disease little is known; indeed, nothing at all." It is generally assumed, however, that matter alone is causation. There is an exception to the rule in the case of homœopathy, which designates certain abnormal and unrighteous mental conditions—sin, etc.—as causative, and affirms that anger arrests digestion; that grief, sorrow, etc., impair or degrade the physical condition. According to Christian Science the enigma of the ages; namely, What is the primary cause of disease? can be solved only by entering the mental realm.

Did you ever see a person turn pale because of fear? Have you known a person to turn red because of anger? Have you ever heard that one has died because of fright? Do you not know that the thing which happens is this: that such mental activities operate as causation; affect the nervous and circulatory systems and induce congestion, —the evidence of physical impairment or degeneracy?

It must be, surely, that you know that mental conditions affect the body, and because you know this and should act accordingly, I ask if there is any scientific relationship between grief or jealousy as a cause and a mud bath as a cure. If you had a patient whose incorrigible hatred had finally caused liver trouble, and the medical books prescribed a mustard plaster, would you apply the plaster to the liver which is innocent of offence, or to the hatred which is the sole cause?

If the case is to be cured at all, ought not the remedy to reach the cause and cancel it? Do you think that a plaster will do it? If not, then consider the Mind which was in Christ and which *transforms* man by means of righteousness. Consider the curative system of Christ Jesus, which clearly recognized sin as a cause of sickness and administered the emollient of holiness which divine Love has prepared in the laboratory of eternal Life.

The Fictitious Nature of Fear.

In consequence of ignorance and superstition, the universal mortal man is afraid of the very foundation of his being. He is afraid of God and heaven, he is afraid of devil and hell; afraid of his own body, of everything he does and has, and of all that exists on earth. This universal fear constitutes a universal and primary cause of disease, and the conclusion cannot be resisted that the curative system which fails to recognize it, cannot intelligently abolish its effects.

There are two books in the world which entreat humanity to know that fear is illegitimate and can be "cast out." These books are the Bible and Science and Health. The latter, with much elaboration, explains the fabulous nature of fear and gives the reason and rule for its elimination.

Will not those of you who are Christians consider as to whether or not it would have been a mockery for the Saviour of the world compassionately to implore man to resist fear if it really has a scientific, inherent right to infest humanity, and therefore is irresistible?

The matter physician declares that the proper therapeutic or curative agency is to be found in matter or in the use of material means.

The drugging system did not originate in a civilized, enlightened, or Christian age. According to its own history of itself, it is the offspring of paganism. Since its birth, forty centuries ago, men have endeavored to reduce the system and practice to a science, and they not only admit they have failed, but declare that the practice is largely tentative, by way of expediency; is experimental, or accidental.

In behalf of the drugging theory mankind has literally swallowed everything on earth, hoping to placate or obstruct disease, and is still sicker and has more diseases than ever before. Concerning the theory and practice of four thousand years, it is to be said that nearly all of it is condemned by the practice and theory of to-day, and it is prophetically expected by the physician of this generation that his practice and methods will be repudiated by the next generation. The "History of Four Thousand years of Medicine" does not disclose one single element of pure science. Moreover, there is scarcely a postulate that has been allowed to remain unimpeached or undisturbed.

Now comes the utterance of Christian Science, which is the Science of Mind. It declares that everything you have or know; all that means religion, politics, art, music, sociology, education finance, business, government, the daily life and minutiæ of your existence; all is in consequence of thought. Thought ruptures empires, wages war, obliterates nations. Thought is the greatest potentiality that the mortal knows of or is moved by. The stage of human existence which Oliver Wendell Holmes calls a "disorder" has been desolated by evil mental conditions and must become normal and righteous through the "transformation of Mind." Mindless matter is not equal to the task. It has no intelligence of its own and an all-wise God needs not to filter Himself through non-intelligence in order to accomplish for a sick man all that he needs or to which he is entitled.

We think the Bible is to be credited, wherein it indicates that God is the natural healer of all our diseases, and we know that this God is Mind and not matter.

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How did Jesus,—the only perfect healer whom history affords,—how did he heal the sick? Medicine had been in use for twenty centuries. Was it Mind, or matter? Christianity would collapse in the admission that it was not Mind.

It is urged that all this is transcendental because contrary to the senses. So is the hope of immortality, so is the belief in God and heaven. The senses testify to the extinction of man by death and the annihilation of his individuality, and they do not afford an atom of evidence of God as Spirit.

It is declared that Christian Science practice is intangible and is objectionable because there is no visible or palpable animus or *modus operandi*. Do you know why the earth revolves, why your heart beats, why you can wink your eyes, or do anything? No. Does any physical scientist understand the primary impulsion of your every act? No, none on earth ever knew. I might spend years in bringing to your attention the every-day things of your life, and in proving to you that you do not understand the *modus operandi* of one in a thousand.

Christian Science is Tangible.

Christian Scientists who have been the first to heal malignant cancers, know more about the *modus*, than you know about the circulation of the blood or your ability to walk.

Why did it not come sooner? It did come sooner. Jesus understood the healing Christianity; declared and demonstrated it. The people did not fully understand him and he told them they could not, but he prophetically declared the time will come when "ye shall know the truth, and the truth shall make you free." Since then men have prayed that it might be revealed, and now we believe it has been revealed.

Why did not everything come sooner? Why did not Adam have a telephone, a steamship, a piano, and the thousand other things of to-day? Simply because he didn't know enough. In consequence of law, substance, and possibility, all these were possible to him if he had only known enough to make the discovery. The Principle and rule of Christian Science Mind-healing were before Adam. They only needed to be discovered and applied.

After this brief and fragmentary allusion to these differences I ask what think you of the difference?

It really means the supremacy of God and the impotence of error. It means life and health instead of sickness and doom. It means joy instead of tears. It means a lawful Christ in demonstration of a palpable salvation for a man who ought to be like his Maker.

Mrs. Eddy's Plea for God.

For a third of a century Mrs. Eddy has been pleading with mankind for the recognition of its right to life, health, and holiness according to the will of God. She has insisted that God is the natural healer of the sick, and that disease is contrary to God and His will. She has discovered and made known the Science of Christian healing and has set forth the rule whereby humanity is to obtain mastery over disease.

On every one who has ever healed the sick through and by means of divine power in attestation of the supremacy of spiritual law, the world has bestowed the antagonism and hatred which materialism ever exhibits toward the spiritually minded; indeed, there has scarcely been a reformer since the day of Abel who has not been hated, reviled, stoned, or crucified; a martyr to his own ministry and mission.

In view of this inveterate propensity of the human mind to persecute the prophets and to resist that which makes for its own moral and spiritual welfare, it is not strange that with consistent industry it has given itself up to misrepresentation and defamation of Christian Science and its works, and of the Leader of this Cause.

It seems futile to repine or demur because of this ruthless habit, and it is useless for us to protest or contend against the baseless disposition to do injury to us and to our Leader. Mrs. Eddy has specifically denied all the inventions of evil and the perverted statements of fact, and there is but one sufficient, adequate course for her and for us to pursue. Her life, past and present—the actual facts and activities of her daily existence—constitute an imperishably righteous answer, and one that will stand as answer forever.

There is no other way, and there need be no other way, for this dignified woman to do, for one who is entrenched in the rectitude of her own pure living, but to depend on the present and ultimate recognition by the world of the great value of her work for her justification. The lofty character of her deeds and impulses, and the long-continued sacrifices which she has endured in order that her mission might live, these speak for her.

Every revelation of truth, every scientific discovery, has found its way to humanity through some man, woman, or child. It so happened that Christian Science was discovered, assimilated, and disclosed by a woman, and forthwith, and since then, there have been many objections, all of which can be congregated in one common belief that woman is not fit to know the truth. It is not strange that this barbaric belief that mental inferiority inheres naturally in woman should have penetrated so many centuries, but it is amazing that this generation needs yet to learn the scientific fact that there is no reason, mental, moral, or material; physical, metaphysical, or spiritual, why woman may not know anything that is true, and know it as soon as a man and as well as a man.

A Noble Womanhood.

I feel that I need not stand long before a New England audience to debate the question as to whether or no its grand women constitute fit ministers of God to them that sin and mourn and suffer. I know it is expected that a chivalrous man will speak in gracious terms of gracious womanhood, but I rejoice to know that the women I mean need not, nor do they thrive on unnutritious compliment. Because of the sublimity of inspiration, fidelity, courage, and character they stand on exalted heights which they have achieved for themselves.

It has been my good fortune to know a splendid womanhood of whom I am greatly enamored, but I never knew one who was so meek, loving, and humble as is the Leader of our Cause. I never knew one who seemed so intent on knowing the will of God or so glad and satisfied to do that will. I never knew one who was so honest, so charitable, just, or kind. Her many years of consecrated experience have ripened into Godly reverence for and devotion to the daily life that is in imitation of Christ. Her chief ambition seems to be to battle for humanity against sin and disease, and to continue without reproach before God and man.

Some day the world will know all this and render tardy justice, and meanwhile the tender, loving woman knoweth that a million people, many of them once dying, who have been rescued from unspeakable depths, and who know that for a generation she has stood as the lone rock stands far out against an angry sea, are thankful that in spite of every contention against her she has been faithful to her trust.

Notice.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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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.

Amendment to By-law.

Article XVIII., Sect 6, has been amended to read as follows:—

A SINGLE FIELD OF LABOR. Sect. 6. A loyal teacher of Christian Science shall take entire charge of his pupils. He shall not teach a loyal teacher's pupil Christian Science, except he be a teacher in the Board of Education, nor have more than one field for his labor. His pupils shall not trouble Mrs. Eddy with their affairs. Students may visit each others' churches, and by invitation may attend each others' associations.

Courts Sustain Christian Science Practice.

THE utter futility of attempts to curtail individual liberty through legislative enactment is once more apparent in the field of medical legislation.

In 1901, the Indiana legislature passed a bill which was introduced and its passage urged by the physicians of the state, for the avowed purpose of putting a stop to the practice of Christian Science in that state. After the bill became a law, Christian Scientists continued to practise as usual and some considerable time elapsed before any attempt to interfere actively with them was made. Finally, however, Mrs. Emma J. Ehrit, a Christian Scientist residing in Martin County, was indicted by the Grand Jury of that county, for "practising medicine without a license." A few days ago she was tried before a jury, and found not guilty.

We are indebted to Hon. Clarence A. Buskirk of Princeton, Ind., for the following statement of facts in connection with the trial of Mrs. Ehrit.

"The evidence showed that she had silently prayed for the recovery of the sick, etc., according to Christian Science practice, had not professed any knowledge or skill in *materia medica,* etc., had not physically manipulated the patient in any way or used any material means or methods whatever; but had appealed with spiritual understanding to God as the Great Physician. She retained McCormick & Gilkison, of the Martin County Bar, and the undersigned, as her attorneys. Our contention was that the medical laws of Indiana, under the guarantees of our state constitution in favor of religious liberty, cannot be construed to mean that the clergyman, friend, or Christian Science practitioner who prays for the sick, religiously meditates in behalf of the sick, and offers religious advice and hope, in good faith, disclaiming any knowledge or skill in *materia medica,* and employing no material means or methods, trusting solely to God for the recovery of the sick, is within the term 'practising medicine' as used in the statute. We were able to show, by the examination requirements as to proficiency of applicants in *materia medica,* etc., adopted by the State Medical Board, that this is the view taken by that Board, inasmuch as the statute expressly provides that the Board shall not discriminate between different systems of healing the sick, so far as those systems constitute the practice of medicine."

Another case of interest to Christian Scientists is that of The State *v.* Bishop, in which the Supreme Court of Ohio recently decided that the practice of Christian Science is not in violation of any statute of that state. M.

"Peace on Earth."

As on the sea of Galilee,
The Christ is whispering "Peace."
WHITTIER.

IN the introduction to his work on "The Early Days of Christianity," Canon Farrar presents a picture of the seething tumult of the Roman world in the first century, which would furnish a fitting counterpart to Dante's Inferno.

The authority of the Cæsars had so far suppressed organized opposition as to have effected well-nigh undisputed dominion throughout the world, but upon this background of seeming tranquillity history has projected an unparalleled contention of personal passions and interests. The clash of philosophical and religious ideas was equally marked with that of worldly ambitions. The babel of Athens and Jerusalem was no less confusing than that of the City of the Seven Hills, and all these external dissensions were but the phenomena of a discord within, which made the age one of universal unrest. It was in the midst of this turmoil of sinful and distracted mortal sense that there was heard the angelic carol of "Peace on earth!"

How startling the incongruity! and yet these heaven-born words found fulfilment in the gentle heart of the virgin mother and the sweet face of her sleeping babe, and in all his after trials and vicissitudes, from the cradle to the cross, the angel song lingered with the Christ-child. In the "peace of God" he found refuge and strength, and when his work was "finished," he gave his loyal followers this benediction, "My peace I leave with you."

As one recalls the tragedy of the Master's earthly experience, and the continuous struggle with aggressive error which has attended the Christ-life in all the subsequent years, he is led to see that the peace which gave Jesus such repose, and which he bequeathed to all faithful hearts, does not mean escape from the necessity of a constant overcoming of evil. The "peace of God" is not a sweet sense of inactivity. With torpid indifference to its spiritual interests, weary humanity has ever coveted exemption from struggle, but Jesus undeceived his disciples regarding this matter and said to them frankly, "Think not that I am come to send peace on earth, I came not to send peace but a sword." "They shall deliver you up to councils, and in the synagogues you shall be beaten, . . . and ye shall be hated of all men for my name's sake. . . . These things I have spoken unto you that ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He thus taught very explicitly that there can be no peaceful "adjustment by compromise" between right and wrong in human consciousness. "Even Christ could not reconcile truth to error, for they are irreconcilable" (Science and Health, p. 19).

We are to realize spiritual ascent and thus find true peace only as we address ourselves to the serious task of breaking our peace with error. Christian Science gives distinct emphasis to this point, and its guidance and stimulus to intelligent human endeavor explains, in part, its practical helpfulness to mankind. Peace does not inhere in human belief or human conditions, but in spiritual understanding. It is the fragrant flame within the sanctuary of a heart that is in conscious unity with God,—a unity which is undisturbed because it cannot be reached by the antagonism of the world, and to this Jesus referred when he said, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." "The calm

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and exalted thought is given understanding, and is at peace" (Science and Health, p. 506).

Belief in materiality has obscured this sense of oneness, because both in its declaration and its phenomena it embraces that which is unlike God. The absence of peace in the heart, the home, or the church can thus be readily explained. If the Master be not with us in life's tempests, the waves are not stilled.

In Christian Science we come to apprehend as never before that dis ease and unrest are the inseparable companions of falsity, while "Truth imparts its own true peace and permanence" (Science and Health, p. 516). When with the "Mind that was in Christ Jesus" we come to know our Father-God as omnipresent Love, we part with anxious thought, and are undisturbed, even though called to push our prow into the very maelstroms of mortal sense. In the understanding of Truth we know with Paul, that "all things" are ours, and can sing with the poet,—

> The stars come nightly to the sky;
> The tidal wave unto the sea;
> Nor time, nor space, nor deep, nor high,
> Can keep my own away from me.

W.

The Spiritual Remedy.

Some years ago a very frank admission was made by a prominent member of the medical profession, to the effect that too much time was devoted to the study of pathology and morbid conditions, and too little to the investigation of the "life-forces." In addition to this, he counselled his confrères to discover if possible the relation of food to the bodily economy, evidently with the belief that the "life-forces" were evolved from matter. About the same time another eminent physician, in a paper read before a medical congress, expressed his doubt that disease either possesses or manifests entity. He condemned severely the absence of really progressive methods in the profession, and said, "The only notable change from the old mythologies is a mere change of costume. The deities now invoked are represented not by brazen images and carvings in stone, but by chemic symbols and hypothetic equations. The modern fane is a laboratory, the later altar a dissecting table. . . . The contradictory and opposite qualities and alleged power of drugs used as remedies, are a constant stumbling-block to students of medicine. The properties ascribed to them to-day are the opposite of those with which the same substances stood accredited twenty years ago."

Long ago, one who was blind from his birth received sight through the spiritual ministry of Jesus of Nazareth. Many were the questions asked of this erstwhile blind man: "How were thine eyes opened?" "What did he to thee?" etc. He freely admitted his ignorance of the power which had wrought his deliverance, but he clung to the fact which must then have meant more to him than all else: "Whereas I was blind, now I see!"

At the present time there are many who are forced to admit the wonderful healing which is done through Christian Science; they question, however, the position taken; viz., that the results are gained through Divine power, and they attempt to show that what is called "suggestion" is mainly responsible for the undeniable benefits received. Now, "suggestion" is admittedly based upon statements which would fail to convince were they directly addressed to the understanding of the individual, while the statements of truth found in Science and Health so satisfy the reason, as to awaken the spiritual sense of many who read them, and who are thereby healed without receiving treatment from any one, while thousands are led by these truth-statements to an ever-deepening sense of health and holiness.

It is granted by physicians that surprising physical results are sometimes secured where an unmedicated substance is administered to a patient who believes that he is taking a powerful remedy. In such cases the desired results would not follow if the patient knew what was employed. These experiments are, one and all, but altars erected to "The unknown God," the worshipers bowing before an empty fane.

In contrast with all this, the beneficiaries of Christian Science healing are soon able to answer intelligently the question: "What did he to thee?" Their confidence in this system lies in the fact that they are encouraged to know,—to understand,—what it is that heals; and what is more their confidence increases in the ratio of their understanding of the remedy. Even the little child soon learns that his healing comes from the "God who made both heaven and earth," and who never made evil. Even physical science declares that life alone produces life, but it has never undertaken to say what life is. Christian Science teaches that we must come to Life for life, for healing, for all; and it tells us that God alone is Life.

It is sweet at this Christmas-time to remember the one who came to tell the world that God may be known of all, and who gave in his healing work the proof that God was known to him. We learn from Christian Science how we, too, may know God, and in knowing Him find "the life which is life indeed,"—the remedy for all human ills. If we suffer from the poison of hate or fear, the antidote is ever at hand; if we are faint or weary, the manna is near. The true Life-force and nourishment is referred to by our Leader when she says,—

> Fed by Thy love divine we live,
> For Love alone is Life.
> (Miscellaneous Writings, p. 388.)

K.

A Letter to our Leader.

Our Revered Leader:—It is only right that I should faintly express my gratitude for the story your eyes told me last June, when they looked into mine with such unutterable love, and said, "I know all about you." Possibly you remember the day. Four of us stood in the rain to catch a glimpse of you; then as you passed again, came this thought of divine Love, borne by your eyes, changing my whole life. It helps me everywhere, but most at home, and in our jail work. One woman, even you in your busy life will be glad to hear of. Everything that money could do had been faithfully done, to free her from the drink habit,—Keeley cure and various hospitals; she became worse; her husband procured a divorce, and then she fell to a common drunkard; she was serving her second sentence in our county jail, when God gave me the chance to breathe to her a little of the love you gave me; and from the first treatment she has been well; and she and her dear ones—husband, daughter, and son—are learning daily a little more of the beauty of Science.

A Harvard graduate has been released from the same suffering in the same way. Another, who is one of my best helpers in the jail, was addicted to the morphine habit. I could hardly believe my own eyes at the change three days wrought in him. Whenever I meet suffering, and am able to realize the story your eyes told, the suffering is lifted.

With deepest gratitude your faithful follower.

Mrs. I. Eloise Cooper, Denver, Col.

P. S.—It is unjust to my dear husband that I have said not a word of him, for his whole heart is consecrated to Christian Science and he is constantly giving and doing to help people to understand its truth. Of all you have written I believe I am most grateful for the prayer, "Father-Mother God."—I. E. C.

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Reply to the Rev. Mr. Field.

Mr. Editor:—I have before me a recent issue of the *Journal-Gazette,* in the columns of which my much admired friend, Rev. J. N. Field, unlimbers his heavy artillery, and makes war on Christian Science. To the Christian Scientist, Mr. Field's sermon is best epitomized by this couplet from an old and popular Scotch bard:—

> Did ye ever hear tell o' Jame Jamison's bonnet?
> 'Twas nae itsel', but the ornaments on it.

So with Mr. Field's sermon, the best part of it is the "ornaments on it;" *i.e.,* the good things he said about Christian Scientists and Christian Science.

Several days before the delivery of his sermon, while visiting in Fort Wayne, I met Mr. Field in the down-town district and at that time he declared his intention of delivering a sermon against Christian Science, and honestly presented his attitude by indicating that his method of procedure would be in the nature of a friendly salute, followed by a full broadside. At that time he said he intended to take some of the most positive statements from "Science and Health with Key to the Scriptures" by Reverend Mary Baker Eddy, and show that many of its statements were in total disallignment with the Scriptures. In reply to his remarks, I told him that if he would allow me to compare his chosen statements from Science and Health with the teachings of the Scriptures, that I would be glad to proclaim myself a good Baptist, if I could not reconcile every statement with those of the sacred pages of the Bible. After reading Mr. Field's sermon in the *Journal-Gazette,* I am perfectly willing to hold to my offer. Mr. Field has a decided misunderstanding of the true spiritual import of many of his passages selected from Science and Health, and it would be impossible to harmonize his conception of their meaning, with the correlative passage in the Scriptures; yet when comprehended in their full spiritual meaning, every one of his quoted passages can be logically harmonized with the Ten Commandments and the Sermon on the Mount. Even the sacred Scriptures may be made to seem inharmonious, incongruous, and contradictory, by quoting citations detached from their explanatory surroundings, after the method followed by Mr. Field in analyzing Science and Health.

It is plainly apparent, then, that an individual desiring to investigate Christian Science, cannot take even the statements of a beloved pastor as a finality on so great a theme, but must investigate for himself by honest, earnest, and just study.

I shall not attempt to answer in detail the condemnatory statements of Mr. Field against Christian Science, for the world needs love more than logic, and health and harmony more than harangue; and if Christian Science brings love, health, and harmony into the lives of suffering ones, as millions testify, it will by its own works answer all misrepresentation. However, I feel obliged to enter some strenuous counter-charges against some of the statements of our friend. In the first place, Mr. Field is hopelessly inconsistent in some of his assertions. He admits that Christian Scientists are one of the happiest, healthiest, and most harmonious bodies of Christians; that they are devout students of the Bible; zealous in good works, peaceful and inoffensive; good examples for Christians of other denominations, and then proceeds to execute the tree that bears such choice fruit because its leaves and roots do not quite suit his ideas. Our Master admonished us, "Every good tree bringeth forth good fruit," and "By their fruit ye shall know them." At another time, when his disciples found some who were not his followers, casting out devils in his name, and his disciples came to him with a complaint about them, Jesus commanded the disciples to let them alone and to offer no hindrance to their good work. The same principle of charity holds good to this hour.

Right here I would like to enter a protest against the term "Eddyism." The very first tenet in Christian Science is this: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." This sentence alone makes it self-evident that Christian Scientists are not followers of person, creed, or "ism," or "ology," and that there isn't any such thing as an Eddyist or Eddyism.

Again, Mr. Field says, "Christian Scientists cure by thought-power, or by making the patient believe there is nothing the matter with him." This statement would indicate that the whole *modus operandi* of Christian Science healing consisted simply in the blind use of human will-power and the curative operation of human thought, whereas Christian Science shows that it is the human, mortal thought that makes sick and the divine God thought that makes well. Paul said, "Present your bodies a living sacrifice, holy, acceptable unto God, . . . and be not conformed to this world: but be ye transformed by the renewing of your mind." Christian Scientists understand that this transformation means not only mental, moral, and spiritual, but physical as well. It is plainly evident, therefore, that true Christian Science healing consists in the scientific substitution of God's health-giving thoughts, for sick, sinning, erring, inharmonious thoughts of the human mind, and the consequent bodily transformation therefrom. Its fruits prove its theory.

As to Mr. Field's reference to the statement of Pundita Ramabai, that Christian Science is identical with the Hindu philosophy, which has been taught among her people for thousands of years, nothing could be further from the truth, nothing more unjust or more indicative of almost hopeless blindness as to the real, spiritual import of Christian Science teaching. One honest reading of the chapter on "Prayer," and on "Atonement and Eucharist," in Science and Health, the text-book on Christian Science, will convince even the prejudiced investigator that Christian Science is Christianly scientific and has no relation to the dreamy, vague, illogical premises of Oriental philosophy.

Again he makes the statement: "One of the most prominent physicians of this town has been called again and again to treat Christian Scientists, and even Christian Science healers." I am glad to give the public at least my own experience in this line, and that is during ten years' study and practice of Christian Science in my home, I have found Christian Science, rightly applied, equal to every emergency, and during all that time not a material remedy even of the simplest kind, or physician of any school whatever, has even entered my house. And I do not say this in an antagonistic sense, as being in opposition to physicians, but with a devout sense of gratitude to that infinite Intelligence which has enabled us to win the victory over all the ills of the flesh by spiritual power. It may be that some who termed themselves Christian Scientists felt this faith and understanding wanting in the hour of need and resorted to material means for aid, but the general average would not be one in thousands, and it would be as manifestly unjust to condemn Christian Science for the weakness of its followers as to condemn Christ and his teachings because Peter denied him and Judas betrayed him.

Then, too, as a counter-charge, the writer can give Mr. Field a list of many devout Baptists who were healed by Christian Science after noted physicians and all material remedies had failed.

But probably the most serious, unjust, and un-Christian misrepresentations in the whole discourse is the introduction therein of the following quotation from a sermon by Dr. A. C. Dixon of Boston:—

"Mrs. Eddy's press agent asserts that she is modesty personified, and this, too, after he has seen in one of her books the picture of Mrs. Eddy and of Jesus Christ, with a halo around the head of each." In making this statement Dr. Dixon referred to the book "Christ and Christmas," but

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the picture to which he directs attention is not a portrait of Mrs. Eddy, and is not intended to be a portrait of her nor to represent her. Dr. Dixon further says that "In her autobiography, page 96, she classes herself with the Virgin Mary and with Christ himself, saying that no one else can take her place."

To offset this really wicked aspersion and misrepresentation as to the life, character, and mission of Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, I shall quote her own words from a few of her standard works. In her preface to Science and Health, page 9, she says of herself: "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ."

In February, 1895, the report was circulated by the *New York Herald* that Mrs. Eddy's followers believed her to be the second Christ. In answer to this uncalled-for and wicked canard, Mrs. Eddy prepared a statement for the *New York Herald*, a portion of which I quote below:—

"A despatch is given me, calling for an interview to answer for myself, 'Am I the second Christ?'

"Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is I claim nothing more than that I am the discoverer and founder of Christian Science, and the blessing it has been to mankind which eternity enfolds.

. . . . . .

"My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals.

. . . . . .

"There was, is and never can be but one God, one Christ, one Jesus of Nazareth."

"If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ, is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism, than of my doctrines."

One can hardly imagine a popular divine, belonging to the enlightened nineteenth century, residing in the supposed center of American culture, making such statements as those accredited to the Rev. Mr. Dixon. While assailing the modesty of Christian Science, Mr. Dixon has exposed his own direful lack.

But Christian Scientists are calmly and lovingly awaiting the hour of the development of Christian civilization, when there will be a fulfilment of the Master's command, "Judge not," and in the mean time are endeavoring to fulfil this admonition of their beloved Leader, Reverend Mary Baker Eddy, taken from page 444 of her book, "Science and Health with Key to the Scriptures:"—

"Students are advised, by the author, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly. 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say in thy heart: 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.'"

Fraternally,

WILLIAM BRADFORD DICKSON.

Fort Wayne Morning Journal-Gazette.

Wrong ever builds on quicksands, but the Right
To the firm center lays its moveless base.

JAMES RUSSELL LOWELL.

Testimonies of Healing.

I first heard favorably of Christian Science in April, 1896. At the time, I was in the employ of the Erie railroad as a station agent. I had always been a firm believer in the law of heredity, and supposed myself to be suffering under this law, my mother having passed away with consumption. Besides this, I was suffering from two physical injuries which I thought would remain with me as long as I lived. My right arm had been terribly wrenched in getting on a moving train, seven years before, and had become paralyzed up into the biceps muscle. I had consulted the best physicians and endured a great deal of suffering from this injury. I had recovered a partial use of hand and arm, but could not lift or carry any weight without causing myself great suffering. It was shrunken and remained cold all the time.

I also had an injury to my left eye of several years' standing, caused by a hot cinder being thrown into it from a locomotive. At the time of the accident, it gave me a terrible shock, and when removed by the family physician, left a scar. Two years after the accident, the eye and nerve leading to it became much inflamed and I consulted the best eye specialist I could find. He said there was scarcely any sight left in the eye and that the suffering was caused by the continued strain upon it. A pair of glasses were prescribed to remove this trouble, and they were worn constantly up to the time I began treatment in Christian Science.

A lady called at my office one day on business, and on noticing my physical condition, advised me to try Christian Science. I had, however, a preconceived notion of what Christian Science was, besides which, the years of drugging and constant intercourse with physicians had made me very partial to their way, although they had failed in my own case. Later on, I decided to try Christian Science, but resolved not to let any one know about my doing so. I wrote to a Buffalo practitioner, requesting her to take my case, bought Science and Health and commenced taking absent treatments. With the help received I was able to lay off my glasses and continue my work without any sense of discomfort to the eye, soon realizing that I could see a little. Each day I improved until I was finally healed, the scar even being removed from the eye. I then wrote my helper of the bondage I was in from the injured arm. Treatment was given and I soon found myself using it vigorously. In a short time it was so well I began playing ball, and played all the season of 1896, rejoicing in my new-found freedom. My general health was much improved, and in a short period I gained thirty pounds in weight. Shadows of the past disappeared, many sins were destroyed, and I found myself a new man.

In August, 1896, I had the privilege of receiving class instruction, and am a member of a branch church and also of the Mother Church in Boston. Seven years have passed and the good work done for me has never needed a repair. Sin is being overcome and I am so thankful, each day, to God, and to our Leader, Mrs. Eddy, who has revealed the way out of bondage, for sin-sick and tried humanity, also to my teacher who has patiently pointed the way, and to the practitioner who first told me of this wonderful Truth.—GEORGE C. WAITE, Buffalo, N. Y.

I am indeed very happy to be able to give a testimony today after an accident which happened to me lately.

Returning home the other evening after visiting some relations who are Christian Scientists and with whom I had gone through the lesson, "Unreality," I took the tram, and on getting in, told the conductor where to let me off. On arriving there, I went to get out, but evidently too soon, for hardly had my foot touched the ground, before, in some unaccountable manner, I fell over, and slid at full length

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some feet along the paved foot path, without knowing how it happened. I heard the cries of the passengers, but my consciousness at that moment was so filled with the good thoughts I had learned in the lesson just before I started, that no suggestion of being hurt was present, and I did not even drop my book, Science and Health, which I had in my hand. Before the tram went on, I got up alone, feeling all right, and thankful to God for His care, and went home and passed a good night.

The following morning on awaking the thought came to me: To get so lightly over such an accident is certainly not possible, and when I put my foot to the ground my ankle pained in such a degree that fear got the upper hand and declared that I could never go to the office that day. There was a severe contusion on the arm that was under me when I fell, and with each movement there was a nasty throbbing pain in my shoulder-joint. The doctor would have called it strained sinews, a sprain, or something of that sort, and ordered lotions, bandages, etc.,—things that were well known to me in the old thought, but now I saw the time had come when I would have to do my own work, and that meant giving an earnest trial to what I had learned during my two years' adherence to Christian Science. So I began to treat myself, and in order to master error and the claims of matter, I denied each pain, realizing that in matter there is neither life nor sensation, and it was only mortal mind that seemed to make me suffer. I worked earnestly to free my thoughts of this false consciousness, and as soon as I did so, perceptible relief came. I walked to the office and all went well the whole day, till the evening, when material laws again put in a claim. This returning of the error was a very evident proof to me that I had not held Truth conscientiously and steadfastly enough in my thoughts to be worthy of a perfect victory. It showed me, too, that the constant efforts and energy of the sick themselves are indispensable, and, as seen in this case, we come very short of the mark if we expect that the fruit of healing will be showered upon us for half done work, or even when we get others to do our work for us, if we do not work too. Christian Science shows the way to every earnest seeker.

The second day after the accident, it was a thing of the past, and even the bruise on my arm had almost disappeared.

U. F., Zurich, Switzerland.

In loving gratitude to God for Christian Science I send my Thanksgiving offering to the dear *Sentinel*.

When I began to read Science and Health four years ago I was told by a dear Scientist that I would find in it "nuggets of gold." This I have proved true. Soon after reading it, great spiritual joy and peace dawned upon my consciousness and thereby I was awakened to the fact that God is not the author of discord, sin, suffering, and death. I soon found endless opportunities to apply the truth I was striving to understand, and many times its healing efficacy was proved.

The Bible is more precious to me and the words of Jesus are studied as never before. Each day I realize more clearly that the acceptance of the teachings of Christian Science means a great warfare with self, and truly do I rejoice to see the errors of sense, which only tend to darken one's spiritual perception, uncovered and destroyed, and each time a higher sense of Truth is gained.

One experience most valuable to me, I gladly give, hoping it will encourage some one on the way.

Last winter during extreme cold weather I stepped on a sharp rusty nail which imbedded itself in the fleshy part of my foot. For three days the wound did not annoy me, when suddenly I suffered extreme pain. After endeavoring to treat myself I found it necessary to call for the aid of another practitioner. The struggle seemed a mighty one, all symptoms of blood-poisoning being manifest, and fear of death; but Truth was triumphant and perfect harmony was again restored. Such unspeakable joy and spiritual upliftment and enlightenment followed, that when called upon later to aid one suffering from a similar accident I gave a treatment and a few hours after, the patient arose and declared, "I feel like a new man and am well."

My gratitude is unbounded for every helpful thought given me during my journey "from sense to Soul" (Science and Health, p. 566), the privilege of class instruction and the association with experienced workers in the Field.

Inexpressible is my love and gratitude to our dear Leader through whom this great blessing is given to humanity.

Louise K. Rastert, Cincinnati, O.

About a year after I came into Science, I took my little son South to meet his father, who was traveling there. We met him in St. Augustine, Florida; he told me he was obliged to go to Cuba and desired that we should go with him. I hesitated, as it was so late in the season I feared our boy would take the fever, but we finally went. Two days after our arrival I woke up early in the morning to find the child burning up with fever. Filled with fear I called my husband and told him to go out at once and cable for help. He hurried out and came back excited and told me it was a Spanish feast day, the office was closed, we were shut off from the world, for the office would not be opened until six o'clock that night, and he wanted me to have a doctor; that he had been amongst yellow fever and he was afraid he had it. At that announcement I realized that God was with us, and we could not be shut out from divine Love. I said to my husband, "God is with us, and He evidently means for me to meet this case; so if you will leave us alone, I will work for him."

At various times my husband came into the room only to go out more discouraged. At three o'clock a friend, traveling with us came into the room, said he was perfectly disgusted that we would not have a doctor, and told my husband he was crazy to let the child suffer. At five o'clock in the evening came the first signs of improvement. A slight perspiration broke out; by six o'clock he was covered with it and every vestige of fever was gone. At eight o'clock he asked for crackers and milk, which he ate with a relish, slept soundly all night, and the next morning he surprised our friend by coming down to breakfast as well as ever. I praised God and my heart went out in gratitude to our dear Leader for giving us the knowledge of this glorious truth. Since that time I have been called on many times to declare the truth, and it has never failed me.

Anna O. Hegenan, Brooklyn, N. Y.

I would like to tell of a demonstration which followed class instruction in Christian Science.

For a year and a half or more, I had been struggling with a stiff and swollen ankle. I had ceased treating the ailment itself, and was simply resisting the inclination to allow it to interfere with active work, or to let pride keep me from using the ankle as much as usual, because I could not restrain a limp. At times both feet and ankles were affected, and the trouble had extended to one knee, but I had no fear, for I knew it could not harm me.

During the three weeks' instruction, the symptoms increased, making it difficult to walk, especially on the way to the class room. Imagine my satisfaction when, a few weeks later, I suddenly found that I was perfectly free. I knew not when or how, but the swelling had disappeared, the ankle was flexible, and the foot, which had been slightly turned, had resumed its natural position and the knee was strong again. Every symptom had vanished, and they have never returned since that day, nearly four years ago.

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I think I appreciate it more now than I did then, because I realize how thoroughly the work was done, and courage is established to meet other obstinate ailments.

I am deeply grateful to God for giving our Leader, Mrs. Eddy, the inspiration to write Science and Health and the wisdom to protect its teaching, and I am deeply grateful for the privilege of having this true teaching.

MRS. HELEN L. CANNON, Minneapolis, Minn.

For many years I suffered great pain after eating, without knowing what it was that ailed me. My mother was a victim of the same complaint as long as I can remember, and I supposed that it was hereditary and quite natural for me to have it.

I went to doctor after doctor; now and again I got a little relief, but the trouble always returned. One named it dyspepsia, another called it indigestion, while a third was sure it was neuralgia of the stomach. After I had been trying to live for some time on the not very nourishing diet of bran and milk or water, my wife suggested that I take Christian Science treatment.

I had very little faith in it and said so, but she persuaded me, saying it wouldn't hurt even if it did no good. After dark one evening, I went to a practitioner who told me that food couldn't hurt me, and that it wasn't necessary to starve.

I was not healed instantly, but I promised to give the treatment the same chance that I had given the doctors, and I gradually came to see that although the fathers had eaten sour grapes, the children's teeth need not be set on edge, and I ate what was set before me, "giving God thanks," and found I did not suffer from the food. Shortly afterwards I took class instruction, and for over ten years have been able to help myself and others to know that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—J. W. WALKER, Buffalo, N. Y.

When I came into Christian Science I had a great many ailments, some of them of years' standing.

My thought in writing is that perhaps I may say a word to encourage some who may think their progress is slow. I would urge such to hold fast to the truth. What I have gained of the knowledge of God through Christian Science, has come slowly, but I would not give this understanding for the world. "The world passeth away," but "the word of the Lord endureth forever," and I have found Him a present help in every time of need.

When I came into Science I had worn glasses nearly twenty years, but after getting a little understanding of the Truth I laid them away, knowing that the same power that heals the sick could restore lost sight. I could not see to read a word without glasses, only the large type, such as the headings, and it has been up-hill work some of the time; but I had the promise, that it was yea and amen to those who believe. Now I do all my reading and sewing without glasses. One by one my ailments have vanished into nothingness, and I expect ere long to realize what Paul says: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." I wish to thank every one who has in any way helped me to receive this truth, and The Christian Science Publishing Society, as well, for its faithful labors. The reading of our Leader's works is also a help in every walk of life. I hope to appreciate my blessings more truly.—L. L., Jamestown, N. Y.

I am very happy to inform you to-day that Christian Science has healed me of a tenacious eczema. Last summer the first signs of this malady appeared on my neck, and I immediately consulted one of the best specialists, who recommended a consultation of several physicians to examine the case, but this was not convenient for me at that time.

I went to another physician, who tried to remove the eczema through cauterization, but failed. Wherever he cauterized it, there remained a white spot. I was then obliged to turn to a third physician, for the malady spread more and more. I submitted to his treatment and hoped to be healed, but was disappointed. Although I was in his care for some time, there was very little improvement, and I lost my confidence in physicians. Then I turned to Christian Science, of which I had heard, and after three weeks' treatment I was entirely healed of this obstinate trouble. The first treatment convinced me that I would soon be healed, for the Scientist, to whom I feel very grateful, understood, and made clear to me the love of God, and showed me the way in which we must walk, according to the divine decree.

Christian Science has revealed the things of God, which formerly have been obscure to me.

CLARA HUBER, Zurich, Switzerland.

Christian Science first came to my notice about six years ago. At that time I was suffering from throat and lung trouble, and as medicine was not benefiting me, I was advised to try Christian Science. I purchased a copy of Science and Health and commenced reading, and I had only read about half the book when I was entirely healed of the complaint. Not being then associated with any Scientist, and not understanding the book clearly, I made but little progress until about two years later. I then had an attack of appendicitis, and sent for a physician, and after an examination he said there would have to be an operation before I could be any better. Fearing that an operation would not prove successful, I turned once more to Christian Science,—having moved into a locality where there were Scientists, a few months previous. I did not, however, know where the practitioner lived, but a neighbor went for her, and left word for her to come quickly, as she feared I would be dead before she could get there. She came soon, and in an hour from that time I was healed. The next day I was up and attending to my household duties. This occurred on Thursday, and the following Sunday I attended Christian Science services.

Four years have elapsed since I was healed, and I certainly feel very grateful for Christian Science, for it has brightened many a dark hour for myself and family.

E. B., Lancaster, O.

A short time after coming to Christian Science, I reached home from business one night in company with my old enemy, sick headache. I had been taught never to voice an error to any one unless it was to some one who knew the truth and could help me. I was only a beginner myself in this new way, and the rest of the family knew nothing of it. If they knew I was suffering they would ask me to try the old material remedies that had failed so many times, so I thought if I could get through dinner without any one knowing it, I could go to my own room and to bed, as I had always been obliged to do in the old way. After I was left alone the question presented itself, Why go to bed any earlier to-night than at other times? error cannot command me. As this thought came, I began to read in Science and Health, and studied it the entire evening. When ten o'clock came I was perfectly free from the ailment, and realized that I had spent a very enjoyable evening, and went to bed perfectly well, thanking God for one more demonstration of the healing power of Truth as taught in our text-book. One by one old difficulties have been met and overcome until to-day I am rejoicing in perfect health and strength, which physicians declared it was impossible for me to attain.—H. E. G., Buffalo, N. Y.

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Some five years ago, I had never heard of Christian Science. I had undergone a severe operation on the neck for tubercular glands, having suffered constantly for about four years from abscesses in the mouth which had been subjected to the knife again and again.

In about a year and a half after the first operation, I was told by the surgeon that another operation was necessary, as the neck had again enlarged. I declared that there must be some other way out of this trouble, and in a week after I saw the surgeon, I heard of Christian Science.

At the end of the first church service, I decided that I had found a way out of my trouble. With two treatments, I was entirely healed, after suffering with all sorts of harsh treatment from the physicians for four years, with no lasting good results.

I am very grateful to our Leader, Mrs. Eddy, for what she has given to this world; for Christian Science indeed does heal the sick, and helps us in every walk of life. I cannot be grateful enough to all who have helped me along.

IDA S. ROBINSON, Brooklyn, N. Y.

I did not come to Christian Science for the healing, I was attracted by the beauty of the thought.

Science appealed to me as the highest thought in Christian life that I had discovered, and I determined to investigate. I did so, and for nearly three years have been realizing its strength and beauty. I have proved that "divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). I will tell of a demonstration I had last summer. It was just about a year ago in August, and the thought of asthma in the atmosphere, was very strong. One night I awakened with a great sense of suffocation, which to mortal sense, was almost unbearable. I made a light, took Science and Health, and read for about fifteen minutes, then put out the light and went to sleep and slept until morning. That was my first and last attack of anything of the kind.

I am very grateful for the knowledge of Christian Science, it enables me to put on the "whole armor of God" in deed and in truth.—ELEANOR S. SMITH, Chicago, Ill.

Some years ago I was taken with nervous prostration, and at first I did not know what was the matter with me. I could not go out alone nor walk across the floor without falling. My physician said that all my reserve force of nerve strength had given out, and there was nothing to build on. When I asked him how long it would be before I was well, he could not tell, but said it would be a long time.

One of my friends advised me to try Christian Science, which I did, and after the second treatment I was able to go home alone. From that time I continued to improve though I cannot say how long it was before the trouble left me entirely. I feel very thankful that I heard of Christian Science, for it has carried me over many rough places, and it has been a great help and comfort to me in every way. I feel very thankful to Mrs. Eddy and also to my loving teacher.—E. L., Brooklyn, N. Y.

I have found the testimonies of others so helpful that it has occurred to me that in justice to the Cause, I should add mine.

I came to Christian Science "through much tribulation," and am in like manner maintaining my right. Like Paul, I "glory in tribulations" if I may but demonstrate the truth of Christian Science. Thus far I seem to have proven the truth for myself only, though a few others are interested and willing to read our literature, which I am glad to furnish.

I have no words with which to express my joy for what this revelation has been to me. The physical healing is the very least, though my experiences in healing have been many and wonderful. In the words of the Psalmist I can rejoice and say, "Bless the Lord, O my soul, and forget not all His benefits."

G. F. WASHBURNE, Vineland, N. J.

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

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Items of Interest.

National.

The United States Legation at Constantinople has received an exhaustive report of the recent incident at Alexandretta, fully convicting the local authorities and police of making an unwarranted attack on Consul Davis and of arbitrary interference with him in pursuit of his duties in connection with Attarian, the naturalized American, who was about to embark for Egypt under the protection of the consul, but who was arrested by the Turkish authorities. The report was transmitted to Washington, and Acting Secretary of State Adee has cabled the United States Minister at Constantinople to present the facts to the Turkish Government and inform it that the case seems to call for some expression of regret and reparation. The attack upon Consul Davis is regarded as a serious matter in international law.

It is reported that Turkey accepts the United States version of the incident and promises proper amends. Consul Davis has returned to his post on a warship detailed from Admiral Cotton's fleet at Alexandria, Egypt.

The Supreme Court of the United States on the 14th began hearing arguments in the case of the Northern Securities Company, the Great Northern Railway Company, the Northern Pacific Company, James J. Hill, J. Pierpont Morgan, Daniel S. Lamont, and others *v.* the United States, coming to this court on appeal from the decision of the Circuit Court of Appeals of the Eighth Judicial Circuit. That decision was to the effect that the purchase of the greater part of the stock of the two railroad companies constituted a merger and was contrary to the Sherman anti-trust law. The case involved the community-of-interest principle.

An agreement has been reached between Governor Taft and the friars, by which the United States will acquire the friar lands for the sum of $7,250,000 gold. The Pope has given his approval of the terms of the settlement and the approval of the War Department is awaited. The settlement provides for the purchase of 405,000 acres, comprising all the agricultural lands and holdings of the friars, with the exception of 12,000 acres. The friars originally asked $15,000,000. Governor Taft offered them $6,000,000.

The United States State Department has been cabled by the consul at Puerto Plata that a revolution has broken out at Santiago and that the movement is extensive and serious, resulting, as is supposed, from the failure of the Provisional Government to secure recognition at the hands of United States Minister Powell, which fact operated to prevent that Government from obtaining through a foreign loan money necessary to maintain itself.

It is reported that United States Minister Allen has demanded a definite answer from the Korean Government in regard to the opening of the port of Wiju. Russian influence is still thought to operate strongly against speedy action by Korea on the matter of open ports desired by Japan, Great Britain, and the United States.

By the decisive vote of 57 to 18 the United States Senate last week passed the bill giving effect to the Cuban reciprocity treaty. The President has signed the bill and it will become operative at once.

The Rev. Edward Everett Hale, who had planned to spend the winter in Washington, has been tendered the appointment of Chaplain of the United States Senate, and has accepted the office.

Spain will not participate in the St. Louis Exposition. This decision was reached at a cabinet council, the reason given being that there would not be sufficient time to complete preparations.

The signed copy of the canal treaty with the new Republic of Panama arrived by steamship from Colon last week and was turned over to a representative of the United States Government.

The United States Senate in executive session on the 18th ratified without opposition the treaty "for the extension of the commercial relations" between the United States and China.

The House has passed without division the pension appropriation bill carrying $138,150,000.

Congress has adjourned for its holiday recess. It will meet again January 5.

Foreign.

Letters addressed by Lord Curzon, Viceroy of India, to the Dalai Lama, at Lhasa, asking for a conference, have been returned. The various units of the British expedition into Tibet are concentrating in the Chumbi Valley, where Colonels Younghusband and MacDonald are awaiting them. The ostensible purpose of this expedition is to impress the Tibetans with the necessity of respecting treaty obligations. Further objects may be to extend the facilities of trade intercourse and to demonstrate the British power.

Sir Thomas Lipton was last week the recipient of a magnificent silver service subscribed for by his friends and admirers in America. The guests at the banquet were principally Americans residing in London. H. Clay Evans, consul-general for the United States, presided. Toasts were proposed for the King and the President. In the course of his speech Sir Thomas took occasion to announce that he stood ready to challenge a fourth time for the America cup.

The British Foreign Office has forwarded to Ambassador Durand for unofficial transmission to President Roosevelt the position of foreign bondholders anent Panama and Colombia, asking the President to use his good offices in trying to induce Panama to assume a part of the Colombian debt.

With the exception of France, all the Powers interested in the Venezuelan arbitration have forwarded to The Hague Tribunal a notification of the verification of their claims by the Caracas Commission. Judgment will be delivered early in February.

The report is current that the Council of the French War Office has considered the details of Dreyfus's reinstatement in the army, and that the regiment he will command, with the rank of lieutenant-colonel, has been chosen.

Nicaragua has recognized the Republic of Panama by appointing a consul at Panama. This is the first recognition by the Central American States. Peru has also recognized the Republic.

The text of the reply of Russia to the demands of Japan is not given out, but it is understood that Japan is not satisfied and that further negotiation will follow.

Industrial and Commercial.

The directors of the New Orleans Board of Trade have indorsed the project of organizing a steamship company under the laws of the State of Louisiana, to ply between the Orient and New Orleans by way of the proposed Panama Canal. It is proposed that the company be named the Mississippi Valley & Orient Steamship Company, capitalized at five million dollars, and that the fleet shall consist of full power, up-to-date passenger and freight steamers, under the American flag. The coöperation of the Governors of the various States in the Mississippi Valley, the mayors of the cities in these States, and the presidents of the various commercial exchanges in these cities, is to be solicited through the Board of Trade, in this enterprise.

The bank money-order committee of the American Bankers Association, representing seven thousand banks, has agreed upon a plan for a money-order system whereby sums not to exceed one hundred dollars can be sent by mail and the orders cashed by any bank belonging to the association. The proposed system is to be operated as exchange is now sold, and the orders are to be guaranteed by a guarantee company. The committee's report will be submitted to the executive council of the national body at its regular meeting next April.

A reduction in wages averaging seventeen per cent and affecting thirty thousand men in the Connellsville coke regions has been announced. It is also announced that the United States Steel Corporation will on January 1 next put into effect a general system of economy, which will affect more than 160,000 of the 186,000 employees. All of the 186,000, however, will, within the year, suffer a reduction in their wages. The reduction in salaries will be about twenty per cent, while the cut in wages will not average more than ten per cent.

General.

There will start from Boston on January 2, an expedition of scientists who go abroad to search among the hidden cities in western Afghanistan and Crimea. The expedition is one which has long been under consideration. The expedition is provided with funds by the Carnegie Institute. The section has never before been searched by scientists, and the work of the party is awaited with widespread interest. The buried cities of the desert remain as they have for centuries past. What will be discovered is merely a matter of conjecture, although the party expects to find much ornament and possibly some gold of the early Aryans.

Christmas gifts of American coin reaching a total of $4,408,960, sent through the money-order department of the New York Post Office were carried to Europe on the liners St. Louis, Kaiser Wilhelm, and the Oceanic, all of which sailed last week. Of this sum England received $628,399.

Bids for raising the entire city of Galveston seven feet, to a level with the sea wall, so as to prevent flood by tidal waves, have been opened. The work will require 11,000,000 cubic yards of filling and will cost $2,000,000, for which the city will issue bonds.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Call of Duty.

M. S. B.

THE Bible says, "Awake, awake; put on thy strength, O Zion, . . . shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

In our text-book the same rousing thought is given: "Sleep is darkness; but God's creative mandate was, 'Let there be light.' In sleep, cause and effect are mere illusions. They seem to be, but are not. . . . Even so goes on the Adam-belief, of which mortal and material life is the dream" (Science and Health, p. 556).

When Christian Science first dawns upon our thought, we are like people awakened from a long sleep. Life suddenly takes on a new phase. We are made aware that the Biblical promises of salvation, healing, and peace are not the voicing of mere emotional ecstasy, but they are an earnest of results which ever attend the discernment of and obedience to, a true conception of God. Great thinkers, from Moses to Paul, realized, in greater and lesser degrees the spiritual law and its practical application to the needs of mortals.

We are also impressed with the conviction that God is the same yesterday, to-day, and forever; that what was true to Jesus, is true to us; and life and its opportunities appear to us in a new and radiant conception of good.

This discernment of the available truths of the Bible is a universal experience to Christian Scientists, but because our awakening is not yet complete, apathy sometimes steals upon us, and before long we may grow accustomed to this changed attitude towards life. Our work, which we formerly undertook with so much zeal, grows arduous, and we begin to wonder why our labor does not come to its fruition, and why there is so much of it to do.

But instead of yielding to such thoughts of "a little sleep, a little slumber, a little folding of the hands to sleep," we should see that this is the time for Christian Scientists to be awake to their opportunities. Solomon said, "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."

However small our understanding seems to be, we have enough with which to begin our work, and if effort be faithfully made, knowledge will unfold itself to us, and with it, the necessary results of knowledge, power, and demonstration.

And of what is our labor to consist? First, daily, prayerful, intelligent study of the Bible with Science and Health. Second, prompt and efficient fulfilment of the duties that come to us as Christian Scientists.

Even when there is no definite, specific object in view we should not allow our work to grow slack. Indeed, such a time should be the very one for greater, more conscientious effort. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

We know that in military campaigns the most important work is the persistent drill in which soldiers learn the methods of warfare and obedience to those in command. History has often recorded the victory of a few well disciplined soldiers over a large body of raw recruits.

As working Christian Scientists, we should not be found sleeping at the post of duty, but awake and doing, and as soldiers in a common cause we should be loyal and obedient to our Leader. We should never allow curselves to fall into a state of apathy, indifference, or discouragement; since each of us has work to do that no other can do for us. We need to heed well the text on our *Sentinel* as it comes to us every week, "What I say unto you, I say unto all, Watch."

Truth and Truthfulness in Christian Science.

LOUISE DELISLE RADZINSKI.

A CHRISTIAN SCIENTIST having had an unexpected question suddenly put to her, paused an instant to reflect before answering. The questioner laughed mischievously and said, "I thought you would do that; all the Christian Scientists I have talked with do it—don't you ever answer questions *'pat'?"*

"If they are stock questions, such as people generally ask," responded the Christian Scientist, "the answer is usually ready, but one cannot be too careful in answering a question like yours that is ambiguous and might be answered in a variety of ways according to its context. Such questions have sometimes been answered rather too freely by Christian Scientists, and their replies have been used as weapons against them; that is why I am careful in my answers, that I may voice the truth as clearly as it may be given me to understand it."

"What do you mean by truth?"

"By truth I mean that which absolutely and positively is; not that which merely *seems* to be, which strikes the senses as real, and is retailed by the thoughtless as true."

"Do you mean that we are not to believe the evidence of our senses? What, then, is the good of sight, and hearing, and our other senses?"

"These senses are servants of man, and their operation and service, when they are controlled by right thought and purpose, are most valuable as servants and interpreters, but not as rulers and prophets."

"What do you suppose Pilate meant when he asked the famous question, 'What is truth?'"

"If Pilate had lived to no other purpose, the formulation of that thought, 'What is truth?' is important enough to mankind to distinguish for ages the man who voiced it, and the fact of his answering thus the declaration of Jesus, 'Every one that is of the truth heareth my voice,' shows that he recognized the spiritual power, the truth-power of the man who said not a word in his own defence, but who boldly proclaimed that Truth is divine."

"How do you prove that Truth is divine?"

"That which is divine is the peculiar property of Deity, and distinguishes Him from mankind. God is life,—the Life-source,—therefore Principle. God, we are taught by Jesus the Christ and in Christian Science, is being,—perfect, harmonious being. *Being* is that which *is*, absolutely,

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positively, without the shadow of doubt, therefore Truth,—and nothing is truth that is less than absolute being.

"Pilate's question shows him to have been a thinker; the known world was then in a ferment, compared to which the mental turmoil of the present period is mild; the nations of the East were shaken to their very foundation, and whole populations, driven from their ancient homes, poured like floods into the western world. Barbarian hordes assailed the mountain passes that guarded the Roman world and its conquests, bringing with them strange beliefs of immortality, of transmigration and reincarnation. The mythology of Rome, elastic and convenient, gradually adopted those beliefs that were most precious to the nations which Rome wished to absorb; every legion of the Roman armies contained men representing every phase of thought and belief, from every land then known, and this mixture of faith and fable, poured into the cup of Hebrew monotheism, produced a mental commotion that has not yet subsided. But we do know this, that is Truth which *is*, and nothing that *is not*, is truth or true. Even a child when asked 'Why is not this true?' will tell you, 'Because it *isn't so!*'"

"Then you make truth God?"

"No, we do not make truth God—God is Truth, because God is being. God is Love, and God is Life, as well as Truth."

"And what is truthfulness?"

"Truthfulness is the quality of being full of the consciousness of truth,—of the reality of God, so that there is no room for any false sense of that which *truly is*."

"Is not this ideal of truth unattainable?"

"Not if we live in the constant desire to be truthful. We are told in Science and Health, 'The habitual struggle to be always good, is unceasing prayer' (p. 4). We may also understand that the habitual struggle to be true is unceasing prayer; and we know that what we ask for is given us, that every need, recognized and confessed, brings the promised blessing in answer to the heart's constant prayer. We need not fear to entertain a lofty ideal, to 'hitch our wagon to a star;' for the higher we rise in aspiration, in desire, the nearer we come to the fount of all blessings, and we know that fount is ever flowing, and we are to take all we need of its supply, without money and without price. The dangers of disobedience to Truth are too feebly recognized. A case in point is that of a woman who desired to shine in society, to amuse and to interest her friends; to do this she would not stop at the limit of truth, but strained it to the utmost, till she was satisfied that she had 'made a good story of it;' the result was that not a friend remained faithful to her, for none knew when he or she would become the subject of an amazing story—and her mentality has become so distorted, so darkened, through this pernicious practice, that her family are sadly watching the degradation and decay of a once fine intellect, brought to this condition by indifference to truth. The only hope now is that the light of Truth may, through Christian Science, be allowed to shine into her darkness and bring her out of the pit which she herself has digged."

One of the most encouraging features of a Christian Scientist's work is the remodelling of the sense of life through a quickened and ennobled sense of Truth and of truthfulness. One healed of deadly physical troubles said some time after her healing, "My new health seems to have given me new perceptions of what is good, and real, and true; speeches and acts that I formerly thought only silly or foolish, now show themselves positively wicked and sinful, and I have no pleasure in practices that I formerly thought amusing, but now see to be untruthful. Truth is so much more to me now that I know *God* as *Truth*."

Pilate's question, "What is truth?" should be ours to-day and continually; the kingly priest tells us "that God hath made man upright [true]; but they have sought out many inventions." These inventions of mortal mind have not been to the advantage of mankind, for they have multiplied sin, sickness, and death; they are "many," and the glitter of their falsity is apt to charm the senses; only the knowledge of the beauty and blessedness of truth can lead man safely away from the many-hued coils of the tempter, and bring him into the clear light of the kingdom of heaven, the reign of Truth.

The Ninety-first Psalm.

SEPTIMUS J. HANNA.

THERE is perhaps no part of the Bible more familiar to the Christian Scientist than the ninety-first Psalm. It may be said to be the Scientist's favorite Psalm, and indeed his favorite Scripture selection. He has read and re-read it most likely more than any other portion of the Bible. He draws from it much help, much consolation, much spiritual food. He reads in it the story of life, of health, of peace. Each reading is a refreshment, a solace, and a benediction. It is not a merely perfunctory reading, not a laborious task, but a recreation,—a re-creation in the true sense of that term. It creates within the earnest reader a new sense of God, of Life, of man, and of all that pertains to existence,—past, present, and future. But in reading it do we always grasp and hold to its very first declaration? Do we note that there is, at the very outset, a condition,—a peremptory and unyielding condition? Unless we do so, we read it in vain.

What is the condition? "He that *dwelleth*." To dwell is the primary requirement. This dwelling is the imperative condition precedent to the results to be obtained. If he so dwell the consequences follow as naturally, nay, as necessarily, as the growing of grass follows the warmth and nurture of rain and sunshine. "He that *dwelleth* in the secret place of the most High *shall abide* under the shadow of the Almighty." The dwelling is equally imperative with the abiding. Not more so, not less so. Both are indispensable in establishing such a relation with the most High that the blessings and benefits will certainly result. What are the blessings and benefits? Explicitly and beautifully are they set forth. Deliverance from the snare of the fowler, and from the noisome pestilence,—that is the first. And what is it to be delivered from the snare of the fowler and from the noisome pestilence? The fowler is sin, and all noisome pestilences are the result of sin, either in ourselves or the sins, so to speak, of the world. If one were delivered from the snare of sin,—the fowler,—he would indeed be in the secret place of the most High. He would be saved. He would be redeemed. He would be resurrected. He would have passed through every condition and requirement necessary to his full freedom as a child of God. Then what a mighty, what an infinite result has been accomplished through obedience to this precedent condition of our beloved Psalm.

This deliverance from the fowler's snare, of course, carries with it all the other blessings and benefits enumerated. When one dwells in the secret place he is, by virtue of such dwelling, covered with the "feathers" of divine protection; he is under (protected by) the wings of infinite Love and therein he trusts; and thus divine Truth becomes his shield and buckler. One thus protected and trustful, of course, will not be afraid "for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." A thousand may fall at the side of such an one and ten thousand at his right hand, but it shall not, because it cannot, come nigh unto him.

At this point in the Psalm the primary condition is reasserted: "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Why? Again, because

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thou hast brought thyself into such relationship with Truth, —the most High,—that Truth,—God,—shall "give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder." Again is the condition repeated: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation."

Here, then, is enumerated every blessing and benefit that could possibly come to one throughout eternity.

Can we hope for or expect these infinite blessings and benefits without seeking them?

It is a rule of human logic that every affirmative proposition has its converse. We may then, according to this rule, fairly ask whether the following would not be a correct interpretation of our Psalm?

"He that dwelleth [not] in the secret place of the most High shall [not] abide under the shadow of the Almighty." And he that dwelleth not there shall *not* be entitled to the blessings and benefits which come to those who do so dwell. He has not earned them. By the very necessity of cause and effect, he cannot receive that which he has not earned. To confer upon one unearned and undeserved blessings and benefits would be contrary to the very nature of justice and love.

We may not enter the secret place at one bound; but we may instantly determine to begin an earnest striving to enter, and this very determination opens the way. Our business, then, is to follow the way thus opened, and to continue to follow. In proportion as we do this, the blessings and benefits come to us, and we can, measurably to our earnest striving, receive as we progress. To flatter ourselves that by a mere mental or intellectual declaration we have reached the secret place without even overcoming one single enslaving sin, were vain and foolish. One who thus believes is self-deceived, and must undeceive himself before he can know how to commence the entrance. Step by step, through daily overcoming, can he enter and proceed on his way. The goal can finally be reached, for God is neither a mocker nor a deceiver. His word is true and His promises will be fulfilled.

A comprehensive summing up of the way and means whereby to enter the secret place is found on page 448 of our text-book, Science and Health, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live wrongly is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing."

A Fair Minded Editor.

THE following editorial comment by the *Quincy* (Ill.) *Herald* upon Dr. Buckley's recent attack upon Christian Science, is indicative of the spirit of fairness which generally characterizes the secular press of the country.

"Dr. Buckley disgraces his intelligence by such a cheap method of assailing a religious organization that is at least commanding the attention if not the wonder of the world, and that is conceded by all reasonable people to be an honest belief, regardless of its real merits.

"Mrs. Eddy does not treat cases of any character. Even if she did, a challenge to exert her spiritual powers to gratify the sneers of an antagonistic spirit, would be belittling her high calling. It is very easy for those who have only the most superficial and erroneous impression of what Christian Science really is, to declare that it is all nonsense. Christian Science healers do not claim that they will positively heal every case. They say that the Bible shows the way and with a proper understanding and spiritual application and demonstration, disease may be healed. Because a doctor has lost fifteen cases does it follow that he can cure no one, and that all his knowledge of *materia medica* is valueless? Christian Science might consider it so, but certainly Dr. Buckley, the avowed enemy of Science, would not assert the uselessness of the physician.

"It is too late in the day for any one who does not care to stultify himself to deny that Christian Science has become a mighty power for good, and has certainly helped suffering humanity to a decided and gratifying degree. This is too liberal an age of the world for such intolerance as Dr. Buckley displays. Broad-minded men see good in every religion and commend it for the good it does instead of declaring it a failure, because it has not reached the acme of perfection."

Obedience.

LOUIS A. STREMPLE.

THE test of faith is obedience. God's son is always consistently sensible, always poised, always sane, always good and *pure*.

The first lesson for God's child is obedience. God cannot made a mistake when He calls one of His children into His work, and obedience is required,—*absolute* obedience. God's child never questions, but obeys with alacrity. The future call is prepared by obedience to the present. God decides our calling and our destiny. Questioning is always error, and is to be recognized as such.

All that God's child is belongs to God, and he must watch that he retain not a part for himself. God's will must be done, and he is a rebel if disobedient to the divine command.

To discern when suggestion comes and resist, is the duty of each one of God's children. Suggestion is our enemy, but it is nothing, and we must *know* it. Suggestion makes the thought of obedience unpleasant, but the testimony of spiritual sense denies the enemy, and puts the illusion to rout. Defeat comes only to illusion, never to God's children. Too many times we hear suggestion and too few God's voice.

Every son of God is independent, *free*, and must never believe the lie of bondage to sense. Nobody but a dreamer believes the lie of disobedience; nobody but a dreamer believes disobedience possible. My friends are they that obey God, and none other can be my friends. God's voice has been repeating, "Obey, obey," through all eternity.

The times are waiting for men who shall serve and not merely inquire, strive and not merely investigate, give to their age and their kind, not so much learning in bulk as wisdom in action; great doing is the only true fruitage of great thinking; the consecration to the uplifting of one's fellow-men of one's best rather than the conserving, by mere culture, of one's self.

BISHOP HENRY C. POTTER in "The Relationship of the Citizen to the Industrial Situation."

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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Among the Churches.

Church Dedication in Plymouth, Mich.

The dedication of the new First Church of Christ, Scientist, took place on Sunday afternoon, October 25. A large congregation was present; visitors coming from Detroit, Saline, Ypsilanti, Northville, and other places. Addresses were made by Charles K. Skinner of Detroit and Mrs. C. E. Baker. Mrs. Mary Kellogg read a history of the church, which was organized a few years ago.

Contrary to the general practice, no money was solicited to pay debts,—not even was there a collection taken up. The handsome property has cost the society, of which there are only thirty-three members, about $4,700, and it is all paid for. The church is to be congratulated.—*Exchange.*

From correspondence e learn that Mr. Skinner said in part,—

While Christian Scientists worship the same God and have the same Christ as other Christians, it is with a very different understanding. Christian Scientists believe in God as divine Principle, unchanging and unceasing Love; knowing that He is not a God of love to-day and of hate to-morrow, but the same, yesterday, to-day, and forever. We believe and try to realize that when God created the spiritual universe, He made man in His image and likeness, and said, "Let them have dominion over" all. His work was perfect. Believing this with all the intensity possible, the Christian Scientist knows that his heritage, "dominion over" all, cannot be changed or taken away except by his own volition. Turning from the one true God as the only power, to a belief in another power, he knows man loses his sense of his true self, the spiritual man, and becomes the slave of matter, even as the apostle has said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Christian Scientists know, however, that as a better understanding of this new yet old religion is gained by the clergy, different conditions will spring up. Only a few days ago a gentle, broad-minded minister said, "There are some things that Mrs. Eddy says that I do not understand, hence I do not accept; but Christian Science is doing one most important thing that our churches have utterly failed to do, that is teaching and demonstrating that holiness means wholeness, and that one without the other is a dead letter. I have several believers in Christian Science among my people, and I wish there were more like them." Talking with another of our city ministers some time ago he said, "While I do not agree with some statements of Christian Science, it is possible that I have a misapprehension of their true meaning; but this I do know, Christian Science is, and will continue to be, a great factor in the redemption of the world. I know a great many Christian Scientists and I have watched their lives, and they compare favorably with any of our own church people. One thing I will say, I have no patience with the clergy or others who go about attacking other people and their religion."

Therefore, fellow-workers, let us, like Paul, thank God and take courage, knowing that He who doeth all things well will be with us and uphold us in all things that are right, and restrain us from all else, if we are faithful to Him. To-day we bring a tribute of love and gratitude to our Leader, Mrs. Eddy, who, under God, has been an instrument of untiring devotion to humanity in bringing to us this great truth of Christian Science as explained by her text-book, "Science and Health with Key to the Scriptures," and other writings, through which all may gain a clearer understanding of God and man's relation to Him.

Many Christian Scientists from other points contributed by their presence or otherwise to the interest of the occasion. A letter of greeting and good-will was read from Mrs. Annie M. Knott, in which she said,—

May your church speak to every passer-by of the healing, saving power of the Christ-truth, and may each member so live its teachings that those who are in need will come to you and ask for that which is more precious than silver or gold.

May to-day be a foretaste of final "union and communion," when no form of material belief or time or space can separate us from God or from each other. May your faithful officers, who have toiled for this day's achieval, hear from above and from your grateful hearts the "well done, thou good and faithful servant."

Plans for Building in Wilmington, Del.

During the impressive Thanksgiving service, held yesterday by the Christian Scientists,—First Church of Christ, Scientist,—it was announced to the congregation that the site selected for the building of the permanent church edifice, at the corner of Park Place and Van Buren Street, had been purchased, paid for, and the deed transferred to the church corporation.

The choice of location for this church is an ideal one, situated in a well-built residence portion of the city. It is the intention of the society in the near future to erect an edifice that will comport with its surroundings.

An epitome of this important step was then given. At a meeting of the members of the church last February, it was unanimously voted to take active measures toward a permanent church building. The first contribution was made by the Sunday School and was soon followed by the Easter offerings of gratitude amounting to $2,500. Without a single appeal the entire amount of $6,000 has been contributed.

The members are greatly pleased because of this voluntary expression from the many interested, which has in no way hindered the prosperity of the church; for the expenses of the church have been met, a considerable sum has been forwarded to aid in the building of the Mother Church in Boston, and a generous amount contributed for missionary endeavors.

The rapidly growing congregation is crowding the capacity of the present temporary quarters, and a larger place of worship will be needed. The new structure may be erected soon.—*Wilmington News.*

Church Dedication in Evanston, Ill.

The formal dedication of First Church of Christ, Scientist, of this city, took place last Sunday [November 15]. Services were held in the morning and evening, and at both services the church was well filled, showing an unmistakable interest in, and growth of, Christian Science in Evanston.

The services were simple but impressive. Besides the regular form of service, an address of welcome was given and a history of the church was read.

The history of the church shows its growth to have been very gratifying and consistent with the growth of Christian Science all over the country. With the completion of this church edifice and its dedication, a great sense of gratitude goes out from all its members to those who have in any way helped or contributed to make this church home a possibility for them.

In the address of welcome given at the dedicatory service a tribute of love was paid to Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

The Evanston Press.

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The Lectures.

At St. Louis, Mo.

The Rev. William P. McKenzie, C.S.B., of Boston, delivered a lecture last night [November 3] in the Odeon, entitled "Christian Science and the Emancipation of Man."

The lecture was given under the auspices of First Church of Christ, Scientist, of this city. The audience was large and Mr. McKenzie's arguments were heard with interest.

St. Louis Republic.

At West Chester, Pa.

Edward A. Kimball, C.S.D., of Chicago, spoke on "The Beneficial Effects of Christian Science" before a fair-sized audience at the Assembly Building last evening [November 16]. The meeting was called to order by Miss Mae Darlington, of the local Christian Science Church. Mr. Kimball was introduced by Albert E. Miller of Philadelphia, of the Publication Committee for the Christian Science Churches of Pennsylvania.—*Morning Republican.*

At Philadelphia, Pa.

Mr. Edward A. Kimball lectured in Philadelphia Tuesday evening, November 17, before a large audience. The professions of law, medicine, and theology, were largely represented among those in attendance. Mr. Kimball spoke for about an hour and a half on "The Beneficial Results of Christian Science," and held the undivided attention of his audience throughout. The lecture was given under the joint auspices of First and Second Churches of Christ, Scientist, of Philadelphia, and the lecturer was introduced by Charles H. Fahnestock, First Reader of First Church.

Correspondence.

At St. Joseph, Mo.

Carol Norton, C.S.D., of New York City, spoke last night [November 2] at the Tootle Theatre to an audience of investigators of that faith and members of the local Christian Science churches, which filled the large auditorium.

The Hon. A. W. Brewster, presented by Charles M. Howe of First Church of Christ, Scientist, introduced the speaker of the evening by a reference to the presence of a splendid audience, searchers after the truth, and a commendation of the spirit which leads the modern searcher to follow truth wherever it may lead, even to the crumbling of old creeds and old traditions.

Mr. Norton retained the undivided attention of the large audience to the close of his address, which was a thorough exposition of the faith and tenets of Christian Science, which, the speaker said, is a religion founded on the Scriptures and throwing the light of spiritual interpretation upon the Bible from Genesis to Revelation.

St. Joseph News and Press.

At Jersey City, N. J.

Edward A. Kimball, C.S.D., of Chicago, lectured on Christian Science, Thursday, November 19, in Jersey City, at Hasbrouck Hall. The lecture was well attended, principally by citizens of Jersey City, although visitors were present from New York, Brooklyn, Orange, Englewood, Cranford, etc. This being the third lecture given by First Church of Christ, Scientist, Jersey City, seemed to mark the culmination of appreciation on the part of the public, those present expressing the greatest satisfaction and sense of indebtedness for the good received from the lecture.

Mr. J. D. Higgins of New York introduced Mr. Kimball, and said in part:—

Markedly within a few years, the thinking world is awakening to the fact that all ultimate truth lies outside and above the range of the physical, and must be sought in the metaphysical, in the realm of Christian Science. There is no exact science but the Science of Truth and the Science of Truth must be exact. Christian Scientists believe that they are developing and proving step by step the Science of Truth.—*Correspondence.*

At Topeka, Kan.

A large audience assembled at the Grand Opera House yesterday afternoon [November 15] to hear the lecture by Carol Norton, C.S.D., on the subject, "Christian Science, the Gospel of Righteousness and Health."

Rev. Abram Wyman presided over the meeting and introduced Mr. Norton in a few very graceful and courteous remarks, saying in part:—

Christian Science is young among its sister churches. I mean, of course, under its present name. I realize that some of the fundamental truths are as old as Christianity and older—as old as the human race. Let me be frank with you and say that personally I care least for the therapeutical side of Christian Science; here I have the most doubts. But let that pass. What I do value Christian Science for is that it has given a vital religious faith to multitudes whom no other form of the Christian faith was able to reach so well. It has made them happy; it has made their lives rich and full; it has made religion a living reality to them. I know many who by what they have gained from the Christian Science faith have been transformed; been made happy; their character has been built up in all ways; they have become new beings. This is why I esteem Christian Science and rejoice in the good work it has done and is doing. And, therefore, it gives me great pleasure to introduce to you the speaker of the afternoon, Carol Norton of New York City.—*The Topeka Herald.*

Lectures at Other Places.

Rock Island, Ill.—Mrs. Sue Harper Mims, November 7.
Janesville, Wis.—Bicknell Young, November 6.

As an instance of the wonderful growth of Christian Science congregations I will furnish a single example. Twelve years since in a certain family of eight adults, there were as many religious beliefs and varying opinions as to the cause and cure of bodily diseases and mental distress, as there were persons in the household. Only one of the number viewed these things from the vantage-ground of Christian Science as interpreted in Science and Health by Mary Baker G. Eddy. With patient, constant, loving example this one "leavened the lump," and to-day can rejoice in the following results: Six of the original eight are members of Christian Science Churches, the seventh and eighth accept treatment and attend Christian Science services, three of the original six married and their wives are members of Christian Science Churches, two of the original six are readers, and the wife of the seventh has been healed through Christian Science. All have come through Christian Science to have *one* concept of God, and to believe that God knows no evil, inharmony, discord, disease, or distress, and consequently varying opinions have passed and *oneness* of thought and action enables this united and harmonious family to register through this testimony a degree of the gratitude it feels for constantly increasing blessings which come through our Leader's constant and loving guidance.

JAMES D. COOK, Chicago, Ill.

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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.

Relief for the Macedonians.

LEGITIMATE appeals in behalf of destitute and suffering humanity have always proved ready passports to the hearts and purses of Christian Scientists, therefore it is to be expected that a generous and loving response will be made to the call for contributions in aid of the unfortunate people of Macedonia, issued by a committee of which Mayor Low of New York is the head.

The following circular issued by this committee presents in a few words a most deplorable situation which calls for immediate relief, and we feel sure that "Christian Europe and Christian America" will "come to the rescue." An appeal which sets forth the fact that innocent women and children are the victims of cold and starvation must find its way to the heart of every one, and to such appeals Christian Scientists are never indifferent. In this we have the example of our Leader's ready sympathy and practical help which have been manifested in this instance as in many others. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." M.

THE CRY FROM MACEDONIA.

What Paul saw in the spirit, the man of Macedonia, who called to him for help for his country, we have before us in the flesh. The suffering and destitution, resulting from insurrection in Macedonia, are extreme. Twenty-five thousand Macedonians have managed to cross the border into Bulgaria. Several times that number remain in Macedonia, homeless, their herds and crops destroyed, perishing of cold and starvation. Every one is familiar to some extent with the conditions which have prevailed in that unhappy country for the last two years and more,—the active agitation of the Macedonian revolutionists, the rising in rebellion of a portion of the Macedonian people, the attempt of the Turkish authorities to suppress the revolution with the utmost severity by overwhelming force. With the rights and wrongs of the Macedonians we are not now concerned, but we cannot help being concerned with the relief of fellow human beings and fellow Christians,—of innocent women and children, who are perishing by the hundred and will perish by the thousand, most cruelly, unless Christian Europe and Christian America come to the rescue.

At this Christmas season, with its thought of peace and good-will, of joy and merry-making, tens of thousands of villagers, stripped of everything but the clothes on their backs, are facing the winter cold without food. We appeal to you for contributions to aid the destitute and suffering Macedonians in Bulgaria and Macedonia. For some months, not less, certainly, than $1000 a day are required to relieve the most pressing wants,—clothing, food, fuel. Ten times that sum could be used to advantage. All contributions sent to the Trust Company of America as treasurer, 149 Broadway, New York, or Kidder, Peabody & Co., Boston, will be forwarded without expense. American missionaries in the field will superintend wisely and economically the distribution of all sums thus forwarded for purposes of relief to all sufferers without regard to race or religion.

HON. SETH LOW, *Mayor of New York*,
RT. REV. H. C. POTTER, D.D., LL.D.,
BISHOP EDWARD S. ANDREWS, D.D., LL.D.,
C. C. CREEGAN, D.D.,
HENRY O. DWIGHT, LL.D.,
CHARLES H. PARKHURST, D.D.,
JOHN P. PETERS, D.D.,
WM. HAYES WARD, D.D., LL.D.,
DAVID J. BURRELL, D.D.,
J. ROSS STEVENSON, D.D.,
MORRIS K. JESUP,
ROBERT S. MACARTHUR, D.D.,
JOHN S. KENNEDY,
GEORGE W. WICKERSHAM,
EVERETT P. WHEELER.

A Protest from the Pew.

PHYSICIANS who have been inveighing against spiritual healing because of its faith element, and who have declared that this renders its claim to be scientific "wholly ridiculous," have been vigorously called to order by the editor of a leading news journal who ventures to remind them that this faith element enters very largely into all "orthodox doctoring." He says:—

"That medicine is often given rather for its effect upon the mind of the patient or those concerned about him, than for its effect upon the body, will probably pass without much of any question; and it is still true, as it always has been, that a robust physique in the physician, or a cheerful, hearty confidence, or faith-inspiring manner in the sick-room, are often of more importance than drugs and medicines, in so far as their effects upon the body are concerned. Here, then, we have a large element of faith-cure, as it were, entering into regular medical practice."

Such a recognition of the undoubtedly increasing use of a faith-factor by medical practitioners,—the steady encroachment of the mental prescription upon the whilom domain of the material,—is both pertinent and prophetic. The change in this respect among physicians generally during the last twenty-five years has been very great, and it is a very natural result of the marked lapse of public faith in the remedial power of drugs, and the greater familiarity of the people with the undeniable healings achieved through Christian Science. There is a great multitude of those who are now strong and well, and actively engaged in business or professional life, who were once sufferers from maladies which are pronounced incurable by physicians. Their testimony is being voiced in all lands, and its convincing force is constantly leading even the most prejudiced doubters to the point where it requires decidedly more credulity to deny the facts than to accept the proposition which they substantiate; namely, that the Christ-truth is still able to heal the sick, even as Christian believers generally declare that it did in the first century.

It is often claimed by the exponents of material therapeutics that great progress has been made of late years in the control of disease, and if this be true, and if it also be true that during this time the faith factor in medical treatment has been coming into more general use (with a corresponding decrease of reliance upon drug medications), would it not be a fair and logical conclusion that this explains the asserted progress in the mastery of bodily afflictions, and would not the medical profession be authorized thereby to make ready concession that the spiritual healing of Christian Science is effective. The conviction of Christian Scientists is altogether reasonable, because it is based on a practical experience which is entirely satisfactory to them.

Christian Scientists recognize a very marked and funda-

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mental difference between that spiritual apprehension—the understanding of revealed Truth which distinguishes the Christ healing from all other so-called mental means of cure, and conceding to all others entire freedom of choice, they adhere to the method of healing which Jesus used and commended, not only because they would thus honor him and fulfil his command, but because it has been demonstrated to their entire satisfaction that they and their children are most surely preserved thereby from the encroachments of disease. In committing their dearest interests to the protection of Truth, they are therefore impelled, as all must see, not only by their religious sense, but also by that "common-sense" which is accredited with looking first of all to the human interest. W.

Some Christmas Lessons.

It is surely most fitting that between the ebbing and the flowing tides of each year, humanity should pause and think upon that great event which wrought such changes in the history of the race,—the birth of Jesus of Nazareth. In all history there is no story of such sublime simplicity as that which tells of the annunciation by the angel, of thoughts' outpouring from the pure virgin heart of Mary the blessed, and of the coming to earth's sense of the song of the heavenly host, with its message of peace and goodwill. So inspiring is this story, that we wonder the whole year is not illumined by its grace, and this will surely come to pass when the spiritual conception, the birth, the life and work of Jesus the Christ are not merely believed, but are understood in their scientific relation to all humanity.

In her wonderful, though perhaps but little understood poem, "Christ and Christmas," our Leader says,—

> Who can depict the glorious worth
> Of that high morn?

Whether generally recognized or no, it is true that no life has been lived, but has been touched by the light which radiated from the Christ character. When in the uttermost depths of sin and misery, the sons of men have felt, though some perchance but momentarily, the uplifting influence of him who said, "I came not to judge the world, but to save the world."

As we read Luke's account of the manifestation of the Divine idea known as Christ Jesus, we may gather some pearls of thought, to be placed with our rarest treasures. One of these is the angel's assurance to Mary: "With God nothing shall be impossible;" and her responsive prayer, "Be it unto me according to thy word;" not according to human opinion, nor according to mortal law, but "according to thy word." Then the words of her song, "My soul doth magnify the Lord." It is the office of spiritual sense to magnify good always, while material sense does just the opposite. It makes material conditions, including all evil, seem very large, and separates God so far from our experiences that many have come to regard Him as we do a great planet which appears like a speck in the heavens because of its distance from the beholder. Thus does God seem to many a weary mortal, and the refrain of much of the world's thought concerning God and the spiritual universe, is this, "*Far, far* away." When the true conception of God and man comes to us in Christian Science we too hear the sweet words: "Fear not," and when, like the sun in its strength, the Divine presence dispels the shadows of the long night of materiality,—its sin and its sickness,—then we say as did Mary, "My soul doth magnify the Lord,"—God is indeed all.

How many there are who would rejoice to know that angelic visitations have never ceased since the Psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways." Our debt of gratitude to our Leader seems great indeed when we think upon all that comes to us when we read the Bible in the great light of this truth. We see in it that the holy men and women of old communed with angels, a blessing commonly believed to be long denied. Christian Science comes with no uncertain sound to declare that angels are "God's thoughts passing to men; . . . the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, p. 581). If this were its only message, it would yet be a glorious hope for the race, but Science brings us more, it shows us how that "we being delivered out of the hand of our enemies might serve him without fear." It comes also "to give knowledge of salvation," a present salvation, and "To give light to them that sit in darkness and in the shadow of death."

In the ever-enlarging temple of true spiritual worship are many shrines where we may bend to pray, and many of these are lighted by the holy experiences of the past; but past and present are alike to Love divine.

> No blight, no broken wing, no moan,
> Truth's fane can dim:
> Eternal swells its music tone
> In Heaven's hymn.
> ("Christ and Christmas," by Rev. Mary Baker Eddy.)

K.

Mrs. Eddy's Contribution.

The building committee of the Y. M. C. A. to-day received from the Rev. Mary Baker G. Eddy a handsome contribution toward the building fund for the Association. Mrs. Eddy has been a constant and liberal supporter of Y. M. C. A. work in Concord, and her generous gift to the building fund is additional evidence of her co-operation in all good works in the city of her home.

Concord Evening Monitor, Decembe. 18, 1903.

Letters to our Leader.

Galt, Ontario, November 25, 1903.

Rev. Mary Baker G. Eddy,
Concord, N. H.

My Dear Leader:—You will be pleased to hear how four of your children, all our family, are getting along. My wife is coming on splendid, and the two children are the same.

Where at one time my wife and I did not love each other, to-day we do. Then the children would very seldom come near me on account of being afraid of me, but now we all have many a good laugh together and the children are no longer afraid.

I am sorry to say that laughing was seldom known in our house before we knew of Christian Science.

Now let me tell you of a thought that came to me, and what a blessing it has been to me already; what the end will be I cannot tell. I am so glad it has helped me to look further beyond the material senses than ever I have before. But first let me tell you of another blessing Christian Science has brought us.

At the beginning of the New Year I will own the house and half an acre of ground where we live to-day, all through a demonstration. I would not have got one cent only for the protecting power of divine Love. Love cleared the way, as it does in the spring for the tulips and other flowers when the snow is going off, and this is why I am writing to you now.

This is what I was going to tell about. I was so impressed with your words in the *Sentinel:* "Did you but know the sublimity of your hope, the infinite capacity of your being, the grandeur of your outlook, you would let error kill itself." By mistake the paper which had them in was burned, but you will know the rest. I saw that by carrying

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it, an error always tried to appear a reality, but when I stopped doing so I found error began to diminish in power. Just those few words have been the means of helping me; for as soon as error—thoughts of sin—would come forth I could deny them as I never was able to do before, and instead of harboring them, now I can deny them right away and they do not hover around me.

I am so glad to be able to resist evil, and the time it took up is now taken up in seeking the way from the material senses to the spiritual. So you see that you have one child here who is desirous of learning the right way and is thankful for blessings, no longer thought of as just a chance, but as something sent from God. Error of every sort is less real to-day than ever before; and I am thankful to see the way the two children are in earnest to learn the Golden Texts for Sunday School.

These are some of the things I have to be thankful for, and one other is that beautiful hymn of yours: "Shepherd, show me how to go." How I long to know the way now. I have seen so much lately, I just want to learn how Love can reflect itself just as though it was alone; that I may become so pure in thought that every act and word will be so like God that all my brothers and sisters may see God's actions in mine, and I go on seeking to become purer and purer in thought, just desiring to let God glorify Himself while I am still asking the way.

I am so thankful for those few words that I wanted to let you know that they have found a consciousness where they are made use of, not abused. What a blessing they have been! Thank you, dear Leader, although they were not given me from you, yet Love took care of them.

I am thankful to God for a faithful Leader that can lead from bondage to liberty. The four of us are all following our Leader now in love.—ANDREW H. RUNDSTALLER.

The Red Rose, Villa Nova, Pa., November 23, 1903.

To Mrs. Mary Baker G. Eddy.

Reverend Leader:—Such a sweet experience came to me in the night a short time since that I feel that I may send it to you with a feeble expression of gratitude for the light of Christian Science.

I awoke, as I thought, about midnight, and saw what seemed pale moonlight shining across the room, but realizing that it was past the time of month for the old moon, I arose and went to the window to find in the sky no moon, but instead a huge blazing star so palpitating with light and life as to seem almost within reach.

Immediately I knew that "the night was far spent" and dawn at hand because of the brilliancy and power of the reflected light. And it seemed to be but the expression of your life,—the symbol of your loving, lifted thought, high above a sleeping world still wrapt in seeming midnight,—but to those awakened by the bright shining of your realization and sight of the Light of Good, "the Sun of Righteousness."

"And I will give him the morning star."

With loving gratitude and thanksgiving,

VIOLET OAKLEY.

The Manual.

I AM impressed with the inestimable value of the Manual to any one who will carefully read it. It fills a place no other work can supply. It is my opinion that if our Leader's recommendation contained in Article XXXII., Section 7, were faithfully put into practice (and surely it will be), the results will be of the greatest value to suffering humanity, and it will bring blessings to all who engage in the good work. In conclusion, I have no hesitation in saying that a careful study of this book will give light and understanding to all who read it and obey its Rules and By-laws.—GEORGE TOLMIE, Ogden, Utah.

Testimonies of Healing.

[Translation.]

In gratitude for the help and blessings which the study of Christian Science has brought to me, I will here gladly state my experiences; and the thought that others, who are longing for light and truth may be benefited by it, makes this task an easy one.

I believe that almost any one who has been healed through Christian Science of sickness or trouble, will in different ways and from different motives be led to enter into the narrow path that leads to salvation.

The words in the Holy Scriptures: "Seek, and ye shall find; knock, and it shall be opened unto you," have been my guiding star in life, but through the wonderful book, Science and Health, I have found the true key to the life and teachings of our Master, Christ Jesus, and the importance and meaning of his words.

I was not led to Christian Science with the desire for physical healing, but by the longing hope for an explanation of the great problems of life and religion, which I had sought for years in vain. As a patient who is in the different moods of hope and despair, and takes different remedies which promise to bring him help, so I tried to find peace and understanding and a reason for this existence in an almighty, loving God, by reading different books on philosophy and history, and attending religious lectures, and also in having intercourse with freethinkers, whom I considered advanced thinkers. Often I believed I was near my goal, yet I could never find an abiding satisfaction and assurance, and thus I wandered along for many years, trusting that God would help me to find the right way.

I was raised, baptized, and in due time confirmed in a Protestant church, and my dear parents taught me to be good, and although I honored and loved my parents and the ministers, I never dared to tell them of my inward struggles or ask for explanation of Bible passages, for this had been refused me with the remark that pondering over religious questions would lead to insanity with which God punishes us for the attempt to try to understand whatever is mysterious and miraculous in the Bible; but that the faithful performance of my duties here on earth and absolute faith in God would lead me to salvation after death. And yet how could I believe in the love and the omnipotence of a God who so often sends sickness and distress to the best Christians, and who seems to be powerless to hinder the selfish, cruel deeds of the wicked?

Ardent desires, and the best intentions to recognize the good in everything, and to do right, were always crippled by the feeling of human powerlessness to satisfy the need of the world. Financial losses and unfortunate circumstances brought me to the determination to renounce all worldly desires and turn to that which is spiritual.

Once in an ardent prayer to God for counsel I felt impelled to go to America. I followed this impulse with perfect confidence. I gave up my position in my native country and soon after embarked for Baltimore.

Seven years have passed, and when I look back, I recognize the guidance of divine wisdom and care in everything.

When I began to be afflicted with physical weakness, I was afraid to study the Bible too closely on account of that phantom of insanity, fearing it might result in softening of the brain, and yet I almost hoped that such a condition might make an end of my earthly existence. Bodily suffering has always seemed of little importance to me; I rather centered my hopes upon a life after death as our church taught us, that I might then learn to know God and man's real existence.

Just then I heard of the healing of a friend whom the physicians had considered to be incurable. This induced

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me to inquire into the cause of that wonderful fact, and when I heard that the healing was the result of the true understanding of God as taught in Christian Science, I immediately bought the text-book and eagerly began my study. At first the statements of mortal erring man and the true eternal Being seemed incomprehensible, and some of the Scientific expressions abstruse, but when I read Science and Health, page 140, where it says, "The Christian Science God is universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man;" and page 280: "God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man,—through Mind, not matter,"—and when I read that life does not depend upon brain or matter, it brought me a peace that I had never before known. The words of John came to me: "In him [Christ Jesus] was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world."

I felt as if I were born anew and placed in a world of love and bliss. No task seemed too great, no condition too difficult to be overcome in Mind, in the ever-presence of God. This state I later recognized as the first awakening to new life. My salvation had begun, but I soon experienced mentally and physically that it is easy to form an ideal, but not so easy to live up to it. The clear statements and practical instruction in Science and Health became my daily guide, and I have always found help and guidance therein, for they unfold for us the understanding of the life and works of Christ.

The reading of the other Christian Science literature, *Der Herold*, and the other periodicals, is also of great help to me as is the patient and loving assistance of all true laborers in God's vineyard. The fear of the first symptoms of typhoid fever that tried to be manifested,—headache and dizziness,—have been overcome. I have also been blessed in being able to advise and help others to gain their freedom, and it is my ardent desire to overcome selfishness, self-will, and pride.

It is but natural that I should love, revere, and be grateful to our faithful Leader, Mrs. Eddy, who has become the instrument of God to reveal to all people by a simple, clear method the contents of the Bible and the way to eternal life. Through her untiring, self-sacrificing labors, she has brought health, peace, and happiness to thousands.

E. F. L., Cincinnati, O.

At the close of another year it seems appropriate to give thanks to God and also to our Leader for Christian Science, and what it has done for us. In thinking over my experience since becoming interested in this blessed truth, I can say that I was indeed hungering and thirsting for something, I knew not what.

The first time I heard Christian Science spoken of was on my return from the World's Fair, and it seemed to me as words spoken in an unknown tongue. I remember this, however, that it made such an impression on me, that I wished I might build a tabernacle and there abide.

My experience in reading Science and Health for the first time was a strange one. Quite frequently I would lay down the book thinking I did not care to take it up again, for it seemed only so much Greek to me.

The next step was taken when I met for the first time a Christian Scientist,—the one who afterwards became my practitioner and teacher. Never shall I forget that happy experience, and the effect of the words spoken, and the answer to my first question, in which she explained to me the unreality of matter. I asked, "Where did it come from? this Adam dream seems very real to me." She referred me to Science and Health, and asked me to study and grasp the spiritual meaning of these words, "As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy—from fear to hope, and from faith to understanding—the visible manifestation will, at last, be man governed by Soul, not material sense" (Science and Health, p. 125). Many times since have I read and heard these words, and as they have become clearer and clearer to me, I have recalled my first hearing of them and been able, in a measure, to realize why it was that Mary did not heed Martha's call, but remained undisturbed at the Master's feet, why the Samaritan woman left her pitcher at the well, forgetting all about her material errand, and went back to the city to tell others of what had been revealed to her.

When I called on my practitioner the second time, it was for more than mere questioning. Soul-sick and heart-broken, I came this time for help. I had just come from one of the noblest physicians of the city; he had given me temporary relief from my trouble about two years before, but when I sought help again, I got no better but rather grew worse. Then I asked what Christian Science had to offer, and it is at a time like this that the words sink deep into the heart as they drop from the lips of one who knows whereof he speaks, for the knowing *is* the power, the power Jesus gave his disciples when he sent them out to do the healing work. It is at such a time that one longs to hear of life, not of death; of health, not of sickness; of Truth, and not of error.

And what shall I say in thankfulness and praise to God for my healing, and to our Leader who has given us Science and Health, wherein we can learn of this truth; or rather, what does she ask of us? Only this, that we obey Truth and keep the Commandments.

JACOB ROPP, Bloomington, Ill.

For eight years I have been learning, through the teachings of Christian Science, something of what Life is, and something of the meaning of Jesus' words, "I am come that they might have life, and that they might have it more abundantly."

Of the many blessings that have been mine, if I could tell of one more than another for which I am most grateful, I think it would be the healing of a very unhappy condition of thought I had lived in for more than fifteen years, which might be termed rebellion or resentment, because I felt that I had long suffered a great injustice. When I first heard of Christian Science I had also been a constant sufferer from many diseases for more than nine years; five of these years I was a helpless and almost hopeless invalid. Part of this time was spent in the hospitals and sanitariums where I had four serious surgical operations performed by some of the most noted surgeons in the South, but each operation seemed only to add new diseases and greater suffering, until I had despaired of ever being even relieved, much less well again, unless help could come through some other means than *materia medica*.

I had often told my father and friends that if I were ever cured it would be through divine power; so when I heard of Christian Science, and that it was curing sick people without medicine, I felt that possibly there was some hope for me, if I could only go to a Christian Scientist; but my father and all the family felt that this would result in failure as everything else had done, and they were very much opposed to my having anything to do with it. It was therefore through many trials and after several months of earnest prayer that God would provide some way or means through which I might learn something of this (to me) new religion, that the way was opened for me to go to a Christian Science practitioner, who was then in a neighboring town. It was she who first placed in my hands "Science and Health with Key to the Scriptures," and three days' reading of this book together with three

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silent treatments from this practitioner, transformed me into a new woman.

For years I had been able to walk only a few steps at a time, but on the third day of my investigation of Christian Science I walked more than a mile and returned the same distance without any suffering whatever. To be sure this was cause for rejoicing, and truly I did rejoice in my freedom from this bondage, but the greatest cause for rejoicing was my freedom from the bitterness and resentment that went out of my heart and life when I caught the first gleam of God as Love.

As I have said, I felt that I had for many years suffered a great injustice at the hands of a certain person, and, although I tried constantly to suppress the resentment, I felt there was, deep down in my heart, a sense of bitterness and revenge that I was not willing the world should know, and it was this that caused me much mental suffering before I ever knew what it meant to have a sick body. But when my bodily ailments were healed I found that this mental burden was also lifted, and the sense of love and peace that took its place cannot be described in words. As I learned more of Christian Science I soon began to see that it was no wonder that my body became diseased, neither was it any wonder that the body was made well when the hate and rebellion and resentment were blotted out of my thought —not suppressed, but cast out—by the coming in of divine Love that seemed to fill my whole being; and for this blessing I would give ceaseless praise to God for the understanding and realization, even in a small degree, that Life is Love, and Love is Life, and that this understanding shows us so plainly the difference between suppressing an evil and overcoming it, and how to overcome evil with good, hate with love. Then we begin to understand something of what our Saviour meant when he gave us the two commandments of Love, and said, "On these two commandments hang all the law and the prophets."

While I am thankful indeed that I have been able to gain, and manifest in my daily life even a little of this Love, my constant prayer is for more of the love that "thinketh no evil," for I now know that only through love can we know God, for God is Love; and only through knowing or understanding God can we gain eternal life. Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

AVA H. GLISSON, West Point, Miss.

In March, 1894, our dear little boy, two years old, passed on with only a few hours' sickness. The doctor called it spinal meningitis. I had been poorly all winter, hardly able to get around, and the sorrow caused by our loss was more than I could bear and I became very sick. I went East in August to visit my sister, and there heard of Christian Science.

I went to see a practitioner and was so impressed with what she said that I went to church on Sunday with my husband. The lesson was on Jesus before the doctors at twelve years of age. It was most beautifully expressed, and although I knew the story it seemed as if it were new. I made an engagement with the lady who led the meeting for Tuesday following. I was given a treatment, and in three weeks was healed of a spinal trouble which I had had since a child twelve years old, when a chair had been pulled from under me and my spine hurt very badly. In after years the doctors wanted to amputate the end of the spine, but my father would not consent. I had also headache which was inherited from my mother and grandfather, both of whom died from congestion of the brain. When suffering one of those headaches I could not bear the light, or even a step in the room, the pain would be so great. The doctor usually gave me morphine at such times, and I would be in bed three days. The second Sunday while in Brooklyn I was unable to hold my head up any length of time, but with help I got ready and went to the Christian Science Church. During that service the pain left, and it was the last severe headache I have had. This was nine years ago. I was also healed of chronic constipation and liver complaint in its worst form. They have all gone down before the touch of Truth.

My husband was interested in Christian Science from the first, and three years ago we were privileged to receive class instruction from the practitioner who helped me. I am thankful to say we have been able to help others as well as ourselves over various ailments. We feel grateful to Mrs. Eddy for the discovery of this truth and to our teacher for her labor in presenting it to us. We realize that we can best show our gratitude by obeying Principle and bringing out in our every-day life the benefits resulting therefrom.—SARAH D. PIERPOINT, Pittsburg, Penn.

In the year 1902, I read in a church calendar a malicious squib about Christian Science and did not think much of it, because it seemed nothing new to me to read about conflicting opinions of different religious denominations. Later on a neighbor told me something of Christian Science and I read some of its literature. I also attended their services in order to judge righteously.

Last spring when my wife was dangerously ill, we turned to Christian Science and sent for a practitioner, and through the efficacy of the Scientist's prayer, she soon regained her health. Recently I had the following experience in our neighbor's home, where several young Russians live who are working in factories here. One of them, a strong, fine youth, who often plays with our children, was suddenly attacked with bowel complaint and suffered intensely. The physicians had him removed to a hospital and insisted upon an operation. A friend of this youth, who had had some bad experience with physicians in the case of a broken arm, prevented the operation and had the patient brought home.

He was in bed, suffering intensely, and in this condition I found him when I called there. I asked whether he took any medicine to relieve his suffering. They told me that the physician had called that same day, but had not prescribed any medicine because he believed that an operation alone could help him. I offered to call in a doctor, but they did not accept this, because they had lost confidence in them.

I then told them to turn to God and advised Christian Science, telling them that he might be healed through the efficacy of prayer. I could see the hopeful expression in the patient's face, and he asked me how much it would cost him. I told him that in case he were not able to pay, no money would be demanded, for Christian Scientists are not greedy after money. Yet I also said, "If you have a child baptized, you pay the minister; if you have a funeral in your family, you pay the expenses. And therefore, if you are able to pay, why should you not pay the Scientist for his time? He may be compelled to work for you all night."

The Scientist was sent for and he began his work quietly. The patient enjoyed a refreshing sleep that night, the second day was taking a walk in the garden, and in a few days was healed and went back to his work. Therefore we say, "Glory be to God."

Thus it is that I have found Christian Science to be the very opposite of what that church calendar claimed it was. I have found a people who trust in God, in the Bible, in prayer. It is just what mankind needs and is seeking after, and instead of condemning Christian Science from the pulpit and spreading false accusations, we should look into it and find that "Thy word is a lamp unto my feet, and a light unto my path."

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If we all do that, we shall welcome our Christian friends and the future will bring the Master's words to pass: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I agree with him who said that the nation cannot be saved through strife and dogmatics, but by the gospel of Jesus Christ, which demands and advances works of love.

That God will bless the work of Christian Science is my conviction, and although I am not yet a member of the Christian Science Church, I write these lines truthfully, trusting in the love of God.

A. SCHOEPP, Sheboygan, Wis.

When I was about the age of twelve, my father, who was a devout Christian, desired me to unite with an orthodox church, of which he and my mother had been members for many years.

From early childhood I had been taught the Scriptures, and to love God, and at this time felt no change of heart. I was, however, admitted into the church, and shortly after overheard my father say that he was sorry not to see the joy and peace which should follow this step expressed in my countenance. I never forgot that remark, and often wondered why I did not feel differently.

As the years passed, with their varied experiences and trials, I felt a longing for something purer, higher, and holier. Everything seemed so temporary and changing that many times the desire came to me for some good that would be real and lasting!

Through all these years of deep yearning I remained with the church, and in the latter years I worked with those who had the interest of the church at heart, hoping in this good work to find that which would satisfy these longings, but it only gave me another disappointment.

I was considered delicate from childhood, and among other troubles was that of indigestion from which I suffered greatly, and I finally had a long, severe illness due to peritonitis, from which I never fully recovered before coming into Christian Science.

It is now sixteen years since I first heard of Christian Science and was healed through it. It was then "A stranger within our gates," as it was little known in this city at that time, and I did not know that it even claimed to be the religion of Christ Jesus.

I was led to go to a practitioner for physical healing, little realizing the spiritual light and uplifting that came through the treatment and the reading of Science and Health.

I shall never forget the joy and peace that I felt when the light of truth dawned in my consciousness.

I had been taught that there were two lives, a spiritual life and a material life; that through death and the grave I should lose the material and gain the spiritual life.

Through Christian Science I learned that God is the only life we ever had or ever can have, and that we reflect this life; and my healing quickly followed the coming of this revelation of Truth.

With a heart full of love and gratitude to God and to our Leader, Mrs. Eddy, and to all the dear ones who have let their light shine upon my pathway, to help me on my journey, I press toward the full understanding of "Thy will be done in earth, as it is in heaven."

MRS. CLARA P. SCHRECK, Buffalo, N. Y.

For a number of years I was afflicted with what the doctors called an incurable disease,—a species of fits, also internal ulcers. I tried many physicians, but they could not heal me. One physician said he might help me, if I had an operation, so thought I would. In the mean time a friend called. I told her what I expected to do, and that I was preparing to have the operation, when she said, "Why don't you try Christian Science?" She was then just beginning to learn what it was, and gave me some information, also told me where I could go for treatment.

That same evening I consulted my husband about it. He said, "Try anything to get well" for he had become as discouraged with *materia medica* and its failures in my case, as I was.

I went to a practitioner, and she commenced treatment, and also talked with me on the subject of Christian Science. I found it to be just what I was searching for. After several treatments I began to improve rapidly, but one condition seemed to hang on for some time. It was destroyed later, after I had gone through a class. I am very thankful to Mrs. Eddy for showing us the way out of Egyptian darkness into "the glorious liberty of the children of God." Christian Science is the Comforter that we have with us always, and that Jesus said would come after he left. Besides my own healing, I know where Christian Science has healed tumors, nervous prostration, pneumonia, and other diseases. The healing is a proof that our heavenly Father *is* a *present* help, and Christian Science also teaches us the way to get wisdom, to get understanding, as Solomon advises. It also teaches us to search the Scriptures where we shall find eternal Life.

F. L. BOYCE, Brooklyn, N. Y.

It is now four months since I first heard of Christian Science through a friend who is a member of that church. I attended the Wednesday evening meetings and heard many wonderful testimonies, but I declared to my friend that I could not believe in Christian Science unless it should heal my foot, which for two years had been inflamed with extreme pain, often making me quite lame. My friend gave me two treatments, and before the end of a week my foot was perfectly well. It has filled me with joy also to notice that without expecting such a result, through the daily study of Science and Health, I have been quite healed of troublesome ailments of years' standing, among which were continual dysentery and ulceration. I am very thankful to Christian Science, not only for the physical healing, but for the better understanding of the great love of God, which it brings.—HANNAH MAUDE EDWARDES, London, Eng.

For many years before learning of Christian Science I had suffered from indigestion in a severe form, which gradually became chronic, and for which I tried numberless remedies without result. Through a friend who was interested I began to attend the Christian Science services and purchased a copy of Science and Health by Mrs. Eddy. The interpretation of the Scriptures as given there appealed to me at once, and I sought to learn all I could along that line, not thinking at that time especially about the healing, although I discontinued taking medicine. Imperceptibly the disease left me, while I was reading Science and Health, and I awoke one day to the fact that I was perfectly well. That was over five years ago, and since then I have never had to take any thought for the body, what I should eat.

BESSIE HULL BIRKS, New York, N. Y.

One day last summer I was attacked with blood poison, which seemed to come from a mosquito bite. It was extremely hot and I was traveling all day. When I reached my destination my ankle was much swollen, discolored like a bruise, and so painful I could no longer step on that foot. With Christian Science treatment the pain yielded in about half an hour, and in two days the trouble had disappeared. A distressing gastric and nervous disorder with a severe cold, was entirely relieved after heart-searching self-examination, and "effectual, fervent prayer." As we work for God and man, evidences of discord are brought into subjection to the law of harmony and good, and Love is the effective worker.

ZELLE EMMONS, New York, N. Y.

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From our Exchanges.

Spenser B. Meeser, D.D., says in *The Standard*:—

"The profound conviction of the deep need of a quickened spiritual life in the Christian churches is everywhere in evidence. . . . For several years past men have been saying that we were on the eve of a great revival. Many have been looking for it to come down from heaven as a mystery, or up from the earth as an organized effort. When it comes it will come without observation and be found in our hearts. . . . Many of the churches are in reality desiring it intensely, and are agitated concerning it. Everywhere men feel that the modern materialistic interpretations of life have been as stones in the mouth of a hungry soul. Many varieties of religion and philosophy that appealed to the sense of the spiritual have had a wide hearing. The emptiness of formulæ, however old in religion or new in science, is attested by thousands; and everywhere there seems to be an atmosphere of expectation of a Coming One.

"Of course the final issue of any religion, or religious movement, is the saving of men from sin unto God; but I mean that toward that end the best thing and the thing God intends may involve what most mightily touches the hearts and lives of the Christian people themselves in the Christian churches. This is not prophecy; it is simply thinking the alternatives that may be in the eternal purpose of God, and bidding all to be open-minded, ready and receptive to whatever God may send, and not predetermine what it must be to have our sympathy, or fail to appreciate the wider needs of the church which God may see.

"Some feel that it may be seen in what Dr. Cuyler has called 'The re-conversion of the church and the Christians.' By re-conversion he means a penitent return to God and the path of duty on the part of erring believers; as Peter, whose faith Jesus recognized before his fall in the denial of his Master, was bidden of Jesus, 'When thou art converted, strengthen thy brethren.' The church is backslidden and disobedient, denying her Lord. At times, it seems to me that for the good of the world this is the most needed thing."

In every Christian heart there should be a holy dissatisfaction with present attainments and, to recur to the Apostle's figure, a stretching forward, as the runner in a race stretches his tense and eager body, to the things that are before. The most advanced in the heavenly race have not attained, and will not attain, the goal in this life, and we believe there are reaches of attainment and heights of knowledge in the heavenly life toward which the disburdened soul will press through all eternity. Certainly to be satisfied with any utmost attainment in the spiritual life here is to be content with very little. Contentment with the ways of God toward us, dissatisfaction with our attainments in the heavenly way—this is the full-rounded philosophy of the Christian life.—*The Examiner.*

Perhaps no one thing has really done more damage to the Church of Christ in all ages than the sight of men who have called themselves Christian, and have borne the outward marks of discipleship in the church, the prayer meeting, and the home, and have not applied the teachings of Jesus to their money making, to their political life, to their recreation! The heart of Christianity itself is summed up in the verse, "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." REV. CHARLES M. SHELDON.
The Congregationalist.

There is abundant and joyful evidence that the hearts of Christians are increasingly expectant of a revival of religion in the near future. This is a hopeful sign. An earnest expectation is indicative of a stirring of the inner life, like the waking of nature in the spring. It is a movement to be cherished and promoted by prayer and concerted action. God is waiting to be gracious; when His people are willing to receive it, the blessing will come.
The Examiner.

There are a hundred indications that the one truth for which the spiritually disposed men to-day all over the world are longing is a larger, worthier conception of Jesus Christ.
The Watchman.

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

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Items of Interest.

National.

The Commission on International Exchange has received the conclusions of the Monetary Commission of Japan regarding the proposals of the American commission for a uniform coinage system for China. The resolutions declare that the present chaotic condition of the Chinese currency is disadvantageous both to China and to those countries that have commercial relations with her, and that a definite and uniform currency system should be put into operation throughout the empire. Inasmuch as the currency reform cannot be started on a perfect system, it is regarded as advisable to adopt the suggestions of the American commission as a matter of expediency.

The chess clubs of Harvard, Yale, Princeton, and Columbia Universities have sent a formal joint challenge to the chess clubs of Oxford and Cambridge, proposing an international cable match to defend the Rice trophy. This match will be held next spring, and will be the sixth in the series of contests for the possession of the silver shield, valued at twelve hundred dollars, given by I. L. Rice of New York. This shield will become the permanent property of the country winning it three years in succession. Of the previous international intercollegiate matches Great Britain has won three, America one, and one was drawn.

Escorted by several thousand Ethiopian soldiers, the American mission to Emperor Menelik, headed by Consul General Skinner of Marseilles, entered the Abyssinian capital last week. The reception of the Americans was brilliant and picturesque. Emperor Menelik personally received Mr. Skinner and delivered a cordial address of welcome, to which Mr. Skinner responded, presenting an invitation to his majesty to visit the exposition at St. Louis. A formal audience and a conference with the emperor to discuss the purposes of the mission will follow later.

According to the annual report of the Civil Service Commission for the fiscal year ended June 30, 1903, the total number of persons examined by educational tests and otherwise was 112,624, as compared with 60,588 for the preceding fiscal year. The commission gave 654 examinations at more than one thousand places throughout the country. The total number of persons appointed, promoted, transferred, or reinstated was 40,267.

Foreign.

The Porte has agreed to the demands of the United States Government and ordered the governor of Alexandretta to make ample apology to Consul Davis for the insults offered him and the assault committed upon him by the local police of Alexandretta. The Porte notified the United States legation of the instructions telegraphed to the Vali of Aleppo to order the Governor of Alexandretta to call on Consul Davis immediately upon his arrival at Alexandretta and offer to him a complete apology. This has been done. The Porte has also promised to punish the police officials who assaulted Consul Davis, and will allow Attarian to depart unhindered.

It is the general belief that the island of Cuba will produce almost if not quite 1,250,000 tons of sugar the coming season. The reciprocity treaty gives encouragement to the hundreds of American settlers scattered throughout Cuba, who have been planting tobacco, cocoanuts, cacao, oranges, pineapples, and early vegetables for the Northern markets. An impetus also will be given to the native and American planters of cotton on the island. The absence of the Texas boll weevil has encouraged the culture of Sea Island Cotton, and experiments have more than justified fondest expectations.

The agreement for the sale of friar lands in the Philippines has been signed, to take effect in six months, the time allowed for surveys and examination of titles. The bureau organized to administer the affairs of these lands will dispose of them when possible to the present tenants on long terms of payments. Three-fourths of this land is included within the populated districts. Governor Taft left Manila the 24th ult. He was given a very cordial farewell reception by the citizens and military. He will visit Tokyo by invitation of the Mikado and also call at Honolulu.

In the Land Judges' Court in Dublin Justice Ross has delivered judgment regarding the sale of certain estates, according to which the tenant for life is not entitled to appropriate the bonus under the new act for his own use, but must hold it subject to trusts of settlement. The judgment will probably have the effect of suspending all sales and negotiations to sell until Parliament has taken measures to remove the doubts and difficulties which have arisen in the interpretation of Irish Secretary Wyndham's Land Act.

The Dreyfus Commission has unanimously recommended a revision of the case by the criminal branch of the Court of Cassation. The court will assemble next month to hear the case. The commission report sets forth the reasons which caused it to make the recommendation. These include evidence not submitted to the court-martial at Rennes and changes of testimony on the part of some of the witnesses before the court-martial.

Trade in Newfoundland has virtually doubled during the past five years. This year it will approach twenty million dollars, while revenue will reach nearly $2,500,000, the largest on record. There is a cash reserve of $352,000 to the colony's credit, and the authorities hope to announce a substantial addition to this reserve at the end of the year.

Japan has handed to Russia her reply on the Manchurian and Korean question. It is not in any way in the nature of an ultimatum, but asks Russia to reconsider certain essential points of her reply to Japan. It is also reported that Great Britain and France have diplomatically conveyed to Russia their belief in the justness of Japan's contentions.

The representatives of several foreign Powers at Washington are reported to have advised General Reyes, minister plenipotentiary of Colombia, of the futility of Colombia's trying to retake Panama and of the desirability of avoiding a conflict with the United States.

Industrial and Commercial.

The year's commerce of the United States with Canada, as shown by the figures of the Department of Commerce and Labor, through its Bureau of Statistics, will aggregate nearly $200,000,000 against less than $100,000,000 in 1893. Our imports from Canada, which in 1893 amounted to only $34,000,000, will in the present year reach about $55,000,000. Our exports to Canada, which in 1893 were $57,000,000, will in 1903 aggregate about $130,000,000. The total commerce of the United States in the calendar year 1893 was $1,652,000,000, and in 1903 will aggregate about $2,460,000,000.

According to the *Railroad Age*, the total railway mileage of the United States, on January 1, 1904, will be 209,855 miles, the present year having added 5,723 miles. This mileage takes into account all the new track laid up to the last days of the year. Early in the year it was shown that there were eighty-five hundred miles of railroad under construction, but labor troubles and financial difficulties caused some of the work to be abandoned.

The cut of white pine lumber in the Duluth district, the largest in the United States, during the year closing December 1, amounted to 885,000,000 feet, representing a value of $17,500,000. Of this amount 500,000,000 feet was shipped East by water, the rest was distributed by rail to Chicago, the South, and West.

General.

Plans and specifications have been prepared for developing valuable water power properties on the Little Tennessee River in Swain County, N. C., to furnish forty thousand horse-power. It is proposed to transmit the power by electricity for operating cotton mills and other industries, and the first mill to be built will be a modern cotton factory. It is expected that the power will ultimately be brought to Atlanta, Ga. The enterprise as planned will cost about three million dollars.

The Southern Pacific has just completed at great expense the cut-off across Great Salt Lake. The next great engineering feat of the Southern Pacific, says E. H. Harriman, will be tunneling the Sierra Nevada mountains. Plans for this great undertaking are ready, he says, but the Southern Pacific is not yet ready to begin construction.

It is estimated that the people of the United States pay $150,000,000 a year for candy. In 1890 the output was $81,290,543, and in 1880 $25,637,033. In 1880 there were 1,450 establishments making candy, which had increased in 1900 to 4,297, while the capital invested increased from $8,486,874 in 1880 to $35,155,361 in 1900.

The second and greater bridge across the East River, connecting the boroughs of Manhattan and Brooklyn, was turned over to the city and formally opened on the 29th ult.

Russia has acquired new territory within the past fifty years which has an area larger than the United States, and there is a prospect of more in the near future.

Interested parties propose to construct in the delta section of the Mississippi Valley, near Tutwiler, Miss., an immense rose farm of three thousand acres.

Efforts are being made to secure for Yale by contributions from her alumni a stadium for her athletic events similar to the one at Harvard.

The $2,142,207 worth of platinum extracted in the Gorotiagodatski district of Russia last year is practically the world's supply of that metal.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Self-control.

ANNE DODGE.

WHAT is self-control? Speaking from personal experience and demonstration, I should say it was the discipline of self, the government of self,—one's thoughts, one's tongue, one's speech, one's acts, to be absolutely under the influence of the divine Mind, not the human, and to know no other Mind or power but good. We are counselled to resist the devil and he will flee from us, to resist the impulse to think evil, speak evil, or act evil, and the temptation, no matter how strong, will flee, and we shall record another victory for Truth, and rise a round in the ladder of self-control.

When taunted or bitterly opposed or ridiculed, how strong the temptation at times to meet like with like, to answer wrathfully or scornfully, cynically or skeptically. How easy to meet the quarrelsome nature with impatience, with another expression of the same impulse that actuates our antagonist, or to be led into controversy, heated discussions, which lead us on and on until we manifest as much error as our opponent.

How easy to mete out scorn to the scornful, contempt to the contemptuous, and to the intolerant and self-opinionated, hatred and aversion! But if, instead of yielding to the tempter in these things, we *first* take *self* in hand, what a victory will be ours in the end! If we resist the temptation to argue, to quarrel, to get angry, or to be led into "doubtful disputations" that benefit no one; if we are gentle and loving, if we answer the harsh word with a kind word, the scornful and contemptuous glance with an eye in which the light of Love is reflected, if we are tender and merciful toward those who are filled with hatred towards us, then will self be governed by the Christ-mind.

How patient and loving was our dear Master with the dull and stupid, how wisely chosen were his answers to his questioners, to the skeptical and unbelieving; how careful he was never to say an unnecessary word! Oh to learn that great lesson in self-control, to govern our lips and put a guard upon them, as we would guard a precious jewel, to answer wisely, and never to speak an idle word! How necessary, if we would manifest the Christ-life, first to know ourselves and have these selves under complete control.

Invisible but Infinite.

JESSE B. TWISS.

As I sat concealed near a large tree I saw a mother robin in billowy flight glide easily to her nest above me. Four hungry voices rose in clamoring appeal, and four hungry mouths were opened in wide expectation; but no plump morsel fell from the mother's mouth to theirs. In its place a lecture seemed to have been provided and precept upon precept was poured out to the fledglings. Soon, one by one, four young robins had climbed upon the edge of the nest and opened a quartet of questionings. Then one boldly spread his wings, let go his grasp, and floated, not too gracefully, to a nearby twig which was clutched desperately as he began to chirp his amazed but grateful pleasure in the enjoyment of a new-born liberty. Then another and another launched out upon the unseen air with uncertain, fluttering movement, and all landed triumphantly on the neighboring branches.

The fourth was not so easily persuaded; he waited long, questioning the mother's wisdom, and seeming to say, "You tell me of God and the wonderful air He has made, but where is God? and where is His air? I see no God, I see no air, I cannot trust myself to nothing. I love my life too well to be so rash. True, I saw my brothers in their flight, but it was only a happy chance that led them where they are, and perhaps next time they will just fall plump and hard on that terrible rock down there,—I can see no reason why they might not. Yes, you say God cares for all His creatures, but why should He take any care of a bird who is so foolish as to let go of all he has to sustain him and just drop down into nothing at all until he strikes the hard earth, and, maimed and helpless, becomes perchance a prey to cruel animals. For my part, I will just cling to my nest until I see something else to grasp." The little fellow became so excited during the delivery of this "common-sense" statement of his belief that the very nest on which he stood began to tremble and suddenly it slipped from its moorings and he was thrown into space. Then with instinctive haste he spread his wings, and the invisible air in which he had put no trust, became a wondrous support, in which divine Love conveyed to him a happy freedom from his false beliefs,—a glorious liberty to mount heavenward whenever he would.

The Science of Truth.

MARY B. HOWE.

I HAD been reading the article in the June *Journal* on "Right Thinking," and as I finished, turned my chair so that I could look out of the window at the setting sun and the heavy black clouds rolling up. As I turned, the light shone so directly in my face that it almost blinded me. As I continued to look, however, I soon could see without being dazzled by its brilliancy.

I thought, what a wonderful universe this is, even to mortal sense; what is the sun, what is it that causes the earth to turn on its axis, and what is it that drives the clouds hither and thither, sometimes floating gently, at other times driven furiously in storm, sometimes near the earth and sometimes far above it? I thought and thought, and question on question arose, but the answer to all was plain to me through the understanding of Christian Science.

The activity of any and every form of life has its source in Mind, and by reversal of the evidence before me I could realize as never before how the universe of material sense and its supposed laws is simply a counterfeit of the true universe, which is governed by divine Mind, and is perpetually harmonious. The sun is a grand idea, the symbol of Soul, giving light and life to all forms of existence. Our text-book says, "So Science reveals Soul as God, un-

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touched by sin and death, as the central Life and intelligence, around which circle harmoniously all things in the systems of Mind." "The myriad forms of mortal thought, made manifest as matter, are not more distinct or real to the material senses than are the Soul-created forms to spiritual sense, wherein Life is permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, Life and the universe, ever-present and eternal" (Science and Health, pp. 310, 306).

Just then the angry looking clouds, which were but manifestations of fear and unenlightened thought, became gloriously transformed by the rays of the setting sun,—a gorgeous bank of color which owed its beauty to these rays. I saw that the color was not in the clouds, and this made clearer to me than ever before the wonderful possibilities that are ours when we reflect Soul and let its light give radiance and beauty to all that is touched by our thought, however dark it may be before the light of Truth falls upon it.

I had been restless before these thoughts came to me, but the lesson had been learned thereby, and now a sense of calm and peace seemed to come to me. It was the result of looking above sordid and selfish things, and I felt a confidence in Truth's dominion, and in the supremacy of Spirit that I had never known before. I could but think of our Leader, and her elevation above earth-sense,—how inspiring the view must be to her. It seems that at present we only have glimpses now and then, but with her the consciousness is more abiding. I feel more grateful for Christian Science than ever before.

Christian Science Work.

F. B. HOMANS.

In Christian Science we learn how to live, but it does little good to learn how, unless we practise what we learn. One may study art of the best masters in the world for years, but unless he takes the brush and practises what he has learned he will never be an artist. The study of law never makes a lawyer, it is the practice of law that produces our great jurists. It is not the theory of blacksmithing but the actual work at the anvil that develops the effective worker, and it is just the same in Christian Science. It is a religion of works rather than words, of doing rather than saying. Jesus said, "By their fruits ye shall know them." All his life, by both word and deed, he taught the necessity of work. It is not necessary to be a professional healer, teacher, or lecturer in order to do this work; for if we keep our thoughts so filled with the love of God that we can deny error at every point we are doing God's work. We can do this in the shop, in the office, and in the home. We should always be ready to give a cup of cold water (a loving thought or word) to one of God's children. Mrs. Eddy says, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (Science and Health, p. 241). We must read, but we must understand what we read and prove that we understand by demonstration.

Error is ever busy trying to weaken our trust in God, ever striving to keep our thoughts on material things. One of error's most subtle means of attack is to induce us to talk about, or listen to the talk of others about the weakness or failings of some one else. To resist this temptation is to do a noble work in Christian Science. To yield to it is to commit a great error. By this yielding we bind upon others burdens we know are hard to bear. By yielding we break one of God's laws, and one that is not the least of them.

Another point on which error attacks us is that of lack of supply. God gives us all the good we have and gives us the ability to acquire more. Jesus said, Lay not up treasures on earth, but in heaven. Why did Jesus say this? Because the desire to hoard impels us to recognize and fear evil,—poverty,—and thereby we fail to trust God, who is the absolute source of all needed supply. Our Leader teaches us that giving rightly does not impoverish, and that withholding does not enrich. (Science and Health, p. 79.) If God can and does take care of us to-day, He certainly will to-morrow.

Another error appears when we treat a patient and then look anxiously for results. We put seed in the ground and then leave it to sunshine and rain to produce fruit or flower. If we would do our work in Christian Science with the same degree of trust, we would see better and quicker results. Let us learn, whatever our problem may be, to meet it with love, treat it with love, and leave it with Love, and the results will surely be satisfactory.

"Come unto Me."

WILLIS F. GROSS.

Sweeter words never fell from human lips than those of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These were the words of one who knew whereof he spake; one who knew in whom he had believed; one who was able to show forth God's love and power to save. We read that he "was in all points tempted like as we are, yet without sin." He was called "a man of sorrows;" he carried burdens heavier than the world had ever known, yet he was lifted up and strengthened. He knew how to overcome temptation; how to fight the good fight of faith. His rebuke of error was effectual; the subtle suggestions of the evil one were silenced, and the angels of God came and ministered unto him. He knew "the divine remedy for every ill" (Science and Health, p. 326). He knew where to find rest, comfort, and consolation. It mattered not how heavy was the burden, how great the temptation, or how severe the trial of his faith, he was resigned to his Father's will. Although he was, to mortal sense, the man of sorrows, yet he was conscious of a deeper joy, a sweeter peace, a holier calm than was ever experienced by those who esteemed him "stricken, smitten of God, and afflicted."

Because he had received so bountifully of the blessings of God and realized so clearly the true harmony of life, he spake of himself as "the Son of man which is in heaven." He knew that divine Love would bless others as he had been blessed, and with a heart filled with compassion for his fellow-men, he said, Come, and you shall find rest.

Jesus did not speak of his human selfhood when he said, "Come unto me;" he spake of the Christ, "the divine manifestation of God, which comes to the flesh, to destroy incarnate error" (Science and Health, p. 583). "Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love" (Science and Health, p. 38). He made it possible for all men to hear the voice of Truth and answer with rejoicing.

The great Teacher told his disciples that after his departure the Father would give them another Comforter, even the Spirit of truth, which should abide with them forever. When sorrow had filled their hearts and it seemed that their loss would be greater than they could bear, he said unto them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He told them that the Comforter would bring to their remembrance the things he had said unto them, and also teach them all things, even the things he desired to say unto them but could not because they were not able to receive them. At all times they would hear Truth calling, "Come unto me . . . and I will give you rest." "Lo, I am with you alway."

"God is no respecter of persons." He is not more to one than to all. Christ is ever saying, "Come unto me."—how

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general is the invitation! "all ye that labor and are heavy laden." The invitation is "Come," and the reward for coming is rest—labor ended, the struggle over, and the victory won.

Why is there not a more ready response to the call of Truth? Is it not because there are few who believe that the invitation is personal? Many read the words, but their ears are dull of hearing and they do not hear Christ calling them personally. They carry heavy burdens and they long for rest, but they know not where to find it. They continue the uneven struggle with sin, disease, and death. They stumble and fall, and oftentimes give up to hopeless despair, all because they do not hear the voice of the Comforter, or hearing, they know not how to "come."

It is hard for man to realize that he is even now a child of God and that all good is for him. It seems that a great gulf, almost, if not quite, impassable, separates him from the Source of all good. He reads the Bible as though the promises contained therein were intended for others but not for him. He is held by the conviction that God is a respecter of persons; that He did more for man in bygone centuries than He will do to-day; and that in the present He does more for some than for others. He believes himself to be among the less favored ones and it is useless to expect God to help him. He cannot grasp the fact that every word of God is for him to hear and heed.

There are few persons who have not at some time felt that it was not their privilege to avail themselves of the precious promises recorded in Holy Writ. Many persons are to-day filled with doubt and distrust. If they are not without faith they nevertheless find it impossible to believe that God will verify His word to them as He does to others. They may know how to trust God at some times and in some ways, but not at all times and in all ways. They do not know from experience that God is a present help in every time of need.

Christian Science has brought joy and gladness to the sick and sinful. It has enabled them to hear the voice of Truth calling them and they have found health and salvation. They are gaining the liberty of the sons of God, and they rejoice to know that with God's help they can overcome the myriad forms of sin that have held them in bondage. The Comforter has come into their lives. He is teaching them all things, making plain the deep things of God. They are learning how to turn a deaf ear to the suggestions of error that they may hear the word of God as spoken to them. And when they hear for themselves they know that divine Love is calling all men, even though some may know it not.

Christian Science says to every invalid, "God is able to heal all your infirmities." It says to the sinner, "Divine Love can save you from all your sins." To the discouraged and heavy laden it says, "There is hope and rest." It speaks to all men the words they long to hear, and when they hear, the sick are healed, the sinner forsakes his sinful ways, heavy burdens are laid down, and there is a new heaven and a new earth to all those who accept the invitation, "Come unto me."

Sacrifices.

A. T. M.

Doing Truth's work may seem hard, but it is no hardship, no sacrifice, and no meed of praise is due to those who attempt it, for they follow only what is for their own best interest. The idea of selfishness is, to get the most possible for yourself, but if one tried to be "scientifically selfish," that is, if he studied how to get the most for himself, he would be unselfish, for it is the unselfish one who gets the most—who has his measure pressed down full and running over. Let us be honest with ourselves and rationality will aid us to get rid of that hindering and blinding feeling of martyrdom which we carry around when we imagine that we have given up something for Truth, and contemplate how much we have done, how well we did it, how hard it was, or how hard it is going to be to finish it.

When we do our work right we do not have to give up anything worth the having, and what we get in return is many times more than what we once expected. There are no "sacrifices" for Truth, for nothing that is real can be lost.

He who thinks he has made or has yet to make a sacrifice, and grieves that he has to give up something for Truth, places a wrong value somewhere. To our material sense all values are relative only: a thing is big or small, usual or remarkable, desirable or undesirable only as it is compared with something else. Wonderful is merely a point of view. The material and spiritual are opposites; the smallest spiritual thing or demonstration is a wonderful miracle if compared with anything material. But we cannot look back into the material to seek grounds for comparisons; we must look forward into the spiritual and then there is nothing that is remarkable, for in the realm of the real there is only good, and good is what is natural and to be expected, whether manifested in the healing of sickness or in the raising of the dead. It is not remarkable to heal, for harmony is natural. Mrs. Eddy tells us that sickness and wrong are the unnatural and remarkable. Any one who says he has had a "remarkable" demonstration can use this expression only by way of contrast with his sense of limitation before he know that God is All.

It is never hard to do Truth's work if we do it right and recognize the right value of things. It was really easier for early Christians to "die" in the arena as martyrs than to live with the gnawing remorse of a guilty conscience for having denied what was known to be true. As life is mental and heaven a mental condition, not to have stood for their convictions would have been to have lost heaven, —their mental peace and sense of Love. It is only our sense of limitation that sometimes makes Truth's work seem hard; then let us deny the limitation and find our work easy, and there will be "painless progress, attended by life and peace" (Science and Health, p. 224).

[Written for the *Sentinel*.]

Christian Love.

FLORENCE RICHMOND.

True love of man and woman,
The God-inspired and human,
Athrob with wakened fiery beat
To smooth the paths of weary feet;
Like pulses of the mobile air
Thou art a life-fount everywhere.

Thou hast beheld the ruined things
In awful, wildest picturings;
But thy great love and gentleness,
Have rent the veil and dared to press
The joyous truth that knows no change,
Upon the earth, so sweetly strange.

For through the gates of solitude
The bitter pain hast thou subdued,
And loosed the bands of galling chain
In every land of Christ's domain;
And God, the omnipresent One
Breathes Christian love through works well done.

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Selected Articles.

A Question Answered.

MAY I be permitted to answer, in part, your query as to why Mrs. Eddy secures so many followers? It is because the practice of Christian Science results in that which men want above everything else, healthy bodies and harmony of existence. She has not invented a new religion. Christian Science contains no new teaching. It is rather a restatement of Christianity, a reaffirmation of the fundamental propositions of Jesus' theology. He said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." And Paul declared, "Henceforth know we no man after the flesh." Christian Science reiterates these teachings, it lays stress on the actuality of Spirit—God—and spiritual entities or things, and turns man's thought away from a contemplation of matter, which Jesus said "profiteth nothing." This single example illustrates the scope and mission of Christian Science, which propounds no new doctrines, but calls attention to eternal truths about God and man, truths which were first enunciated by Jesus.

When Jesus appeared upon the stage of mortal existence, he taught a theology widely different from the scholasticism of the age. It is conceivable that those not in harmony with him asked themselves why it was that he secured so many followers. The answer then was to be found in the sick who were healed, the sinful who were transformed by the renewing of their minds. The same answer suffices to-day to account for the number of believers in Christian Science. It is no mere theory or abstract system of philosophy. It is practical, definite, and provable, and therein lies its attractiveness. It offers to a suffering humanity, consolation, health, peace, all that man wishes for, and it is making good its promises by undeniable healing works. We do not need to search for, nor do we need to appeal to social economy, to find a reason for the popularity of Christian Science. It is because it gives results that are in every way satisfactory, to the beneficiary at least, if not to others.

WILLARD S. MATTOX.
Bridgeport (Conn.) *Farmer.*

True Healing.

THE error which causes sickness is always Truth's opposite, a lie; hence it is the understanding of the truth concerning God, and man in his relations to God, which heals.

Science and Health says, page 391, "Sin is the foundation of sickness, and you can master sin through divine Mind; hence it is through divine Mind that you overcome disease."

Since "sin is the foundation of sickness," true healing must result from the destruction of the sin, because when the foundations are destroyed the most gigantic error will disappear. The body will improve when the thoughts turn resolutely away from all error and we learn to love that which is pure and true. Truth is the beginning and end of true healing, for it enables you to "put off the old man," by being "renewed in the spirit of your mind." Righteousness is not sick or diseased. It is always a mistaken sense of what is good, or an ignorant, careless, material sense, which leads into suffering. This sense must be instructed out of its mistake, and led to seek good where alone it can be found, in the spiritual understanding of what man is, the image and likeness of God, absolutely free from all that is unlike good.

S. F. S
Hoopeston (Ill.) *Herald.*

A Helpful Influence.

MORE than by numbers and stately edifices the influence of Christian Science may be traced in the thought, habits, and ideals of all peoples. It is far less common now than of old "to enjoy ill health," and the perpetual talk of aches and pains, past and present misfortunes, and possible future trials is dropping rapidly into disuse.

Let the world rejoice that the time has come when in any organization the standard of good cheer and kindliness has been raised so high that its members are regarded by every one as inconsistent if they indulge indigo moods or criticise their fellow-men. *Denver* (Col.) *Times.*

It is absurd to suppose that a Christian Scientist would entrust his health and happiness to this religious belief if he did not find in it a larger degree of safety than in any other method of cure. The type of manhood and of womanhood found among Christian Scientists is not of the kind which would cling to any doctrine because of fanatical belief in its promises.

ALBERT E. MILLER.
Butler (Pa.) *Herald.*

Christian Science recognizes that humanity needs help, needs mental, moral, and spiritual stimulus and a larger faith, not only in themselves, but in God; and recognizing these truths, it endeavors to implant that understanding of God's presence, availability, and power which alone can heal and save.

Christian Science is educational in the truest sense of the word, because it inculcates the truest, best, most logical, most consistent understanding of God as infinite intelligence, ever-present and available, and man as his image. Learning of God and the things of God is true education.

JOHN L. RENDALL.
Iowa City (Ia.) *Republican.*

The reasonableness of its theory and the evident practical results of its application in healing the afflicted and reforming the depraved, makes Christian Science that which appeals to and satisfies those who turn to it in time of need.

Christian Science removes from man's experience nothing which is desirable, good, or true, but its mission is to affirm the fact that discord and distress of whatsoever nature belong not to the normal state of man, and that an understanding and application of the universal law of God frees man from them, and in their stead brings health, peace, and righteousness. An investigation of the subject with unbiased mind cannot fail to produce respect for Christian Science and its Leader, and force the conviction that the world is better for its teaching.

DAVID B. OGDEN.
Portland (Ore.) *Mercury.*

True religion and true Christianity include practice as well as theory. Indeed, one can understand but a limited amount of truth without practice, for Christian conduct is essential to lift one to that spiritual height which is necessary to understand deeper things. One could not fathom the depths of spiritual truth without progress. The advanced lessons of spiritual understanding can no more be understood by one who has not practised the first lessons than the advanced lessons of mathematics can be comprehended by a pupil who omits the examples for practice.

Every undertaking which involves practice necessitates knowledge or science. While Christian Science does not pretend to accord with that which deals only with the material, it is in harmony with the spiritual truth which Jesus taught and practised; and it is but just to the scientific world to say that many modern physicists approximate very nearly to the teaching of Christian Science in its definition of the substance of the universe.

ALFRED FARLOW.
Boston Times.

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The Lectures.

At Winchester, Mass.

Judge William G. Ewing of Chicago lectured on Christian Science at the Town Hall, last Sunday afternoon [November 29]. The hall was well filled with a most interested audience. The speaker was introduced by the Hon. Samuel J. Elder in the following words:—

The late Chief Justice of Massachusetts, now Mr. Justice Holmes of the Supreme Court of the United States, once said, in speaking of the devotion of the Southern troops and of their adherence to their cause, "It seems a part of the divine economy that every person should go somewhither with all his might on the pain of not having lived." And it is just as true in the affairs of the mental and spiritual life as in the affairs of nations and individuals, that the truth as the man sees it, the truth as bodies of people see it, should be presented, and that each person should live out his views of the truth as it is in his mind, because there has been no progress in the world except there has been a clash of feeling, of opinion, and of judgment. Uniformity has always meant stagnation. And it is in this knowledge and in this spirit that I believe our Winchester friends welcome the discussion to take place this afternoon.

We are most fortunate in having the views presented by one of the ablest men in the ranks of Christian Science, and I have great pleasure in introducing to you your friend and mine, Judge Ewing of Chicago.

The Winchester Star.

At Anderson, Ind.

The Grand Opera House was filled to overflowing last night [November 30] by an audience of representative citizens, who assembled to hear an address on Christian Science by Carol Norton of New York. Stephen Metcalf of this city introduced Judge Buskirk in a fitting manner, and he delivered a very forceful introduction, which was in part as follows:—

Now, Christian Science is a tree that has been bearing fruit for about a third of a century, although it is only within the last few years that it has become extensively planted throughout the world. Has it or has it not been bearing good fruit?

It has cured thousands of drunkards and restored them to sober, successful citizenship. Is not this a good fruit? It has emancipated thousands of the captives of the vilest appetites and passions and taught them that the Circe enthralling them and changing them into beasts is but a vile and unlovely enchantress after all, when rightly known, all of whose alluring gifts of pretended sensual pleasures are no better than wormwood and gall. Is not this teaching a good fruit, my friends? It has rescued tens of thousands from the cold and benumbing fogs of materialism and infidelity and has led them onward and upward into the vivifying, joy-giving sunlight of an assured faith in the divine Principle of the universe, a God of infinite loving-kindness. Is not this a good fruit? For one, rescued by Christian Science from those fogs of which I spoke, I can answer that indeed it is a good fruit.

Christian Science has entered thousands of homes where stricken loved ones have been left to die by their drug physicians after faithfully expending upon them the best skill and learning of their profession, and those fading loved ones have been taught by Christian Science of the one Great Physician and have once more blossomed into health. Is not this a good fruit?

From my experience as a father nine years ago, not to mention many later experiences, my friends, I can sincerely and most gratefully say to you that for me and for my family it is indeed a good fruit, and that beside it the golden apples of the fabled garden of the Hesperides are as nothing. That is why I am a Christian Scientist, my friends. It has done the work.—*The Bulletin.*

At Montevideo, Minn.

The introductory remarks of the Hon. Lyndon A. Smith, Ex-Lieutenant Governor of Minnesota, who introduced Miss Mary Brookins on the occasion of the Christian Science lecture, November 22, were in part as follows:—

We have assembled this afternoon to listen to a presentation of the prominent features of a comparatively new religious movement. Some of us know much less about it than we ought. We have now and then read a news item in the daily papers attributing to some Christian Scientist absurd ideas, and imprudent, if not improper, conduct. Occasionally we have heard clergymen of other denominations criticise Christian Science with marked severity and little charity. Others who are present here to-day have become familiar with the teachings of this new denomination and have accepted them as reasonable, and they are now consistent adherents to the new faith.

The starting of a new religious movement is not a matter of slight importance. Many such have been important factors in the world's civilization and progress. Many a great war has left less impress upon the world than has a religious movement.

Many of the denominations now existing have originated through bitter quarrels, but Christian Science had a peaceful origin. Its followers have not used their strength to tear down others but have been active in building up an institution of their own, and zealous in extending its influence. We have all recognized their sincerity and implicit faith in their church and have not found it to be any hindrance to their usefulness as citizens, or to the performance of their duties along social lines.—*The Commercial.*

Lectures at Other Places.

Wichita, Kan.—Judge Septimus J. Hanna, September 13.

Junction City, Kan.—Judge Septimus J. Hanna, September 14.

Clay Center, Kan.—Judge Septimus J. Hanna, September 15.

Atchison, Kan.—Judge William G. Ewing, October 11.

Melrose, Mass.—Edward A. Kimball, October 15.

Elkhorn, Wis.—Judge William G. Ewing, November 2.

Washington, Pa.—Rev. Arthur R. Vosburgh, November 8.

Stillwater, Okla.—Carol Norton, November 13.

Council Bluffs, Ia.—Carol Norton, November 16.

Denison, Ia.—Carol Norton, November 17.

Stockton, Cal.—Judge Septimus J. Hanna, November 22.

Oakland, Cal.—Judge Septimus J. Hanna, November 24.

Memphis, Tenn.—Bicknell Young, November 27.

Marion, Ind.—Carol Norton, November 29.

Savannah, Ga.—Bicknell Young, November 29.

Gloucester, Mass.—Judge William G. Ewing, December 1.

New Orleans, La.—Bicknell Young, December 3.

Building Fund of the Mother Church.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
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 Building Fund.

A FEW days ago we received a letter from a friend in another city saying that he had just been informed—and his informant claimed to have good authority for the statement—that the entire amount required to complete the Mother Church Building Fund had been paid in, consequently further payments or subscriptions were not desired. Our friend very promptly and emphatically pronounced the story a fabrication of the evil one, and he was entirely right in doing so. If the devil were really an entity, endowed with genius and inspiration, he could not have invented a more subtle lie with which to ensnare a generous and loyal people.

As a matter of fact, the Building Fund is not complete, but it is in such a healthy state that building operations have been commenced and they will be carried on without interruption until the church is finished. The rapidity with which the work will be pushed forward necessitates large payments of money, and it is desirable that the contributions to the Building Fund keep pace with the disbursements. So long as the notice, "A Word from Mr. Chase," continues to appear in the *Sentinel* and *Journal*, our friends will know that the opportunity to contribute to the Building Fund is still open to them.

We had not intended to do more than expose the means by which a state of indifference to the needs of the hour might be engendered, but now that we are on the subject, we cannot refrain from volunteering the suggestion that the most certain way to put this undertaking beyond the reach of that which would instinctively hinder and delay it, is to complete the fund at once. Why not do it to-day? M.

Revivals.

IN the book of Habakkuk, that old Hebrew classic which challenges the admiration of modern poets with its sublime imagery, we find the petition, "O Lord, revive thy work in the midst of the years." That even one was wont to pray thus, gives proof that the sacred light of Truth was burning, if but dimly, and that ever and anon the prophetic spirit breaks forth to awaken mortals from the long dream of materiality.

Paul reminds us that God has never left "Himself without witness," and as the ages roll on they are marked by revivals,—that quickening of human thought and spiritual interest which finds expression in art, in literature, in religion, and in the higher ideals of life. The word "revive" has the following definitions: to give new life; to recover from a state of oblivion, obscurity, or neglect; to bring into action after a suspension. In this broad sense the prophets were all revivalists, and to the extent that they were heeded, the people recognized the Divine presence in their deliverance from sin and sickness, and in their national prosperity and peace.

When Jesus came to revive the work of Truth he did so in a more effective way than had ever been known before. He never failed, however, to recognize what had been done by those who preceded him, and he began his public ministry by declaring in the synagogue, that the prophecy of Isaiah which he had read was fulfilled in his work. He frequently reminded them of the lofty hopes which had centered about the birth of their nation, and said that not a jot or tittle should pass from its law till all was fulfilled. Not only did he carry his revival of true religion into the hearts and the homes of the people, but he went into the very temple and there he rebuked and cast out that which symbolized the worship of mammon,—then he healed the sick therein by the power of the Word, and thus revived Truth's work in that age; and it is a sad thing that it should ever have been lessened, ever have ceased, since without the demonstration of the divine activity, humanity inevitably drifts into moral and social chaos.

In our time there has come a mighty revival of spiritual understanding which bids fair to gather up all the treasures of the kingdom of good, and bring them within the reach of those who love Truth's appearing. As the centuries have passed, many have longed for a revival of true spirituality, but for lack of the right knowledge it has not come. Says Lowell,—

> Many loved Truth, and lavished life's best oil
> Amid the dust of books to find Her,
> Content at last, for guerdon of their toil,
> With the cast mantle She hath left behind Her.

Not so the prophet who prayed that God's work would be revived, and who at the same time declared, "The Lord is in his holy temple, let all the earth keep silence before him." Not so those who understand and love the Christ Science which proclaims the eternal fact that spirit fills the universe, and that material sense must "keep silence" before God. "Do not I fill heaven and earth? saith the Lord."

It is interesting to note how all-embracing is our sense of brotherhood when we are revived by Spirit. In the light of Christian Science men awaken to a brotherhood which includes all the children of God, and this is significant. That Enoch "walked with God" is of vital importance for him who is learning how he too may walk with God, and find with the patriarch eternal Life.

In our individual experience the revival of Truth's work is greatly needed, for mortal sense would dull the hopes of youth, would check the heavenward aspirations, and quench the light of love in the disappointments of advancing years. When, however, we are revived by the understanding of Truth, our hopes reach infinitude, our aspirations lay hold upon nothing less than the realization of the Christ ideal for ourselves and others, and

> We find the joy of loving, as we never loved before,
> Loving on unchilled, unhindered, loving once forevermore.

"In the midst of the years" has come this glorious revival of truth, and its Leader has said, "One moment of divine consciousness, as the spiritual understanding of Life and Love, is a foretaste of eternity" (Science and Health, p. 599). K.

To Each his Portion.

THE hope of humanity resides in the fact that Truth brings conviction and content of mind through the highest sense which honest inquiry may have at command, though that sense may as yet be very imperfect. The fulness of its glory cannot be transmitted through human media, but Truth gives assuring evidence to sincere seekers upon the plane of present illumination and experience. To Thomas, a doubting commoner, as to Saul, the self-satisfied Pharisee, and John, the saintly seer, there came alike, though in varied form, the appealing word, "Come, let us reason together." There surely is a satisfying portion for every earnest seeker, regardless of his ignorance and prejudices, and the realization of this fact

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will increase both our reliance on Truth and our care that we make no mistakes in our administration of it. Humanity's deep need explains its universal quest and disquiet, and how encouraging for us to know not only that there is a disclosure of wisdom suited to every stage and condition of the individual advance, but that it is our privilege to make it.

It would be no great task to find those whose spiritual apprehension is a long way in advance of their sense of the eternal fitness of things, who in the clumsiness and unwisdom of their handling of the word, temporarily rob it of its effectiveness. Their exhibit does not have the soul-satisfying quality, and the disappointed and grieved turn away to continue their search for that without which the heart is ever "an hungered."

The success of our ministry to humanity will be determined first of all by the surety and definiteness of our own embrace of truth. Then by our perception of the nature of another's need and our wisdom of address in meeting that need. To be effective the appeal to men must always be considerate of their present susceptibility. If our address be above the plane of their apprehension it may awaken only sarcasm and contempt, if below, it is likely to repel if not disgust, and herein lies that art of winning men of which Jesus revealed so great a mastery. The story of his conversation with the woman at the well is a study in tact as well as truthfulness. How easily a zealot or a blunderer might have frightened or offended this poor weakling, but in the choice and ordering of his words Jesus has shown us how unswerving loyalty to Truth may be conjoined with wise and compassionate regard for the educational bias and ignorance, as well as the heart-hunger of one who perchance was more sinned against than sinful.

As Christian Scientists, many of us are anticipating the most valued experiences of the new year in kindred opportunities to minister to the sin-sick and suffering, and we may indeed rejoice that the truth to which we point, as revealed and demonstrated in Christian Science, is able to silence criticism and convince prejudice, as well as comfort and satisfy "the hungry soul," but we do well to remember daily that its achievements for humanity are to be determined largely by the wisdom with which we rightly divide the word. If we are adequate to the situation, no honest inquirer will go from our door discouraged and unblest, though perchance to-day we can give only an illuminating suggestion,—throw an added light upon some human experience or upon some familiar saying of prophet or seer, so that it shall have ever after a higher, more spiritual meaning. Indeed, our ministry to many may involve the withholding of much of truth until the babe be grown: and this demands not compromise, but alert perception of individual need and the most thoughtful and discriminating adjustment of our expressions thereto. W.

Mrs. Eddy's Gift.

MRS. MARY BAKER EDDY has given one hundred dollars toward a bell to the Bog church, so-called, in Bow.

Concord (N. H.) *Monitor.*

Letters to our Leader.

Coldwater, Mich.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—I want to gladden my Christmas-tide by sending a few words of gratitude to you for the wise gift you brought, years ago, to Love's manger, over the desert-sands of human want and suffering,—the best gift for a sorrowing world,—"Science and Health with Key to the Scriptures."

Through reading Science and Health and praying the words line by line, I have been entirely healed of the severest form of organic heart disease, and Truth has led me lovingly and safely on "beside the still waters" of health and peace.

This book has taught me to love God, and it is, day by day, teaching me to judge no man. Believe me to be one who owes much, and is daily praying to love more.

Lovingly,

AGNES FLORIDA CHALMERS.

December 22, 1903.

Beloved Leader:—My little Virginia, aged five, and I send our love and Christmas greeting, and may we take up a few moments of your time to tell you how thankful we are for the many blessings received through Truth.

I had suffered physically every ill that flesh is heir to. Physicians failed to diagnose my case and gave no hope of my recovery.

Through a relative I purchased the Bible and Science and Health, and in less than three months was completely healed of two ailments that some of the most noted specialists in America had told me were on the books as incurable.

I employed no practitioner, but the loving Truth revealed through Science and Health and the knowledge that I have a God, was my healer.

My heart is filled with love for my dear Leader, and each day, when in silent communion with God, I thank Him for giving us one so true and loving, in following whom we cannot but reap a rich reward of blessings,—of spiritual light. I have been able to help others to see this light, and am striving faithfully to work in Truth and Love.

Little Virginia would like to send through you a little love offering for the room in the Concord Church. She loves Christian Science and quite often makes her own demonstration. When three years old she seemed to have a very severe attack of whooping-cough, which I met in two and a half weeks; also a little later she had the measles which was destroyed in two days through my understanding of Science and Health.

For this and many blessings my heart goes out in gratitude to our beloved Leader, and I am striving each day to be purer and better, reflecting the Christ-principle in thought, word, and deed.

With a heart full of love, I am most faithfully,

JESSIE S. WARDWELL, Boston, Mass.

Toledo, O., December 4, 1903.

Beloved Leader and Teacher:—This second Sunday after Thanksgiving Day is the nineteenth anniversary of my healing by the sermon you preached that day. I went to Hawthorn Hall an indifferent hearer and an almost hopeless invalid. When you had finished speaking I was a new creature. My heart leaped for joy, my song was, "I have found God, and He is my life now. I don't have to die to find Him, He is here and Life is here." The next morning I entered a class, and have been on the field of battle ever since.

These long years seem but moments, now that they are passed, and I thank God and you for leading me through all the experiences that have come.

When I came to you in October we were trying to divide the church, although we were striving to be brethren in the matter, including the financial part also. But your words to the Teachers Association Meeting opened the way for us to go on together, to start anew to work out church organization according to the definition of Church in our text-book, "Science and Health with Key to the Scriptures." To human sense it seems an awful sacrifice, but I believe it is the only thing to do. I expect the matter will be adjusted this week, and I am working that this is the way of deliverance for all of us.

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I pray that when you call me again I shall be ready and waiting.

Your loving, obedient student,
SARAH J. CLARK.

Dallas, Texas, December 18, 1903.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—I can no longer withhold from you my deep gratitude for the great blessing received with the thousands at your home last June.

I was so clothed with peace, and an enlarged understanding, that I have been enabled to do quick healing. I will mention one case,—that of a nephew sixteen years of age. After he had suffered several hours with inherited congestion of the stomach and bowels, I was called at twelve o'clock to see him. The condition was so alarming that his mother, who was away from home, was telegraphed for, and it was believed she would never see him again. When the treatment was given he was relieved somewhat, and in an hour he was free from suffering. Our dear text-book, Science and Health, was read to him. At four o'clock he dressed himself and went to town well. He has since been in better health than ever before in his life, and is a better boy. A cousin of his, the same age, had said a few days before this that he never had seen anything that Christian Science had done. After this he said he could say that no more, and is now able to prove to some extent his own understanding by studying for himself. This confirms your statement, that "proofs are better than mere verbal argument" (Science and Health, p. 355).

I beg you accept this little expression from one who is striving to be found worthy of the name a Christian Scientist. With love and best wishes, I am sincerely yours,

SUE D. HINES.

The Christian Scientists proceed from the premise that all things are possible to God, and that not the least of these powers is ability, willingness, and desire to heal the maimed and the sick. They believe sickness to be a lie consequent upon sin, and that it can be avoided and cured by perfect faith in God, love of fellows, and the living of the Christian life every day.

Is there anything preposterous in this belief and in the claims that proceed from it? It taxes the material understanding to agree that prayer will set a fractured limb, or that it will remove a cancerous growth. Yet accepting the premise of the Scientists, that all things are possible to God, is their belief unreasonable? are we to judge of what is possible and what impossible to the Divinity? Whence comes authority to affirm that the great Healer can not set a fractured limb or heal the cancerous growth? and whence the authority to declare that He will not, if the sufferer lives the Christian life and puts his faith absolutely in God?

The Scientists should be free to practise their faith without restrictions of legal fetters. Nothing is thought of it when a physician's patient dies under treatment, but when a Science patient dies under treatment, the fact is heralded broadcast. That is because the one death is not news and the other is.

It is restriction of the spirit of religious freedom to legislate against the Christian Scientists. They are entitled to their opinions, and those who are not Scientists, to theirs. If their faith in God is such that they believe in His curative power, it is not within our province to judge them harshly.

Editorial in *Telegraph-Herald*, Dubuque, Ia.

Correction.

In the current *Quarterly*, page 27, Sect. III., the Science and Health reference, 539—7 to 12 should be omitted. Page 34, Sect. V., the first Bible reference should read Deuteronomy, 33 : 27.

Testimonies of Healing.

I enjoy reading the testimonies of healing, and feel that I can endorse every word. I would like to acknowledge my gratitude to God, to Mrs. Eddy, and to my practitioner, also to the kind friends who first told me of Christian Science.

At that time I was in bed, could not stand on one of my feet, and could not endure the pain it caused me to let it hang down while I used my crutch. I had suffered about six years from an ulcer on my ankle. When it first became sore, I did not pay much attention to it for some time, but it got so bad that I had to go to a doctor, and then medicine, bandages, and rest, were prescribed and carried out, without giving relief, until I heard of the Christian Science treatment, and that some Christian Scientists lived near by who were healing cases which the doctors had failed to cure.

No one except those who have been without any hope of ever getting well can have an idea of how I, an old, widowed mother, felt when I heard the sweet words which told of the promises of our heavenly Father, and found that they were just as valid now as they were when first promised us. I never did doubt God's goodness, mercy, and power; but, like so many others, thought that these promises would never be realized during our stay on earth. I am thankful to say, however, that I was healed and can walk all about my home without any trouble. I never have had to use the crutch again, neither have I taken any medicine or anything. I simply trust God who forgiveth all our iniquities, who healeth all our diseases.

I was well for about three years, bought Science and Health, and read and studied it, and it did me a great deal of good; then I came down to my bed again. This time the sore appeared in a different place. I cannot tell you how I suffered; it was erysipelas this time, and it spread from above where the first sore was, near to my body. I felt as if I could not live two hours, and it would take about that length of time to get word to the practitioner. One of my sons went as fast as he could travel, and though the man was not at his house, his wife, who was also a Scientist, gave some help, and she sent for her husband, and he and my son got here as soon as they could.

Several of my neighbors were here, and some of them said that if I were raised up, they would believe in Science. The pain was so severe that I thought the bone was broken, but it was an abscess that had formed very rapidly. My helper had been treating me before he got here, and I wish I could describe my condition, and how perfectly easy I was in a few minutes. The next day the abscess opened and a great deal of blood was discharged from it for a day or so, but in a few days I was well, and have never had any more trouble in that way. That was about three years ago.—E. S. B., Bonham, Tex.

It is the practical element in Christian Science which interests the practical people of to-day. The history of the religions of all people in all ages gives evidence of the bow of promise exhibited in some form by all, but in most of them fulfilment is contingent upon some future condition or event. The apostle says, "Faith is the substance of things hoped for, the evidence of things not seen."

For more than twenty years before accepting Christian Science, I was a member of an orthodox church and much of that time an active church member, a Sunday School officer and teacher, striving for "the substance of things hoped for," but it remained for Christian Science to furnish me with the real "evidence of things not seen."

Faith that is based upon one's own work is a more abiding faith, and we now have a keener appreciation of the Scripture statement, "Show me thy faith without thy works,

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and I will show thee my faith by my works," through personal knowledge of instances of healing, and through some understanding of the teachings of our text-book, Science and Health.

Among the instances of Christian Science healing which first interested me is one which is particularly noteworthy for the number of persons who were more or less influenced by it to embrace the teachings of Christian Science. The case was that of a farmer, a personal friend, whom I have known for more than thirty years. He then lived on a farm five miles from the nearest railroad station and thirty miles from a city. He had for some weeks been a sufferer from a severe attack of rheumatism. The joints of his hands, feet, and limbs were so swollen that he was absolutely helpless. He tried every known remedy, and many were suggested by friends and neighbors. A number of different doctors were employed, and he had ample means to pay for relief from any who had the skill or remedies to offer. The doctors frankly told him they could do little for him. They directed that he should have careful nursing, and stated that the only immediate danger was that the disease might suddenly attack a vital organ and cause death without any warning.

Left in this helpless, hopeless condition, he became very despondent. Material means being powerless to help him, his thoughts reverted to God, and he was pondering upon this, when some neighbors called. They had a copy of Science and Health in their home which they were reading, also copies of *The Christian Science Journal*. In a friendly way they told what they had learned from the text-book, and of the testimonies of healing in the *Journals*. He was so impressed with the hope of God's help that he ordered his well-filled wallet brought out and turned over to his friends, who were to bring a practitioner from the city of Des Moines, Ia., on the first train. By telegraphing this was done, and in a few days he was healed. That was about ten years ago, and he became an earnest student of Christian Science. Through the understanding he gained, many were healed, and with those directly influenced by these persons and his own case much is traceable to the influence for good of the one copy of Science and Health in the hands of the friendly neighbors. These neighbors were the writer's parents, and this demonstration was to them such powerful "evidence of things not seen" that more than anything else it influenced them to accept Christian Science. The light of Truth has brought into these homes, into these lives, such a peace and harmony as marks the pearl of great price. We have occasion for daily thanksgiving that Mrs. Eddy has endured such trial and self-denials in order to show us the way in Christian Science.—A. L. McBride, Kansas City, Mo.

I should like to express the gratitude I feel for what Christian Science has done for me. I first heard of it about six years ago through a friend writing me and telling of her own and her husband's wonderful healing. She asked me to try it for myself, assuring me it would help or heal me, also giving me the name of a practitioner in our town.

At that time there were no services held here. I had only heard the name of Christian Science about three times and never gave it a second thought. I heard Scientists spoken of as a sect that thought they could get along without medicine or doctors. I of course thought it absurd and was taking medicine by the wholesale, with the hope of getting better and stronger. As far back as I can remember I was a sickly, delicate child, something always seeming to be wrong. I am truly thankful that Christian Science came to me at the time it did, for I surely needed the help. I had nearly every ill that flesh is heir to,—catarrh, chronic bronchitis, and lung trouble,—the doctor saying one lung was in a bad condition, and of course arousing great fear of the dreaded disease, consumption.

I could not take a long breath, and trying to do so was accompanied by a sharp pain. I could not sleep well because of a weak, aching back, and I was glad when morning came. I had stomach trouble and fear of eating certain things. If I ventured to eat things that my appetite craved, there were bad results. I had worn glasses for over six years for astigmatism, one eye being in such a condition that I could not read or sew for any length of time.

After several weeks' treatment I began to get stronger, and in a short time put aside the glasses. I have never needed them since. One ill after another disappeared. I am now well and strong, and happy to know that Truth has overcome all these ills, and has taught me how to "put off the old man with his deeds," and "put on the new man."

Christian Science has enabled me to rise above fear that never would have been met in the old thought. I have had the privilege of class instruction, and hope to grow daily in wisdom, knowledge, and understanding. I am deeply grateful to God for Christian Science and to our dea. Leader, Mrs. Eddy, also to my helper and teacher for her sweetness and patience.—M. S. Pearce, Lancaster, O.

In gratitude for my remarkable cure through Christian Science, and with the hope that this may help some one else to find the truth, I desire to give this testimony. For years I had been considered delicate. I was unable to walk any distance or lift any weight without suffering terribly afterwards. I did not dare to eat many things, was extremely nervous, and almost constantly suffering from rheumatism and neuralgia. These troubles finally culminated in lockjaw and a very badly diseased condition of the bone of one jaw, supposed to have been caused by my trying to have a tooth extracted.

For eight months I tried everything known to the medical world, besides osteopathy, magnetic healing, etc. I was in two hospitals and in the hands of the most efficient surgeons of the West, had four operations, and finally the head surgeon of the hospital where I had been for over two months, told me there was one chance of a little live bone remaining, and since I might as well be dead as to lose my jaw, I must wait perhaps months and hope for the best. For a week I steadily grew worse, and I made up my mind never to submit to another operation until I had tried Christian Science.

When I began treatment I could scarcely walk two blocks without resting, but in two weeks I walked four miles, and although I was thoroughly drenched by a sudden rain, I was not tired and never had an ache or pain follow the exposure. I ate anything I desired, and within a month was at home taking charge of my children and the work.

I was the first one here to step out of the medical path and to take a stand for Christian Science, and I see each day more plainly how much I owe to the patient practitioner who so faithfully prepared me for the stand necessary. Since my return, nine months ago, neither my children nor myself have taken one drop of medicine or sought any material aid. Within three months we were having regular Sunday and Wednesday services and a regular Sunday School, and had organized our society with ten members. We feel much encouraged, and shall continue to fight the good fight of faith.

Mrs. Grace J. Eckles, Cambridge, Idaho.

I wish to express my gratitude for the wonderful message of Truth, as put forth in "Science and Health with Key to the Scriptures."

It will be three years in February since I received this blessed truth. I had been a sufferer for a number of years from a complication of diseases, as well as many discords too numerous to mention. To mortal sense the crisis had apparently come after the birth of my baby. I was con-

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fined to my bed for five months; my relief coming only from the use of opiates.

There finally came a time when my attending physician gave up all hope of my recovery, claiming that the resources of *materia medica* had been exhausted so far as his knowledge reached. He suggested that I try Christian Science. I then knew nothing about this teaching, except that I had a grandmother who had embraced it. I loved her dearly, but I was never permitted to see her after she had accepted Christian Science. I used, however, to hear my mother say that surely a great change had come over grandma, judging from the tone of her letters.

A practitioner was called, and to the astonishment of many, as well as myself, I was raised up in three days. The practitioner, like her Exemplar, boldly and courageously walked out on the sea of error, bidding its troubled waves be still. In a short time I could perceive to a limited degree the presence of Truth, and this cleared my clouded sense. From that time I had a desire to know and follow in the footsteps pointed out to us in truth, and I at once started out with a new sense of Life.

I find that the footsteps do not always lead through smooth places, and that obstacles seem to be in my pathway, yet, glory be to God, I know that the Christ-truth rolls away these material obstructions and they disappear as a mist before the morning sun. I mean to press on and finally reach the goal prepared for all God's children from the foundation of the world.

I am ever grateful to God and to Mrs. Eddy, also to my loving teacher and practitioner, and the friends who assisted me in my journey "from sense to Soul" (Science and Health, p. 566).—Mrs. J. C. Kelton, Maquoketa, Ia.

It is with a grateful heart that I shall attempt to testify to the healing efficacy of Christian Science. It is about a year since I was completely healed of catarrh in its very worst form, it having reached my lungs. I expectorated quite profusely and had a dry, hacking cough all the time. I had been a sufferer from troubles peculiar to my sex for many years, which, together with chronic constipation of over twenty years' standing and many other ills, gradually disappeared under the potency of divine Truth and Love.

My husband gave up a good position in our Southern Oregon home to enable us to come down here to try the climate cure, as medicines, doctors, and operations had failed to relieve me, and so in the fall of 1900 we commenced our mad chase after climate. After living in several different parts of Southern California for some time, I gradually got worse, entered a hospital in Los Angeles, and had an operation performed which the surgeon said would make a well woman of me, but the relief was only temporary, and that from which we expected so much was only another disappointment.

It was while my husband was teaching school out in the country that we first learned of Christian Science, and being ready to try almost anything, we were convinced, on reading Science and Health and other literature, that there was surely something in it, so last summer we came to Riverside with the firm determination to give Christian Science a fair and honest trial. I was under treatment three and one half months with results as above stated. I am to-day a well, strong, and hearty woman, and can now do my household duties with ease and pleasure, while only a short year ago I was able to do but a small part of my work, and that only with great effort. I am happy and contented, and our home is what it should be, one of joy and love. My husband and I have gone through a class and are striving earnestly to learn more and more of this blessed truth that makes free. Words are inadequate to express the thankfulness I feel for what Christian Science has done for me, and I shall strive to let my life and conduct show my gratitude and appreciation.

Emma S. Jacobs, Riverside, Cal.

I would like to express through the columns of our priceless literature, one of the blessings which the daily study of Christian Science has brought me.

The healing of a sprained tendon in the right arm, caused by excessive practice on the piano, first interested me in Christian Science. Many physicians, among them two celebrated specialists whom I had consulted during eighteen months, promised me no complete cure of the sprain. All agreed that there would always be a weakness in the wrist, and they recommended me to avoid over-fatigue when practising or letter writing; and two of the specialists said that rheumatism might possibly set in.

In deepest gratitude I can state that Christian Science has effected a complete cure. The daily study of "Science and Health with Key to the Scriptures" during a period of about three months, together with the help of occasional talks with dear Christian Scientists, enabled me to give a pianoforte recital within three months after taking up the study of Christian Science.

A point that struck me forcibly during my early days in Science, was the quiet confidence shown that a relapse was impossible if our God-given dominion over the senses were exercised. This meant much to me, because the doctor's warnings would try to assert themselves and arouse fear.

The only warning Christian Science has for those healed by it, is the same as that o our great Master; namely, "Sin no more, lest a worse thing come unto thee."

The conviction of security from physical disorders, and from all discordant conditions, results from the right understanding of God which the Bible reveals when studied in the light of Christian Science; namely, that God is Spirit, and His creation is *purely spiritual.*

The one through whom this great truth is to-day presented to the world, is the courageous, exalted, pure-minded woman, Mary Baker G. Eddy. Only time can reveal what her noble character has effected, and will effect in the working out of the salvation of the whole world.

L. H., London, Eng.

With a heart full of gratitude for the blessings received from Christian Science I send this testimony.

About six years ago I was awakened during the night with a sense of being wanted, and while I was thinking what it could be, I heard a low moan proceeding from the bath room. Hastening there I found my husband lying on the floor, white and cold, and with only the faintest sign of breathing. I had no time to be afraid, and knew I had work to do. I took his head on my arm and declared audibly that God is the only power, the only presence, the only Life, and that he could not be separated from Him. At first there was no sign, and I then again declared the truth and asked him to speak to me. He opened his eyes, looked at me, and said yes, and that was all. I again declared the truth and asked him to go back to his room. He arose to his feet and started to walk to the chamber. I put out my arms to steady him and the moment I touched him he fell again at my feet. I then saw that God needed no material help to complete the work. In a short time he was able to get into bed, and after the demonstration was complete he said, that his heart seemed to beat so fast that it smothered him, then stopped, and that was all he knew until I spoke to him. Thus was it again proved to me that man is God's own reflection. (Science and Health, p. 471.)

Alice F. Rowe, Gloucester, Mass.

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About seven years ago my health was so poor that I could not walk alone. I had been treated by doctors for years, but no one seemed to know what the matter was with me. I had bad headaches during all the time, and one doctor said that I had hardening of the spinal cord. I got a little relief, but the next year I was as bad as ever, and was so discouraged that I did not know what to do. My husband said I must try some other doctor, but I told him that I was going to try Christian Science. I had heard of it but did not have any faith in it.

One morning with the help of my husband I went to see a practitioner a short distance away,—a young lady with whom I was somewhat acquainted. When I saw her I began to cry, and I asked her if she could heal me. She said, "No; but God can,—there is nothing impossible with God." I took a treatment and bought a copy of Science and Health, and commenced to read the next morning. As I read, I told my husband that I felt better. I continued to read the book and had three weeks' treatment, and was healed. I was never so well in my life, and I do all my work, which I never did before.

I am thankful to God for Christian Science and to our dear Leader, Mrs. Eddy, to my teacher, and to all who in every way helped me to understand the Truth.

MRS. VIOLA E. ANDREWS, Chelsea, Mass.

Like the woman in the Bible story, I had "suffered many things of many physicians" for about twelve years. I finally turned to Truth for healing. Hearing of Christian Science one day, I hunted up the Christian Scientist who was mentioned to me. The next day I placed myself under treatment and was healed in about two months. After about two months more I took class instruction, and after nearly seven years' growth and experience in the unfoldment of Truth, I to-day with sincere gratitude wish to consecrate myself anew to God and whatever work He has for me to do, whatever place He has for me to fill.

Just after leaving the class my first patient came to me for help. This lady had been sent home for a rest, as the physician put it, which was to prepare her for a second operation; a former operation which had been performed in a distant city having proved unsuccessful. She was healed, and took class instruction, and is to-day a faithful student. I am most grateful to our beloved Leader, to my own teacher, and to all who have given me any "crumbs" in my times of need.

I have simply given a faint suggestion of the blessings that have come to me, and the gratitude I feel to God for awaking me to the possibility, if I am faithful, of being satisfied when I awake in His likeness.

CAROLYN MARJORIE COCHRANE, Buffalo, N. Y.

Some time ago an epidemic known as mumps, seemed to be raging among the schoolchildren of our town. As I was a teacher in the public schools, this was brought to my notice many times, and finally seemed to fasten itself upon me. I knew a little of Christian Science and tried to overcome the error. I was soon relieved from all suffering, but the manifestation on the face seemed to gain ground.

After two days, I asked help of another Scientist and was healed, remaining out of school but two days. While out of school, I found work at home and was busy from morning until night each day, and never felt like lying down.

The result of this treatment was the most wonderful spiritual uplifting! I can never describe it. Then, too, although I was living in a family with eight children, not one of them was touched by the error nor did I hear of another case in town for two months. I soon received class instruction, and upon my return from the class, a little sister began to complain of mumps. With my new understanding, I was enabled to see the ailment vanish without the usual swelling on the face.

I cannot be too grateful to God and to our Leader for this glorious redemptive truth known as Christian Science.

A. J. E., Silver Creek, N. Y.

I have been interested in Christian Science about eighteen months, and during that time, I have been healed of nervous trouble, which would result in complete prostration, causing me to have sleepy spells, wherever I chanced to be. I have also been cured of muscular rheumatism after having suffered with it for ten years, and I have been enabled to lay off my glasses, which I had worn for twenty years.

I have also had the privilege and pleasure of class instruction, and through the power of this demonstrable truth, as taught in Science and Health, I have been able to help others.

I was reared in an orthodox church, but only through Christian Science has my understanding been opened to the meaning of the words which Jesus spake, when he said, "Ye shall know the truth, and the truth shall make you free."

I desire to express my gratitude, to Mrs. Eddy, to my teacher, and to my practitioner for helping to lead me out of darkness, into light.

My daily prayer is that I may walk worthily in this blessed truth.

MRS. ANNIE E. GAWTHROP, Baltimore, Md.

Words are too weak to express the comfort, joy, and hope that Christian Science has brought into my life. When I first heard the sweet strains of truth I was in a black night of fear, and my heart was filled with malice and revenge, not to mention a mountain of self-love and pride. I accepted at once every word the dear Scientist spoke, for I felt instinctively that I had found that for which my heart had longed since childhood.

Aside from the physical healing, I am learning to love those whom I once hated, and have lost an *awful* fear of the future that seemed to be engulfing me. I never take up a *Sentinel* or *Journal* that I do not find rich food for my peculiar need.

God grant that I may one day be as selfless and pure as our beloved Leader, who is so far ahead on the journey.

C. A. J., Lewinsville, Va.

I wish to testify of what Christian Science has done for me, hoping that it will lead others to investigate the subject. I was healed of dyspepsia, rheumatism, and many other ailments which the physicians could not cure. It was thirteen years ago that I heard of Christian Science, and I procured a copy of Science and Health and began to read it. In a short time I realized the healing, but the spiritual understanding of God and the Bible is far above the physical healing, for both of which I am very thankful.

MRS. KATE AVERY, Buffalo, N. Y.

From the greatest to the smallest, happiness and usefulness are largely found in the same soul, and the joy of life is won in its deepest and truest sense only by those who have not shirked life's burdens. The men whom we most delight to honor in all this land are those who did not choose the easy tasks, who did not shirk the difficult duty. Deliberately and of their own free will they strove for an ideal, upward and onward across the stony slopes of greatness. And because they did this they have won such proud joy as it has fallen to the lot of no other men to win, and have written their names forevermore on the golden honor roll of the nation.—PRESIDENT ROOSEVELT.

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From our Exchanges.

We are not living on the past; eating up our spiritual patrimony, beggars existing on the crusts left us by nobler ancestors. The world is better than it was in John Calvin's day. It is not growing worse. Its moral momentum is furnished by its Maker. His breath can make as His breath has made. By Him we are swept forward toward the light. We do need a restatement of the eternal verities. We do need a theology which is grounded on the Golden Rule. And we will get this in due season, if we faint not. Unhasting and unresting, the God of all flesh and all spirit is preparing the world for that day, out of whose richer experience, wider horizon, nobler growth another and grand formula of faith will come. And when it comes it will be no less vital and potent than the old, but it will be more beautiful and more merciful and more prophetic. But let us get things in their true order and relationship. The new formula of faith will not create the mood that creates it. Let us follow things to their true source. It is the life of God in the souls of men, it is the religious instinct of humanity, which casts upward into life all formulas of faith, and furnishes the moral momentum of the world always, now, and evermore.

The Universalist Leader.

Of all the great matters before us to-day none compare in importance and interest to the fresh spiritual impulse coming to the Kingdom of God.

The imperative need of this is seen on every hand. . . . We long for a moral earthquake, a revival of religion, a new spiritual impulse to carry us on toward the realization of the kingdom.

This groping is toward a new social order, and the truth, long neglected, which fits into the condition, is that of the kingdom of God,—a kingdom in which love of God expresses itself in love to man; a kingdom in which truth, love, and righteousness prevail; a kingdom that insures the future through the redemption of the present.

As to this kingdom, repentance and faith is the door of entrance. Love is its informing principle, and service the form of its expression.

The signs of its coming are seen in the change from destructive criticism to reconstructive faith, from materialism to idealism, from individualism to altruism, from division to unity, from a future heaven to a present kingdom. It is this that should fill our hearts with gratitude in this wonderful time. REV. F. E. MARBLE, Ph.D.

The Watchman.

The Bible is a literature as well adapted to the child mind as are any of the great classics, ancient or modern, and it surpasses them all, though they are all works of the imagination. But to treat it as a text-book on history, geology, astronomy, and other sciences, miraculously prepared many centuries in advance of the time when it could be understood, is to do violence to it and to any tenable theory of inspiration. The Bible is a library revealing the mind of God through prophets who had divine insight and used all forms of literature to make known what they saw. It should be taught to children as prophets spoke and wrote it.

The Congregationalist.

There are indications that Solomon saw the necessity of an inward renewal, but if he discerned the need of it, he does not appear to have experienced it. Of him it might be said, as Jesus said of another: "One thing thou lackest," but that one thing was everything, for it was that central spring of desire which binds the will to the performance of righteousness. The great message of Christianity is the possibility of choosing and receiving the gift that transforms life from within and makes the soul "a new creation."—*The Watchman.*

We may be all the time growing in spiritual capacity and power, but the larger achievements of the future are to be absolutely dependent upon our faithfulness now; and hence the small things of life now are as important in their place as the larger things are to be when we reach them.

New-Church Messenger.

Unhappiness is never excusable, because it is so easily overcome by making others happy.—*The Examiner.*

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest.

National.

The chief of the Insular Bureau of the War Department, has made public circulars calling for subscriptions for $7,000,000 Philippine land purchase bonds, the proceeds of which are to be applied to the purchase of the friars' lands. The bonds will be registered in denominations from $1,000 to $10,000, dated February 1, 1904, bearing four per cent interest, payable at the United States treasury in United States gold coin. The bonds will run from ten to thirty years, and be free from all forms of taxation, either in the Philippines or in the United States. Subscriptions will be payable at the New York sub-treasury, where the bonds also will be delivered.

The United States expedition to Abyssinia under Consul General Skinner of Marseilles which arrived at Adis Abeba December 21, has successfully negotiated a treaty with the empire of Ethiopia, opening for the first time friendly commercial relations. Emperor Menelik has also given his formal acceptance of the invitation to participate in the St. Louis Exposition.

As a personal tribute from Emperor Menelik to President Roosevelt, Mr. Skinner has been charged to deliver to the President two lions and a pair of elephant tusks.

Although Secretary Hay has not yet replied to the note of General Reyes, who is representing Colombia in the Panama question, preparations are rapidly going on for the closing of the Colombian Legation at Washington and the departure of Colombia's representatives for home. They entertain very little hope of a satisfactory response by this Government. Already most of the legation files have been packed and arrangements completed for placing them in storage.

W. I. Buchanan, recently appointed as United States minister to the Republic of Panama, has presented his credentials to the Republic.

Foreign.

It is announced in London that the manuscript of Milton's "Paradise Lost" is in the market and will be sold at auction by Sotheby in March next unless previously disposed of at private sale. The *Daily Express* announces that a New Yorker residing in London has offered $250,000 for the manuscript. The authorities of the British Museum are trying to induce the Government to make a grant to purchase it, the museum not having the money to compete with millionaire collectors.

Milton sold "Paradise Lost" to Samuel Simmons, publisher. He received $25 down and a promise of two more payments of $25 each if two editions were sold.

Mr. Bunau-Varilla, minister of Panama to the United States, states that he has notified Sir H. Mortimer Durand, British ambassador to the United States, that Panama is willing to assume a part of the exterior debt of Colombia, in proportion to the population of Panama compared with that of Colombia, as soon as the independence of Panama is recognized by Colombia. The total amount of the exterior debt, with interest added, is about $15,000,000, and Panama has a population about one-fifteenth of that of Colombia, so that Panama will take upon itself the payment of a million dollars, if the conditions are carried out.

The Russian Government, it is stated, has placed a rush order with a South Omaha company for one million pounds of extra mess meat for its soldiery, and with a Kansas City firm for one and one-half million pounds. These and other supplies, said to be designed for the Russian War Department, are to be delivered in San Francisco by the 26th of January, there to be placed aboard two Russian vessels to sail from that port.

The Treasury Department has issued an account of revenue in the United Kingdom for the first nine months of the fiscal year of 1903-04. Of an estimated total for the year of $721,550,000, the returns thus far show $455,287,490 paid into the exchequer, showa total net decrease of $18,497,040, which was not unexpected.

No definite action has yet been taken to put into effect the Austro-Russian reform scheme for Macedonia by the Commission which was appointed five or six weeks ago to consider the details and enter into negotiations with the Porte. It is thought that obstructions are being systematically placed in the way by Turkish influences.

Cuba has recognized the new Republic of Panama. Recognition has also been given by England, Italy, and Costa Rica.

Industrial and Commercial.

The Baltic has just been added to the White Star Line. She is the largest vessel ever built, being 1,900 tons larger than her sister ship, the Cedric. She is 725 feet 9 inches over all, 75 feet beam, 49 feet deep. Her tonnage is 24,000 tons, cargo capacity 28,000 tons, displacement at load draft 39,800 tons. The first-class dining-saloon will seat 370 persons and there will be accommodations for nearly three thousand passengers besides a crew of 350. Her engines are quadruple expansion balanced type, having cylinders 33 in, 47½ in., 68½ in., and 98 in., in diameter with a stroke of 5 feet 3 inches. She has eight double ended boilers supplying steam at a pressure of 210 pounds. She will make between 16 and 17 knots. The White Star fleet consists now of about 350,000 tons, represented by 29 steamers. Of these 25 are fitted with twin screws, 21 are 10,000 tons or over. It is reported that a new steamer 755 feet long has been recently ordered at Belfast, Ireland. This will exceed the Baltic by 30 feet in length.

A news despatch from Guthrie, Okla., says that the Pan-American Railway Company, with headquarters at Guthrie and with $250,000,000 capital stock, has been chartered there. The Company proposes to build a line from Port Nelson, on Hudson Bay, British America, via Winnipeg in Manitoba through the States of North and South Dakota, Nebraska, Kansas, Oklahoma Territory, Indian Territory, and Texas, thence through Mexico, Central America, the republic of Panama, Colombia, Ecuador, and Peru, into the Argentine Republic, with a branch line from Peru through Chile to Valparaiso. The total length is ten thousand miles.

The Canadian Transit Company with a capital of $1,500,000, proposes to enter into the trade of the upper lakes. This company has just made contracts in England for the construction of twelve large steel ships for the grain trade. This will be the largest fleet yet put afloat on the Great Lakes under Canadian ownership. The cause is found in the increase of wheat production in the Canadian Northwest, and the great immigration into Manitoba and the Northwest Provinces.

Now that Canada has completed the improvement of the Welland and St Lawrence Canals so that vessels drawing fourteen feet of water can pass down, agitation is beginning for an eighteen-foot channel. The entering wedge is a proposition for "deepening of the Welland Canal to eighteen feet, so that lake ships of large size can discharge at Kingston and Prescott, from which points grain may be carried in barges and transshipped into ocean vessels at Montreal."

Details of eleven months' commerce of the year 1903, just made public by the United States Department of Commerce and Labor through its bureau of statistics, show an increase in practically all the great groups of exports and imports. Agricultural products, as a whole, show an increase of $74,000,000; products of the forests, $10,000,000; products of the mines, $8,000,000; manufactures, $5,000,000, and miscellaneous articles, $2,000,000. In the single group, fisheries, is shown a slight decrease of a little more than $1,000,000.

The United States consul general at Constantinople, advises the Department of Commerce that the Pennsylvania Steel Company has been awarded the contract for twenty thousand tons of steel rails, fish plates, and bolts for the Hedjaz Railway. This Company was the lowest bidder among Belgian, German, and other competitors. These rails will lay about six hundred miles of the new railway from Haifa to Mecca.

The official reports of the traffic through Sault Ste. Marie canals during the season of navigation just closed, show that a total of 21,654,898 tons of iron ore passed through the American and Canadian locks. The down-bound shipments of copper footed up 112,877 net tons. The record of the total traffic, both down and up-bound freight, is 34,674,437 tons. A total of 18,606 vessels used the canals this year.

The Westinghouse Electric Manufacturing Company has closed a contract to equip the Manila Street Railway involving an expenditure of $500,000.

It is understood that orders yet to be filled by the American Locomotive Company are sufficient to keep every plant busy for six months.

General.

A building planned to be erected in lower Broadway, New York City, with five stories below the street level, forty stories from the entrance to the top floor, and surmounted by a sixty-foot tower, will have a total height of 615 feet, making it the tallest building in the world. Its cost, including the site will reach $10,000,000. The land is said to have been secured, and the completion of the building within one year is promised.

The Metropolitan Art Museum of New York has just purchased an old chariot for $50,000. It was unearthed near Rome some time ago, and is 2,600 years old and splendidly preserved.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Thanksgiving Service in Berlin.

E. P. R.

JUST a year ago Thanksgiving Day, we held our first service in the comfortable rooms which we now occupy, and only those who have had a similar experience can understand our satisfaction and happiness in the manifestation of harmony which has been brought out by loving hearts and willing hands. Practically the entire demonstration was made in about two weeks; and as we sat down to our first Thanksgiving feast, as contained in the beautiful lesson provided for the day, it was with hearts overflowing with gratitude and love. Nothing, it seemed, could be more beautiful, and yet this year, being able to receive more, we have had more. Instead of the one service in English, we have had two meetings, one in German on Wednesday evening, and our English one on Thursday morning. Never before has it been so fully revealed to us that with one Father,—One Mind,—there can be no division of thought, only one great brotherhood, one kingdom, one language,—the language of Spirit.

I am sure that the depth of gratitude expressed for the knowledge of Truth would have gladdened the heart of our beloved Leader, Mrs. Eddy, through whom all this joy and gladness has come to us.

The German meeting was the largest ever held in our present quarters. The time given for testimonies was opened with a brief explanation of the origin of Thanksgiving Day, and its present application to all those interested in Christian Science, without regard to land or speech. During the following sixteen minutes fourteen people gave testimonies. One told of gratitude for victory over fear and the depression and unhappiness which fear always brings. Another, who only heard of Christian Science a few weeks ago, but who is now a regular attendant at our meetings and a subscriber to *Der Christian Science Herold*, gave thanks for the blessing of having her Bible made plain to her, and questions answered which all her life have caused her disquietude and sorrow.

A man spoke of the difference in his home-life since Christian Science came into it, saying that now harmony and brightness had taken the place of sickness and discord, and that he could not be grateful enough for that change and for the weekly meetings which were so full of help and comfort for all present. Another man rose to give thanks that because of Christian Science his mother is today living, a strong, well woman. He added that perhaps his deepest sense of gratitude on this particular evening was for the fact that we now had authorized Christian Science literature in German, and that the *Herold* was so ably fulfilling its mission for Truth. A lady said that above all else she was thankful that Christian Science had been brought to Germany, and that so many were seeing its beauty and power. Another warmly endorsed that thought, for she had first heard of Christian Science here, and was very grateful for the help that it had been to her in her special work,—music. Others told of healing from throat trouble (the escape from an operation which had been pronounced absolutely necessary), healing of life-long difficulty with eyes, the healing of pneumonia, nervous headaches, and numerous other difficulties, chief among them being the claims of sorrow and sin.

The English service was equally interesting and earnest, and there were about the same number of testimonies. Thanks were given for our revised Science and Health, for the Concordance, Manual, and the publications of our Publishing Society; for the great blessing which has come through our last Communion season in Boston, and for many physical healings.

One said that she was unspeakably grateful for Christian Science, for it had taught her that she had a *right* to be happy, something which she never had been until she found Science. Now when it seemed as if she were not progressing as she should, she could always find encouragement in the thought of what she had been, and the contrast with the present manifestation helped her to persevere with fresh hope. Another told how her household was preserved from ill effects when poisoned food had been unwittingly eaten, through an understanding of the promise, "and if they drink any deadly thing, it shall not hurt them."

In this meeting, as in the one of Wednesday evening, the giving of thanks was about equally divided between our German and English speaking brothers and sisters. All mentioned the *Herold* with deepest appreciation, and expressed loving gratitude to God and to our beloved Leader, Mrs. Eddy, for this blessed truth, which is daily proving to us that "*Now* are we the sons of God."

Wise and Unwise Statements.

J. E. FELLERS.

ONE fruitful source of prejudice against Christian Science unquestionably lies in the fact that many well-meaning Scientists too often make statements which other people do not understand, and which might bear better fruit if expressed differently and with greater care.

On one occasion recently in a general conversation, a Scientist, among other things, said to a man who was hesitating about trying Christian Science for his sick wife, "All is good." The man looked somewhat puzzled, and the Scientist added, "Sickness is unreal—an illusion. Jesus never recommended a physician or medicine." The man was still puzzled, and manifested a spirit of criticism. He had been well impressed by some testimonies of healing he had heard and by a lecture he had read, but after the Scientist left the office in which these statements were made, the man challenged what had been said. Having declared himself against these statements which he did not understand, it required tact and judgment to overcome the discouraging effect they had produced.

The first statement "All is good," fell heavily upon his ears, and he questioned it because he could not believe

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that sickness is good, and he had not yet learned that it is an illusion, and therefore no part of the All. The other statements, "Sickness is unreal—an illusion. Jesus never recommended a physician or medicine," aroused his antagonism even more. The following explanation was made and he was satisfied.

"Let us reason together in regard to the first statement, 'All is good,' which you think you do not believe. Your Bible plainly states that God made all that was made, and it was good, does it not?"

"Yes."

"Well, since you believe and admit so much, is not the first statement, therefore, 'All is good,' literally and scientifically true?" He made no reply, which meant that he had learned his first letter in a new alphabet and was studying its meaning.

"Now let's examine the second statement, 'Sickness is unreal—an illusion,' to which you object. Sickness is not good, is it?"

"No, it is not."

"Since it is not good, it is not true, for all truth is good. Since it is not true it is untrue, is it not?"

"Yes."

"Since it is untrue it is unreal, is it not?"

"Yes."

"Since it is unreal, it must be an illusion,—nothing,—is it not?"

"Yes."

"Do you not see, therefore, that the statement 'Sickness is unreal—an illusion,' is literally and scientifically true?"

He made no answer, but it was plain that he had learned his second letter in the new alphabet.

"Now let us consider your objection to the third statement, 'Jesus never recommended a physician or medicine.' You quote Jesus as saying on one occasion, 'They that be whole need not a physician, but they that are sick,' and you say that would certainly imply that Jesus recommended physicians. You will understand that text better when it is set in its proper place and read with the preceding and succeeding Scripture. Listen. In Matthew, ninth chapter, we read, 'And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.' Even if Jesus had stopped there and said no more, the theological and medical fraternities could not possibly construe his words to mean an endorsement or recommendation of physicians or material remedies, because it is not stated that any one on that occasion was sick. But he did not stop there. Immediately after the statement, 'They that be whole need not a physician, but they that are sick,' he added, 'But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.'

"When Jesus said to the Pharisees, 'They that be whole need not a physician, but they that are sick,' he used this as an illustration which would appeal to their understanding, and by which he designed to show to them that the righteous (they that be whole) need not to be called to repentance, but sinners (they that are sick) did need that call. It would seem, also, that for fear the Pharisees might construe his statement, 'They that be whole need not a physician, but they that are sick,' to mean an endorsement of material remedies, he immediately added, 'But go ye and learn what that meaneth.' Christian Scientists have learned what he meant.

"This seems to be the only text in the New Testament which theology and medicine can possibly construe, or rather misconstrue, to mean that Jesus favored or recommended the employment of a physician. Do you believe that these time-honored schools have understood and interpreted that Scripture correctly?"

"No, I do not."

"This being the only statement of the Master which they have ever cited as a recommendation of a physician in case of sickness, and seeing clearly, as you do, that they have not interpreted that single passage correctly, is it not clear that our friend's statement, 'Jesus never recommended a physician or medicine,' is also true?"

He answered, "It seems true." He had learned another letter in the new alphabet. He has since learned a few words in the new tongue and has already begun to read. He understands also what Jesus meant when he said, "They shall speak with new tongues." He realizes now that before one can speak with a new tongue, one must first learn the letter, the word, and the meaning. The three statements to which he objected have become plain to him, and they no longer antagonize.

Serving on a Jury.

W. D. MC CRACKAN.

I FIND that Christian Science is a help to me in the proper discharge of my duties as a citizen. The call to be in the world, but not of it, involves the conscientious performance of public duties, such as voting, paying taxes, serving on juries, etc. A recent experience as a juror has proved to me that the greater insight into the workings of the human mind which Christian Science brings us has enabled me to become a better public servant, to be less easily deceived by appearances, and to detect fundamental motives more readily.

I have been deeply impressed with the tone of kindliness which has pervaded the court where I have been serving. On the first day of the term, the judge, in a speech full of courtesy and benevolence, expressed his desire to lighten the work of the jurors as much as lay in his power. He thereupon proposed a method of apportioning the time which he had never before tried and which was intended to make the work of attendance much easier for us. On the following day we were asked as a body to vote on this proposition, and the plan of the judge was unanimously adopted. This care for our comfort characterized the whole term and indicated the mental attitude which prevailed in the court room.

Among the prisoners brought to the bar were people of many nationalities and races, representing the heterogeneous population of a metropolitan city sent into court to receive sentence or acquittal. It was possible to read on the faces of the prisoners fear expressing itself in various physical manifestations, but the essential unity of man was only emphasized by these outward appearances. There were many confessions of guilt, there was much sorrow and contrition; the court room became the abode where divine compassion was pre-eminently in place. The greater the misery at the bar, the more evident was the true sense of compassion on the bench.

I confess that my respect for the law was heightened by my experience as a juror. Much crude justice was meted out in the sentences of the judge. Neither judge nor jurors seemed to be affected in their decisions by sympathetic mesmerism, but gave their verdicts and sentences in accordance with the law. The court attendants, far from showing any brutality, malignity, or vindictiveness towards their charges, displayed much care and forethought. Not an angry word was spoken by them. I noticed especially the face of the court officer who sat with the prisoners while they were being tried. It was a face from which the benediction of divine Love was reflected. Again and again I was reminded of the fact that Jesus was crucified between two malefactors.

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With all the admirable features, however, of the practice in this court, it was evident to me that the system in use was not capable of uncovering the hidden motive and the secret sin entrenched behind evil mental methods. I could see that, though much was attained in the sorting and classifying of crime and in the punishment of it, a clearer understanding of the nature of man was requisite to master occultism. I thought of those words of our Leader when she said,—

"During this final conflict, wicked minds will endeavor to find means whereby to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (Science and Health, p. 96).

Thus it was that as a juror I learned to recognize more clearly than ever the inevitableness and the indispensable quality of Christian Science. But in the mean time I am not unmindful of the grand thought which underlies and overlies the whole business of our courts; namely, that expressed in the ancient Saxon saying, a man is innocent until he is proved guilty. In a higher and better way this noble verity is already working out the liberation of man from sin, sickness, and sorrow until such time as man's innocency, even from the sting of death, shall have been completely demonstrated. Even to-day it is never man who is sentenced, but the false, injurious, and demoralizing beliefs which have brought out their own fruits and are liquidating themselves through suffering and shame.

The True Sense of Gratitude.

A. PRICE.

"He that receiveth a prophet in the name of a prophet shall receive prophet reward."

He that receiveth a prophet in the name or character of a prophet, does so because he perceives that the prophecy is true and could have been uttered by no one less exalted than a prophet. This perception is of itself spiritual or prophetic vision and entitles the possessor to a prophet's reward—the understanding in some degree of the truth revealed.

It is thus seen that if we do not understand, at least in part, our Leader's relation to the cause of Christian Science, it is because we have not comprehended that Christian Science is a divine revelation, and thus we miss the reward of such knowledge. To say that Christian Science is a divine revelation and yet not to love the Revelator and believe that her mission is divinely appointed, is to doubt God's wisdom in selecting the one through whom to give this great revelation to the world. To criticise her motives and acts is to expose our own egotism in attempting to judge one whom, in accepting Christian Science, we have acknowledged to be best fitted among all people for the place she fills.

It was when their own faith was tried and found wanting that the Israelites murmured against Moses. After the mighty triumph at the Red Sea, the children of Israel sang with Moses, "I will sing unto the Lord, for he has triumphed gloriously," etc.

There was no confusion of ideas then, they knew that God was leading them; but when they came to Marah and the waters were bitter, "The people murmured against Moses, saying, What shall we drink?" And again, when tempted with hunger, "The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness," and said "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger." They had so soon forgotten that God was leading them.

But Moses said, "The Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."

When trials come we should not admit the sin of ingratitude and forget, like the Israelites, the passage of the Red Sea and all the blessings of the past which God has given us by the hand of His messenger, but remember that these very victories lead to Marah whose waters must be sweetened by Truth. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

The Everlasting Arms.

LENA P. MORSE.

THERE has long been in my thought this little parable, if I may call it such. I am a mother, and in their baby days, the children would come and creep into my arms when their childish troubles seemed to press heavily. I would rock and sing and they were soon fast asleep.

But the moan and sigh and crying out, "Mamma! mamma!" showed that the dream-shadows were pursuing and seemed as real as the other troubles, and the knowledge of their refuge and safety was crowded out by what seemed to the sleeping thought to be true.

What was to be done? Awaken the child and tell it the truth. Say to it, "You are safe, dear; listen, mother is speaking, she is right here, you are in mother's arms. Wake up!"

I began four years ago to work out life's problems, including the mother-problems, with the Bible, as interpreted by Science and Health. It was not until then that I was awakened to know that, "Underneath are the everlasting arms," of the Father-Mother God (Love), and that I am safe under the covert of His wings.

So long as I stay awake I shall always realize the calm and peace that comes from such knowledge. If I go to sleep (become engrossed in materiality, choked with the cares of this world, open thought's door to the carnal mind) I shall believe the dream-shadows to be true. I shall sigh and moan and cry out with Job, "Why hast thou set me as a mark against thee, so that I am a burden to myself!"

We learn in Christian Science that "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." "Awake to righteousness [right thinking] and sin not; for some have not the knowledge of God." "Awake thou that sleepest, and arise from the dead, and Christ [Truth] shall give thee light."

Sleeper, awake and listen, God is speaking to thee. "The eternal God *is* thy refuge, and underneath *are* the everlasting arms." "Behold, He that keepeth Israel shall neither slumber nor sleep."

Give men power and note what they will do with it, and you will learn the dominating element in their nature, motives, and affections. The love of power in the human breast well-nigh equals the love of money. It has ever been argued, that even the love of money exists because the possession of wealth leads to a sense of power. Individual, spiritual independence alone manifests the divine order and annuls that despotic tendency in human nature which ever tries to usurp the place of the supreme Mind and mentally dominate men and women.—CAROL NORTON.

[Written for the *Sentinel*.]

The New Year.

JULIETTE M. MINK.

FAREWELL, old year, farewell!
Go on thy way, and tell
To high and low,
With rhythmic flow,
That all is well.

Love still doth rule and sceptre wield,
And far and wide o'er every field,
Displays His banners, azure blue,
And whispers low, that God is true.

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Selected Articles.

Moderation vs. Fanaticism.

THE Leader of the Christian Science movement has declared in "Science and Health with Key to the Scriptures" (p. 462), "Though gathering new energy, an idea should injure none of its useful surroundings, in the travail of spiritual birth." This statement is worthy of the profoundest consideration of Christian Scientists as well as the general public.

The adherents of this new religio-science have never been impressed that its introduction or propagation demanded any degree of fanaticism. It has always seemed wise that this new idea should not be hastily obtruded upon mankind, but that it should gradually leaven the lump of human consciousness, and that Christian Science work should be conducted in such a manner as not to produce upheavals in human affairs. It has never entered into the plans of Scientists to isolate themselves from the society of others nor to undertake the establishment of a government within a government, neither to advocate aggressive action against their opponents; but, on the contrary, they have deemed it proper to be law-abiding in every sense and to change human affairs by education rather than by coercion or arbitrary demands.

While Christian Scientists may differ to some extent from their neighbors in what constitutes preaching the gospel, they do not even entertain a wish to interfere with what is generally in vogue in this respect. Though they differ from some of their neighbors in their understanding of what constitutes the proper treatment of the sick, they have no inclination to interfere with the practices which are in common use in this regard. They are permitted to practise Christian Science to a sufficient degree to convince a large portion of the public and win for themselves the privilege of continuing in the propagation of their ideas and adding daily to the confidence reposed in them by the general public.

Christian Science not only involves an understanding of spiritual power, dependence, and provision, but a wise consideration of the "powers that be,"—of the customs, usages, and opinions which are already in existence in the material world. Christian Science is that which appears and appeals to us where we now stand, and in its disposition of the imperfect and material customs which obtain, it takes into consideration what is best for the general good, adhering strictly to the Golden Rule and to the commandment, "Love thy neighbor as thyself." This Science, therefore, will not admit of open rebellion, but if, perchance, its adherents believe themselves in possession of means and methods which are superior to those of their neighbors, they depend upon convincing the latter of this fact by education and demonstration, thereby winning them by just inducements instead of using force. ALFRED FARLOW.

Boston Times.

Buy St. Paul's Church, Washington, D. C.

THE Foundry M. E. Church has sold to First Church of Christ, Scientist, the old St. Paul's Church building soon to be vacated by the United Foundry and St. Paul's Methodist Churches, when they move into the new Foundry edifice on Sixteenth Street. The Christian Scientists expect to move into their first church edifice in the district early in February, giving up the hall which they now occupy in the Scottish Rite Building on G Street.

The price paid by the Christian Scientists for their new church home was not all in cash and it is not therefore possible to state it in exact figures, but it is estimated to be about $40,000. A cash payment was made and the society also gave to the Methodists the valuable lots owned by the society on the corner of Erie and Ontario Streets, Washington Heights, on which it was intended to erect a new Christian Science edifice.

The sale of the building is mutually very satisfactory. The Foundry Church people have been very anxious to sell since they determined to build their magnificent new church on Sixteenth Street, and as church property is always harder to sell than good residence property or office buildings, there has been some misgiving as to whether the value would be realized. It was felt that only a church would probably be willing to get anything like the value of the property out of its use.

The Christian Scientists, on the other hand, have been hampered by having no other home than a hall and have felt that their growth was greatly retarded. In the past year, notwithstanding this handicap, the society has increased largely in membership, and it has become evident that something must be done immediately. The St. Paul Church building fills all the wants of the society and more, being much larger than there is any present need for. The Scientists believe, however, judging from their experience during the past year, that it will not long be too large for them. There is also the possibility, though this has not yet been discussed formally, that the two Christian Science Churches of the city will unite and use the new building.

St. Paul's Church building was erected in 1894-1896, and is, therefore, one of the newest church buildings in the city. It stands on property that has been occupied by Methodist churches and congregations for thirty years, since 1874. The old wooden structure, which had long been a landmark in this part of the city, was torn down in 1894 and the present fine brick building was then begun.

The purchase of the building by the Christian Scientists has been under discussion for several weeks. The society formally agreed to purchase at the beginning of the present week, and the committee in charge of the sale for the Foundry Church accepted the terms offered at a meeting last Tuesday evening. The committee on sale for the Foundry Church was composed of Messrs. A. B. Browne, Theodore Harding, Jr., and Joseph T. Birch. Mr. Harding was the real estate man in the deal.

Washington (D. C.) *Daily Post.*

Christian Science teaches the science of right doing, and while it provides a way in which disease and suffering can be alleviated without recourse to hospitals and asylums, Christian Scientists recognize the present necessity for these institutions and, in many instances, are to be found among those who contribute to their support.

The Leader of the Christian Science movement, Mrs. Eddy, has satisfied many thoughtful and devoted Christians that her interpretation of the Scripture heals as well as saves. Christian Science is identical with the teachings and practice of Jesus of Nazareth. There is no question but what the "signs" which he promised should "follow them that believe," are being brought forth to-day in Christian Science. The fact should not be lost sight of that the great majority of Christian Scientists have had in the past much experience with medicine, as well as years of close association with other Christians, and are therefore qualified to exercise reasonably good judgment in matters pertaining to religious and medical beliefs. They know whereof they speak, and their judgment should not be lightly set aside.

Christ Jesus is the great exemplar, and his life and works are taken as the guide to right thinking and doing. Christian Science strives to make practical the "effectual, fervent prayer," which "availeth much." ALBERT E. MILLER.

Reading (Pa.) *Eagle.*

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Among the Churches.

A Church Building in Columbus, O.

On Wednesday evening, November 25, 1903, over two hundred and fifty persons assembled in the weekly experience meeting, in the auditorium of First Church of Christ, Scientist, in Columbus, O. It was the first service in the church building, and was held as a testimonial of the wonderful things God had done for this branch Church in the twelve months then drawing to a close; for within twelve months, following the lead of present necessity (which is always God's opportunity), Columbus branch had demonstrated its way, step by step, from rented quarters to the possession of a cement-block church building with a seating capacity of five hundred persons, and located within four squares of the Capitol Building, in the heart of the city. We have always said, that when standing room is at a premium, then would be the time to talk about a church building; and the time duly arrived. Beginning the year with an offering to the building fund of the Mother Church; with all the money in hand paid out as a first payment on the church lot; the necessities of the church seemed to cry, "Go forward," and the command came as it did to Moses, with a Red Sea of mortal mind between the church and dry land in front, with hills of mortal mind at either hand, and with fear trying to overcome us from the rear and lead us back to the bondage of Pharaoh and of Egypt. And yet there was always dry land for the advancing footstep, and the church passed through the sea dry-shod, and entered unharmed upon its further journey in the cause of the One Lord,—"Infinite Mind and its infinite manifestation" (Science and Health, p. 468).

The first service in the new church building opened with the singing of the beautiful hymn by our beloved Leader, "Shepherd, show me how to go," and the selections from Science and Health began with the inspiring and wonderfully suitable words, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Preface, p. vii). At the close of the lesson, there was read these words of greeting and Christian cheer from her to whom the whole world of Christian Science is so deeply indebted for all it knows of this truth:—

First Church of Christ, Scientist, Columbus, O.

May God unite your dear church in the scientific, sacred oneness of Himself, give it life from Love, and Christian charity and activity according to the demands of the Bible.

Lovingly yours in Christ,
MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., October 30, 1903.

May the prayer of our dear Leader for the Columbus Church be fully met by a deeper consecration of those who are its members now, and those who may be its members hereafter.—E. HOWARD GILKEY, *Clerk.*

A Church Building in New Bern, N. C.

First Church of Christ, Scientist, of New Bern, N. C., recognizing the many blessings it has received during the present year from God, has started to build its new church edifice, a token of gratitude to Him, to our Leader, and to our Mother Church. The foundation and corner-stone are to be of granite from Concord, N. H., to remind us ever of the life of the tender, loving woman there who has so cheered us on through all. The corner-stone was ordered soon after Thanksgiving and the following letter from the First Reader of First Church of Christ, Scientist, Concord, N. H., will give the reason for our great joy at this hour. Most deeply have we been touched by this thoughtfulness on our dear Leader's part, and also by the generous gift of the stone, which arrived December 21, 1903.

The lot on which it will be built is splendidly located in a most central and desirable part of the city.

Correspondence.

The following letters are self-explanatory.

Concord, N. H., December 20, 1903.

First Church of Christ, Scientist,
New Bern, N. C.

Beloved Brethren:—By the loving kindness of our revered Leader you will receive the literature that should go into the box in the corner-stone of your new church.

As Mr. Frye's note concerning this dear thoughtfulness may be prized by you, I inclose it herewith.

You will also find within the account of the laying of the corner-stone of our Leader's gift to the Concord Church.

As I wrote you, Mr. John Swenson of Concord is the donor of the stone.

I do indeed "rejoice with you."

Fraternally yours,
IRVING C. TOMLINSON.

Pleasant View, Concord, N. H., December 18, 1903.

Dear Brother Tomlinson:—Mrs. Eddy says please select the Christian Science literature that should go into the box in the corner-stone for the Church at New Bern, N. C., and request Mr. Armstrong to send it to them, and for him to send the bill for same to Mrs. Eddy.

Yours fraternally,
C. A. FRYE.

Progress in New York, N. Y.

Fifth Church of Christ, Scientist, the "baby church" of New York, has outgrown very rapidly the cradle of its infancy, and we are on the eve of stepping out of the dear "upper room" where we have hitherto worshiped, in the Scotia Building, into larger, more commodious quarters. On the first Sunday of the new year we have planned to commence services in the church edifice 228 and 230 West 45th Street, known as the Episcopal Church of St. Mary the Virgin. The opportunity to obtain this building came to us unexpectedly, but after due deliberation, we secured the lease of the building for five years.

It seemed a very big step forward for a society still as young as ours to take; but the leadings of divine Love have been so unmistakable, that we have gone forward unfalteringly. Each step of the way has unfolded such a Divine purpose overruling and directing our human plans, that we have had no cause for hesitation.

With reverent love and renewed consecration we desire to prove our worthiness by our works.

We commend ourselves to the loving thought of our cherished Leader, Rev. Mary Baker G. Eddy, through whose clear teachings we were led to examine and accept this wonderful revelation of divine Love; and in the unity of peace we commend ourselves to the fraternal interest of our beloved co-workers in the great cause of Truth.

HORACE DILLON.

Progress in Phoenix, Ariz.

The Christian Scientists have opened their new rooms in the Post Office Building, and held their first services there November 8 at 11 A.M. We have a large audience room, reading room, etc. Our Wednesday evening services are well attended, and our circulating library, which was established two years ago, has been a great help in the work here. Copies of Science and Health go into the mountains and valleys, and are read with interest and good results. The work is growing in our city, and as we are willing to give up self and work for God, we shall realize the harvest. Our gratitude goes out to our Leader, for the benefits the world is receiving to-day through her teaching and guidance.—MRS. CATHERINE RUMNEY.

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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.

Impartiality Necessary.

We have before us a clipping from a newspaper published in one of the cities of the Middle West which reports the action taken at a recent regular monthly meeting of the local Ministerial Association. The clipping states that the ministers assembled at this meeting decided to appoint a committee from the churches of the city to investigate the practice of Christian Science, and to embody in its report that which shall stand as the opinion of the ministers regarding Christian Scientists; that the members of the Ministerial Association thought it time to make an expression of the matter, and that they have taken this means of getting at the truth. It also states that it is not intended that the committee shall be made up of ministers entirely, but shall consist as well of members of the congregations of the various churches of the city, and that it shall report in two weeks, which is deemed sufficient time to make the proper investigation and inquiry into the foundation of Christian Science.

Questions which naturally arise are, Upon what basis will this committee conduct its investigation? Is it intended that the report shall include the testimony of those who have been healed of serious disease, in some cases of disease pronounced incurable by physicians? Will the committee give heed to the testimony of persons who have been reclaimed from drunkenness and other sins to which they were in bondage for years? Will it take into consideration those who have been rescued from agnosticism and infidelity? If the experiences of all these people are considered by the committee, its report will be of value, not only to the Ministerial Association but to the world at large. If, on the contrary, the committee attempts to report only the views of those already prejudiced against Christian Science, its report will be valueless.

We are sufficiently optimistic to hope for an impartial report, one that will reflect credit on the committee, but we should be still more hopeful had the article before us stated that it was the intention to have at least one Christian Scientist on the committee.

There will be no difficulty about obtaining as much testimony as can be considered by the committee within the allotted two weeks. M.

The Unpardonable Sin.

Chief among the religious problems which have given rise to almost endless questionings is one the thought of which has made many a heedless sinner pause, and, in some instances, threatened to turn remorse for sin into despair. This problem is that of the unpardonable sin, a term which seems to contradict many statements found in Scripture, but which is so definite and unequivocal as to leave no doubt as to its vital import.

We are certainly encouraged to study the Scriptures by the fact that Jesus was a close student of the sacred writing of his time, and referred to them constantly. When obscure questions were brought to him, he "opened their understanding," and lifted thought to the spiritual sense of the Word. We know, too, that through our revered Leader's continuous and prayerful study of the Bible came the wonderful revelation of Truth which has brought healing from both sin and sickness to thousands who to-day find their deepest joy in the study and demonstration of the Word of God, having learned that with obedience and spiritual growth, every perplexing problem will at length be solved.

After we accept Christian Science we wonder how we could ever have been so dull and "slow of heart" all the while that we claimed to love Christ and to be his followers. We see many cases where error so darkens thought that there is bitter regret for some one wrong, and yet no true acceptance of the Holy Ghost or divine Science which alone can save from all sin. This error is obviously unpardonable so long as it exists in belief, for when the fountain of knowledge is opened in any age, ignorance is inexcusable.

In order to understand clearly Jesus' teaching on this subject, we need to turn to the accounts given in Matthew, 12 : 22–37, and Mark, 3 : 22–30, which show unmistakably that this sin is committed where mortal or carnal mind attributes its own wickedness to God, and, worse still, when it claims that the divine healing practised by Christ Jesus was a manifestation of sorcery or demonology. These statements of Jesus need no commentary, they stand to-day clothed with the majesty of Truth's perpetual demand for recognition and obedience.

The question for us is, How shall we avoid that sin which Christ Jesus declared to be more heinous than all others? The teaching of our text-book is in full accord with Scripture, and has its support when it shows that God never made sin or sickness, and that they are not found in His kingdom which is neither divided against itself nor against divine Principle. When this teaching is truly accepted, sin and disease disappear, even as in Jesus' time. It rests upon us, therefore, to give God the glory for the good which comes to us and to others who are healed by the Christ-truth. Those who impiously say that this Truth-healing is in any wise due to the action of the mortal or carnal mind which is "enmity against God," are, according to Christ's own words, guilty of that sin which shall not be forgiven, "neither in this world, neither in the world to come." This sin is its own punisher, because it shuts out from the offender the moral, physical, and spiritual healing which follows the acceptance of Truth.

To-day many are gladly accepting this message of healing, and this is evidence that the demands of apostolic Christianity are being deeply felt. The wonder is that any hesitate, and the yet greater wonder is that any who have accepted Christian Science should ever question the efficacy of the truth in their own experience, or what is worse, attribute their relief from suffering to anything less than the power of divine Truth.

One may be sinning either consciously or ignorantly, but so long as he acknowledges that God is right and he is wrong, his redemption is not afar off. But what hope is there for him who, like Saul of Tarsus, resists Truth, and would stay the blessed healing influence which proves Immanuel,—God with us? There is none until the light which is "above the light of the sun" destroys his sense of materiality, and he is willing to heed the voice of Truth which says, "Receive thy sight."

Christian Science declares to the world that its healing comes from the secret place of the most High, where the seraphim proclaim, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." When this message reaches the hearts of the sick and the sinful, and when they see devils cast out "by the spirit of God," the sin of doubt and denial no longer can deceive, and by their words of acknowledgment they are not "condemned," but "justified." K.

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Christ and the Evildoer.

A well-known judge has recently said, "I do not believe in putting people to death for any crime. They should be properly confined so they can hurt no one. If a man lives after death, by putting him to death we only transfer him to another state of existence. May he not be just as mischievous there as he was here? That may be an amusing suggestion, but it is logical. What right have we to put him into this other existence?"

This strong word from a judicial authority is one of many evidences of a very great change in the eschatology of the general thought. Though it still has a place in much theological statement, the idea that death settles any problem is rapidly passing. Men now see that the mere ending of so-called bodily life can have nothing to do with the acquirement of character, no determinative relation to humanity's loves and hates, and hence that while the suicide may jump out of this arena of experience, he finds thereby no escape from himself, from duty, from the law of being, or from God.

The consideration shown by the judge for those into whose presence capital punishment may transfer the criminal, is rather new, but if it is wrong for one nation to transport its undesirables to the domain of another, thus selfishly freeing itself from a problem which its own unrighteous conditions may have begotten, then it must be wrong for us to free ourselves of difficulties by flinging them bodily into a future state. So-called Christian peoples are constantly taking the lives of criminals, and yet Christian sentiment stands for a gospel of healing and reformation which makes it impossible for us to think that Jesus or his disciples would have entertained a thought of treating the culpable and the degraded in this way. This so-called short cut out of a difficulty finds, with many another, no approving consent in the teaching of our Great Exemplar, and it could not, for the reason that it is a practical denial of the power of Truth and Love to save and redeem humanity from its every low state and condition. Among the momentous facts which have made the hill of Calvary the highest summit of history, is this: that there, in the hour of agony, Jesus discovered in one of the malefactors whom men had condemned to a dreadful death, a heart so responsive to divine Love as to make it possible for the suffering Master to utter those memorable words: "To-day shalt thou be with me in Paradise."

No cowardly yielding to defeat in the warfare with sin finds indulgence in the Christ-thought respecting the manifestations of sin. All are to be brought into subjection to the power of Love, and that whether they be without or within. One of the most distinctive fruits of Christian Science is the heroic attitude which it begets toward what have seemed to be the insoluble problems of the race and of individual experience. The spirit it inculcates is indicated in the words of our Leader, when she says, "Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed. . . . Let Christian Science instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony" (Science and Health, pp. 393, 495).

Responding to this appeal and in the strength of this spirit, Christian Scientists are courageously facing many a situation, and undertaking the solution of many a problem which they now know to lie within the scope of the gospel, but which they once had neither the conscience, the courage, nor the understanding to meet. W.

A Gift from Mrs. Eddy.

MRS. MARY BAKER G. EDDY has given one hundred dollars to the Congregational Church of Northfield and Tilton.—*Concord* (N. H.) *Monitor.*

Letters to our Leader.

Boston, Mass., December 25, 1903.

Dear Mrs. Eddy.

Beloved Leader:—The enclosed extract from a letter, received on Christmas Eve, I know will interest you, and so I send it with a heart full of gratitude to God, and to the faithful Shepherdess, who so tenderly tends all her flocks, large and small, and has a room in her heart for them all.

I am, with profound reverence and love,

Yours for the sacred Cause,

AIMEE E. LUNDGREN.

Extract from a letter (Translation from Swedish).

Gothenburgh, December 11, 1903.

Dear Miss Lundgren:—Your kind communication, and the required copy of the *Journal* I had the pleasure of receiving yesterday. As I have access to the *Journal* here at the library, I do not need it especially for myself. However, requisitions may soon appear from this city, for reasons which I will now mention. Scarcely a month ago an advertisement appeared in the *Handelskidningen,* with the heading "Christian Science," and containing a request to reply to "Engineer." It was found to be the "German family from Christiania," which you mentioned in your letter. The outcome of my reply was a visit from the "Engineer." They had learned of Christian Science in Berlin, and were seeking congenial persons here. The further consequence was the calling of a meeting. It was here learned that Christian Science was already known to several families. A brother of a Mr. Fredrikson had arrived here a couple of months ago, on a visit from London, where he and his wife are members of Second Church of Christ, Scientist. He had interested some friends, who had since been meeting to study the text-book and other writings. At this meeting about twenty persons were present. It was decided that they should meet every Monday at 8 P.M. in a rented room, and there have now been three meetings. The meetings are commenced and ended with a hymn. . . . Mr. Bergstrom has read a translation from a paper, Mr. Wallin has addressed us, and I have translated from Science and Health. You see from this, that the matter is already started. But none of the participants are regular adherents of Christian Science. I believe that interest is awakened in the community; I have also learned that a number of families are postponing their uniting with us, until a person fully familiar with the movement and practised in healing will take charge.—O. L. LOFGREN.

New York, December 25, 1903.

Our Dear Leader:—My heart fills with gratitude this joyous Christmas morn, in knowing what the real meaning of this grand revelation is bringing to me and mine. No present ever visible to the human eye could give me the happiness that I feel this morning through the understanding that is gradually coming into my consciousness through reading your wonderful book, "Science and Health with Key to the Scriptures."

Three years ago it was spoken of by a friend who was healed of consumption. I purchased a copy and was healed almost immediately, simply through reading and spiritually grasping its meaning as far as I could, and each day it becomes clearer and clearer. I had suffered for twelve years with indigestion, and from asthma for about four years. I had worn glasses for four years also. All of these ailments left me in about two weeks.

I have never taken a treatment. Truth has been found and revealed through your beautiful words.

To-day my heart is full of thanksgiving to God and to you, as the Discoverer; for this light once seen, in its glorious golden rays, can never be taken from me. Dear Leader,

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all the love that comes to me, I send to you, to help sustain, and aid you in this grand work.

Ever with you, in Christ-truth,

B. H. NORTON.

Rev. Mary Baker G. Eddy,
Concord, N. H.

[From a little child.]

Concord, N. H., December 24, 1903.

Dear Mrs. Eddy:—I want to tell you a little demonstration. I went to the dentist's to have two teeth filled, and while he was working I said, "God is Love! God is All in all," and repeated the scientific statement of being. And it did not hurt me a bit. We love you so much for telling us about God.

Lovingly,

MARGARET CAMPBELL.

Omaha, Neb., December 21, 1903.

Rev. Mary B. G. Eddy.

Dear Leader:—Please accept this small token of love and appreciation from one who has been healed of so-called incurable diseases, such as consumption, catarrh, cavities in the teeth, and muscular rheumatism.

This healing was brought about by three days' reading of the Bible and Science and Health; it being the first I heard or knew of Christian Science.

With much love,

EVA THOMPSON.

New York, December, 1903.

Beloved Teacher and Leader:—Feeling such a debt of gratitude and love, it has always been a great pleasure, now and again, to send you some personal reminder. It is a sacrifice at this holiday season to take self out of it and let my love to my teacher be expressed this year in a subscription to the building fund of the church in Concord. This love and appreciation grow deeper as the years go on, as I am better able to realize more the marvel of love and patient endurance, beyond human understanding, that has held you firm at your post, holding aloft to a world the truth that must have been true to you, so true that no mortal power has been able to pull down the "standard," even for an instant. Each fresh assault has caused it to radiate with greater glory until even now its beams extend to the uttermost parts of the earth.

May the honest faith, the true understanding, the love that faileth not, still uphold Truth's faithful sentinel and exponent, strengthen and bless our Leader until she is crowned with victory. "Love triumphant over all" is the holiday greeting of one of your loving students.

Lovingly yours,

EFFIE ANDREWS.

The Church in Concord.

The interior of the new Christian Science Church has been closed in so that work may continue there through the winter.—*Concord* (N. H.) *Monitor,* January 1.

The slaters commenced work on the roof of the new Christian Science Church this morning.

Concord (N. H.) *Patriot,* January 1.

The copper finish is being placed on the eaves of the new Christian Science Church Building, and the outside is commencing to wear a completed appearance.

Concord (N. H.) *Patriot,* January 2.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Testimonies of Healing.

I send this testimony in token of my gratitude. In the summer of 1900, I doctored about two months for a trouble which I finally began to recognize had a mental cause, and I knew that medicine could not remove it. Just at this time Christian Science was brought to my attention, and I tremblingly gave up material remedies, and took absent treatment. I would hardly have had the courage to do this, if I had not known of the healing by Christian Science of two of my relatives. I shall always remember the healing of constipation which I experienced soon after commencing treatment. If ever a doubt of the healing power of Christian Science entered my mind it was dispelled immediately by the remembrance of that healing. Nevertheless it was the mental and spiritual uplift which accompanied the experience that impressed me most. Though it was a beautiful morning in September, I had not realized its beauty, but was thinking how weak and miserable I felt, and that as soon as I had completed a certain piece of work, I would lie down the rest of the day, but now everything was changed. After the healing I became conscious at once of the beauty of the morning, I felt so happy, hopeful, and strong, and immediately planned out some sewing and went to work at it. When I compared this healing and its effects with former times while under *materia medica,* there was no doubt left in my mind as to which system of healing I should hereafter trust. Since then I have had better health, been stronger, and have been able to do more work than for a number of years before.

Last winter when suffering from an attack of grip so severe as to cause fear of pneumonia, I had absent treatment, and instead of being confined to the bed for several days, and unable to do anything for a week or more afterward, as had always previously been the case, I was able to do my work every day, and when the ailment was destroyed, I had no sense of weakness, but felt stronger than before.

My children never desire anything but Christian Science treatment since the eldest, after trying several remedies for sores which broke out on his face and body, and which became worse all the time, was healed almost immediately by Christian Science,—every sign of sores disappeared completely in less than a week.

But far more than for the physical healing, I am thankful for the help Christian Science is giving me in overcoming mental and moral ailments. Instead of discontent, discouragement, and sorrow, I am beginning to realize in a measure, hope, courage, peace, and joy. I am so thankful for the understanding of the Bible which the reading of Science and Health is giving me; to know that God's promises are absolute; that they are for me, and it is my privilege to claim them right now. I am glad to get the *Sentinel* and *Journal,* for there are always many helpful thoughts in them.—I. H. M., Clifton, Ill.

It is now over six years since I first heard of Christian Science. At that time, while having no special trouble, I was tired all the time and hardly knew what it was to be free from backache or headache. I had been to several doctors without being relieved for any length of time; my appetite was very poor, and at this time I was subsisting chiefly on malt.

A Christian Scientist had been asked to call at our house to explain something of Christian Science, with the hope that another member of the family might consent to take treatment. I was present during the conversation, but was very much opposed to what I then believed Christian Science to be. I mentioned to this gentleman how I was feeling, and as he was leaving us he said he could not go without giving me a thought, which was, that when I was tired,

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to think that I was made in the image and likeness of God, that He could not be tired, therefore I could not be tired. This did not appeal to me as being very reasonable, but I said nothing. However, the thought clung to me,—I could not get rid of it. I had always been subject to severe colds, often being confined to the house two or three weeks and sometimes to my bed, and after this time, when being exposed to any of the mortal mind laws regarding colds, I found myself repeating, "I am God's child and cannot take cold," with the result that I began immediately to improve, although I did not interest myself enough to take up the study right away. I finished taking what malt was in the house, but did not get more, and since that time have taken no medicine whatever, do not remember that I have ever been confined to the house one day on account of sickness, and have almost forgotten what backache and headache are.

For all the physical benefits, for the privilege of class instruction, and more than all else for the spiritual uplifting that comes through the study of the Bible and Science and Health by Mrs. Eddy, I feel that I cannot be grateful enough.—E. M. M., Mount Vernon, N. Y.

I came into Christian Science about thirteen years ago, through the healing of my son, who was then twelve years of age. He had been afflicted with St. Vitus's dance for three or four years. It was a very severe case. His eyes became affected, and the sight of one eye was entirely lost. He was under the care of doctors all these years, but grew worse instead of better. I was living in the West at the time, and my relatives in Brooklyn advised me to bring him here and try the physicians of this place. I did so, but with no better result than before.

A friend called upon me and asked me why I did not try Christian Science. I told her I had never heard of it, and asked her what it was. She talked for more than an hour, and as I listened and asked many questions, I thought it the most beautiful religion I had ever heard of. She directed me to a pioneer Scientist of Brooklyn. I placed my son under her care, and after the first treatment I could see improvement. In the course of three or four weeks, he was entirely healed of the nervous trouble, and at the end of six weeks, called to me one night, saying, "Mamma, I can see with both eyes now!" and in a childish way was holding his hand, first over one eye, and then over the other, saying, "Yes, there is no difference. I can see just as well with one as with the other." Such a happy boy as he was, and such a happy mother too! Every one remarked the change. He was under size for his age, but he began to grow and he stands to-day five feet ten inches. This was thirteen years ago, and he has never had a return of the disease, nor has his sight failed. To me this is one of the most beautiful demonstrations of the power of Truth and Love,—its enduring power.

I am indeed grateful to our beloved Leader who has brought to us such marvelous light, also for the loving care of the faithful practitioner who proved that in Christian Science such things are not only possible but divinely natural.—J. H., Brooklyn, N. Y.

"So shall the spiritual idea guide all right desires in their passage from sense to Soul" (Science and Health, p. 566).

This right desire, this turning from matter to Spirit, discovers the reflection of God,—the spiritual identity, the real man. This desire, if kept pure and honest, will heal the sick and cast out evil. This longing after good comes before we really understand what good is.

From my childhood, there was always an indescribable longing, an unsatisfied desire for something which I was unable to define to myself. As I grew older, the unrest grew more and more pronounced. Material things became more and more odious, less and less satisfying, the desire for rest and peace more imperative, until one day I was told of Christian Science. With my husband I attended a Wednesday evening experience meeting. I shall never forget that first gleam of light which showed me that there was satisfaction, rest, peace, and something above the material.

It never occurred to either of us to doubt one word voiced there that night. Our only thought was to know and understand this wonderful thing that made all that came within its influence well, happy, and good. We lived in anticipation from that evening until Sunday morning, when we again attended service. We both knew after this service what made the people well and happy, for we had found the same power,—God.

We returned home and emptied out all medicines, as we knew we would never use them again,—we had found God. We began to read the Bible and Science and Health, and during the following weeks we were made whole. The tobacco habit was destroyed in my husband; glasses worn for ten years were laid aside; chronic constipation and sick headaches were gone, and love for God and man was brought to light.

The old dissatisfaction was gone; the old longing satisfied, and the right desire guided by the spiritual idea was launched forth in its "passage from sense to Soul" (Science and Health, p. 566).—I. H. S., New York, N. Y.

"And the eyes of them that see shall not be dim." This verse of Scripture has come to me many times since my healing of a severe eye trouble just three years ago. I had taken treatment of four different oculists considered among the best in Boston. I had worn glasses constantly for six years, and previous to this time had worn them off and on for about two years when I attempted to do any near work.

My principal trouble seemed to be an inability to use my eyes for any near work without suffering terribly. After each attempt to read or sew I would have to go to bed and have the windows darkened so that no light could reach my eyes. Three of the oculists with whom I treated said that I had muscular trouble, and the fourth one said that I had compound astigmatism also. One of them advised me to have an operation performed which he said consisted in taking a pleat in the muscles, but to this I would not agree. No hope was given me that I should ever be able to go without glasses.

I had heard of Christian Science through the healing of a friend but was not ready at that time to accept it. However, the time came when I saw that the oculist was not helping me, and I then turned to Christian Science. I took treatment of a practitioner and in two weeks' time laid aside my glasses and have never felt the need of them since. The fear at that time was very great, so I continued treatment until it was destroyed. During this time I was healed of a nervous trouble brought on by the condition of my eyes. For this, and for the many blessings which have come to me since accepting Christian Science and especially for the spiritual uplifting which came with the healing, I am very grateful to God, to our dear Leader through whom God has revealed this truth to this age, and to the practitioner through whose faithful work this demonstration was made possible.

MRS. F. LOUISE SAVORY, W. Somerville, Mass.

A little over two years ago Christian Science found me despondent, melancholy, and very unhappy, as I had been suffering with catarrh of the stomach for six years. I had also been wearing glasses for five years for astigmatism. A cousin who had been in Science for three years asked me to try it. I consented and took treatments for three weeks

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and quit. I had been benefited but not healed, and as a result I went back to medicine. I ought to say that my eyes were healed during my treatments, and I have never needed my glasses since; but while my eyes were healed my stomach trouble was not.

For the next eight months I doctored constantly, growing worse all the time, and at the end of that time I was very miserable and sick. In that state of mind I went to see my cousin and told her my troubles. She again advised me to try Christian Science and stick to it. After a struggle of about three weeks I went to see a practitioner for treatment. I stated my past experience and I shall never forget how gently but firmly she led me into this truth that makes us free. To-day I can say I am learning to understand God and God's laws.

For the encouragement of others I want to say that the way has sometimes seemed very dark and dreary, but as I was advised I have stood firm and trusted in God, and to-day I am a well woman, healed mentally, morally, physically, and spiritually, and I realize that I am beginning to live. I am perfectly well and free from all my old ailments.

Words fail me to express my gratitude to all who have helped me to gain this understanding. I also want to express my love and gratitude to Mrs. Eddy for revealing this healing truth to the world.—Mrs. H. Heibel, Chicago, Ill.

In August, 1893, I first heard of Christian Science, bought Science and Health, and began to study. In 1894 I had the privilege of class instruction, and while going through the class I was healed of grief caused by our only child passing away two months before.

I have had many demonstrations which prove to me that Christian Science is the truth that Jesus taught.

I had throat trouble ever since I was a child, and was healed in a week's time by reading Science and Health and realizing God's allness, and have never had it since. A lady asked for treatment who had rheumatism, and whom the doctors had given up, saying she would never walk down town again. In three weeks' treatment she was entirely healed. A gentleman who had diabetes was healed in two weeks' treatment. A young man who had typhoid fever was healed in one treatment, and got up and ate his supper with his family. A lady had her shoulder out of place and wrote for treatment. She had a doctor set it, but in three days took the bandage off, and said she felt no pain from the time treatment began. A little boy fell from a swing and broke his collar bone. His parents were Scientists, but the father was away from home so the mother sent for Science help, as she did not want a doctor, and desired to trust in Truth alone. In four days the child could use his arm, and in a short time was all right.

I am very grateful for the physical healing, but am more grateful for the spiritual uplifting which has come to me. I am thankful to our dear Leader for inviting us to Concord, and I shall never forget the love feast it was for me. I am also thankful for all our periodicals.

Mrs. Kate N. Cave, Kirkwood, Ill.

With great love and gratitude I testify to my wonderful healing, through the teachings of Christian Science. About five years ago Christian Science found me a hopeless dyspeptic; and besides this I had other troubles, pronounced by physicians to be beyond human skill. My first treatment in Christian Science resulted in the instantaneous healing of the dyspepsia, which was shortly followed by the healing of organic troubles of about sixteen years' standing. One of these was a trouble of the ear which discharged and had to be washed out with antiseptics daily, only to be found in the same trying condition the next day.

When I first heard of Christian Science I really did not hope for such marvelous healing, although I was much impressed with the spirituality of the every-day lives of the Christian Scientists whom I had met. As I look back to five years ago and realize the great spiritual uplifting that has come to me through daily reading of my Bible and "Science and Health with Key to the Scriptures," I find that I have been shown the way out of sin that I could not overcome through my former religious teaching. I tried many times to adhere to these teachings to please my family, and when Christian Science was brought to me, I saw that it was indeed the truth that leads into all good and uplifts mankind and shows earnest seekers the way out of all human misery; therefore I could no longer hold to a false education. My earnest desire is so to live the truth which has revealed a new world to me, through our Leader, Mary Baker G. Eddy, that I may reflect Love as taught in Christian Science.

Anna A. Kilduff, Brooklyn, N. Y.

With gratitude and thanks to my Father who is in heaven, and with my heart full of love for our Leader, I am ready to acknowledge the abundance of benefits received from reading Science and Health, and also the help received from kind practitioners. I have been healed of the desire for tobacco, and have also been uplifted spiritually. I have not needed help for physical ailments, but have found Truth to be the healing power at all times when needed.

My wife fell down a flight of fourteen stairs striking her foot on the steps as she fell. On recovering herself she realized that "God is Love," and that there are no accidents with God's children, and then she got up and went about her work. At bed time error seemed to be manifested by severe pains in her foot and ankle. I telephoned to a practitioner for help and the pain left her, so that she slept most of the night, but in the morning she was unable to step on her foot at all. On Monday morning she arose and walked all right, and had no further trouble. Neither foot nor ankle had any marks of bruises, nor were they swollen at any time.

I have seen measles, whooping cough, and other diseases of children vanish almost instantly when my little girl was treated. We are all very grateful to know that we have a God to whom we can go in the time of need, and that He will heal us of all our ailments if we trust in Him.

L. E. S., Lexington, Mass.

For some time I have desired sending to our Publishing Society a testimony of the great benefits received through Christian Science, but not till the October *Journal* came was I awakened to the opportunity of doing so at once.

Over six years ago I was healed of catarrh and dyspepsia, both of which had troubled me since I was quite a girl. These and other demonstrations led to the study of Science and Health, and later to the privilege of class instruction.

Within the last year we have moved to South Africa, and have proved many times that "Divine love always has met, and always will meet, every human need" (Science and Health, p. 494).

Though there are no other Christian Scientists in Johannesburg, we have had the precious assurance of "a very present help in trouble," and our periodicals always come as a message of encouragement and admonition for more faithful work.

My heart is full of love and gratitude to Mrs. Eddy for her untiring services in making this blessed truth so plain "That he may run that readeth it."

Mrs. Hettie P. Nicely, Johannesburg, So. Africa.

I cannot express the gratitude I feel for what Christian Science has done for me. About ten months ago I was having trouble with my eyes; the physician who attended

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me said that I would lose the sight of one eye, and the other would be badly affected. While in this condition a dear relative who had been healed through Christian Science advised me to try it before I decided about having an operation, which I had been told was necessary.

Fearing I knew not what, if I submitted to the operation, I said I would take treatment, and the relative immediately wrote to a Christian Science practitioner asking her to take my case, which she did. I commenced to improve in three days' time, and in a few weeks was cured. I did not meet the practitioner until all the trouble was gone from my eyes, and during the time I was being treated many other ailments which I had, also disappeared.

My heart goes out in love to my dear friend and helper for her lovingkindness and patience toward me, not only in the physical healing, but in the sweet counsel through which I have been led to the understanding of the blessed truth. God bless Mrs. Eddy for this revelation of Life, Truth, and Love.—Mrs. Julia A. Perkins, Laconia, N. H.

I realize that long before this I should have given my testimony, telling of the wonderful help our family have received since coming into Christian Science. About seven years ago I was instantaneously healed of a great many ailments in one treatment. I spoke to the practitioner of one only, and I was healed of all the others as well.

My children have been helped in many different ways by this wonderful truth. Our boy dislocated his arm at the elbow, and a physician was called in to set it. No anæsthetic was given, and the doctor said it was the first time he had ever seen anything like that. He asked if he could watch the result of the case, and this same physician attended a lecture on Christian Science which was given soon afterward. Like others I have had my problem to work out since coming into Christian Science, and there have been dark places, but by clinging "steadfastly to God and His idea" (Science and Health, p. 495), I have been helped over these places, and now I praise God for all the blessings that He has given to our family. My heart goes out with love to our dear Leader for this wonderful truth.

Mrs. E. McKelvey, Cincinnati, O.

I wish to express my heartfelt gratitude for the help I always get from our publications. Our Lesson-Sermons are priceless to me. Long ago when a very young girl I noticed that the times when my attention was most attracted during a sermon was when the minister quoted a Bible text and tried to explain it, or brought it in incidentally so that it seemed startlingly clear, when I had before not understood it at all. Then I formed a desire in my mind that I might some day hear sermons made up entirely of Bible texts just connected with sufficient other words to explain them properly and make them applicable to everyday needs. Now my desire is granted, and the texts need not be connected with human opinions, for we have the demonstrable truths as discovered by Mrs. Eddy and revealed in Science and Health to serve that purpose. My prayer is therefore more than granted and the Scriptures are again fulfilled which says that He "is able to do exceeding abundantly above all that we ask or think."

Mrs. Gertrude Mahin, Denver, Col.

I am a little girl nine years old and I would like to tell of a demonstration. A year ago when mamma and I were visiting some friends, my little playmate and I were riding a bicycle. We were both thrown from the wheel. My playmate was not hurt at all, but mamma thought my leg was broken and sent for a surgeon. He said the bone was not broken but that the leg was bruised and twisted, and that I would not walk for three months. We remained two weeks and I was yet unable to walk and had to be carried home. Mamma then called a Christian Science practitioner and after two treatments I felt the ankle joint go in place; it jerked so hard it frightened me, but my fear was soon gone and I told mamma my leg was all right, and I got up and stood on it for the first time in three weeks. Christian Science also helps me in school, where I declare the one intelligence.

G. M. B., Lancaster, O.

For a long time I have been wanting to send something to either the *Journal* or *Sentinel*. I have enjoyed the things in the *Sentinel* so much that I would like to tell something of what Christian Science has done for me. Although I am a little American girl, I live in Berlin, Germany, and go to school there. When I first went to school I was told that I would be given a week's trial in a class with children of my own age, that I would almost surely need to have outside instruction, and even then I might not stay in that class. Mother then helped me to know that I was the reflection of infinite intelligence. I stayed in that class, and at the end of the quarter I was promoted from the fifteenth place to the sixth. Through Christian Science I have been healed of bronchitis, measles, mumps, and other things, and have had their nothingness shown me. I cannot express half my gratitude for all that Christian Science has done for me.—L. P. S., Berlin, Ger.

It is nearly four years since I came into the understanding of the Christ-truth. Physical healing did not bring me to Christian Science, but I came to be healed of grief, and one treatment awakened me to the understanding that God is Life. Since then I have had so many proofs of God's allness and presence, that it is impossible to find words to express my gratitude for that which I know is mine and which can never be taken from me.

This light has enabled me to help others, in healing both mental and physical discord, and in overcoming error in myself. My greatest desire now is to gain more spiritual understanding, that I may help our Cause and our beloved Leader, through the healing of the sick, the comforting of those that mourn, and the awakening of sinners, by reflecting divine Love.

Martha Otis Dickinson, New York, N. Y.

It is with joy that I can say Christian Science has healed me and taught me to know God and the truth.

In 1896 I first learned of Science, and at once commenced treatment, thinking it might help me. I was about to have an operation for ovarian trouble, having been under treatment or care of doctors for fourteen years. Everything had been tried but had failed. In three weeks I was perfectly well, and thankful to God and to our dear Leader for bringing again to us the truth that makes free from sin, sickness, and death.

I learned through the study of Science and Health to love God and His word, and that Life is found in overcoming all that is unlike God. My thought goes out in gratitude to all who contribute to our periodicals, for they are a great help.—G. B. S., Buffalo, N. Y.

Our two little bairnies, who have been with us, the one five, the other nearly seven years, slept together last night, and I was aroused during the night to find the elder screaming, frightened by a terrible dream or nightmare, which must have seemed very real to her. Before I reached their bedside, I saw the little one calmly put her arms about her sister and say, "There, dearie, that's an old lie and can't hurt you," and at once the peace of God was restored and quiet and order prevailed in accord with the law of perfect Love which casteth out fear.

A little thing, some may say, still a beautiful proof of God's loving presence and watchful care over His sleeping children.—I. H. Quinby, Buffalo, N. Y.

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From our Exchanges.

"The natural man receiveth not the things of the Spirit of God: . . . and he cannot know them, because they are spiritually judged" (Revised Version). That is a fundamental fact in spiritual experience. Only the man who is "born from above" can "see the kingdom of God," or suspect its presence in the world. Only the heart that is renewed can appreciate God's grace, or delight in God's purpose of love, or even apprehend that He has a purpose by which the world is being transformed. "The things of God" none know except those who are quickened and illumined by the Spirit of God.

But it is well that we bear in mind that these high spiritual experiences are not unnatural, in the proper sense of that term. Man is made for God, created in His image, fitted for companionship with Him by his very nature, and thus creatively qualified to know Him and love Him and live for Him.—*The Examiner.*

Spenser B. Meeser, D.D., says in *The Standard:* "We are hearing to-day a great deal about the 'new evangelism.' What do men mean by it? Some of them mean, to be very frank, that the old evangelism, which promised men with passionate vehemence that if they accepted Christ in a confession, in holding up the hand or bowing at an altar-rail, if in some heat of emotion they would be converted, it would be all well with them here and hereafter; this evangelism they mean is inadequate and unappealing and ineffective now, and we can hope for little or no progress from such appeals to-day. Men resent it as artificial, shallow, and inefficient, and, therefore, we must have a new evangelism, with a fresh message, more ethical and more effective."

The world calls for a reasonable and practical presentation of the Gospel, charging men with the living power to go forth and be men and Christians everywhere. The world to-day is welcoming a religion of kindness and benevolence to fellow-men, but it is also longing for a church which will at the same time above all else cultivate personal relations with God in Jesus Christ. And when the services of the church present God as the Father of all, the supreme object of worship, and Christ as the Saviour of the world and not merely of a few souls or a few bodies, then will the difficulties of administration grow less and less, and the church will make strides as it did in the days of Paul and of Luther. REV. F. W. SPRAGUE.
The Universalist Leader.

We even become "dead" in trespasses and sins when we willingly follow our sense impressions to their logical conclusions. If we are to enter into our heritage as the Father's children, His angel must gain our ear with his message of annunciation, and quicken a hopeful, expectant longing for the birth of saving truth within the will and life. The "Son of God" is the Lord's Divine Truth working salvation in the human soul.—*New-Church Messenger.*

Only love can win love. Gratitude is love. Our fellow-beings will give it when we have shown them they are our kin and of one blood with us. We cannot without danger of spiritual aridity remain ungrateful to God, and first for life which under all conditions is His priceless bestowal.
The Christian Register.

The Gospel does not change from age to age, but the human apprehension and realization of it changes, and the Holy Spirit has greatly honored prophets in being the medium of bringing the churches to a deeper and fuller consciousness of the meaning of the Christian revelation. To-day we need that more than anything else.
The Watchman.

So long as we are self-centered it is impossible to be of one accord. The strings of a violin are tuned in place and all together, and to a keynote given by another instrument. Note Paul's deep thought of Christ's deliberately chosen humanity and humility, and the emphatic "wherefore" of his eternal honor. Humility is doorkeeper where glory fills the life.—*The Congregationalist.*

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

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Items of Interest.

National.

In the decision rendered by Umpire Carroll D. Wright in the dispute of the anthracite miners' Board of Conciliation regarding the Saturday "short-day" grievance of the Schuylkill Valley miners, it is ruled that the contention of the miners cannot be sustained and that both operators and miners have misinterpreted the strike committee's award on the "nine-hour-day matter." After the award of the coal strike commission, the companies all through the region established a nine-hour day with ten hours' pay. This gave an increase of 11 1-9 per cent in wages to the men paid by the day. The Schuylkill Valley men demanded that their Saturday short day should be decreased proportionately with the other days, that they should receive the same wages for 52.2 hours per week as they had been receiving for 58 hours. The case went to the Conciliation Board, the Board disagreed, and Umpire Wright decided the dispute. Dealing with the question, the umpire says that the committee did not reduce the hours of company men from sixty to fifty-four, nor did they fix any number of hours or change any custom existing prior to the strike. Hence the umpire says the parties are left just where they were at the time of the strike—at perfect liberty to fix the hours by voluntary action.

Governor Carter of Honolulu and the heads of departments have decided to run the territorial administration during 1904 on about one-half of what the Legislature appropriated for the salaries and current expenses, in order to get the treasury out of debt. The appropriations are for more than the estimated income, and it is calculated that with the fifty per cent cut the Territory will still be in debt about a quarter of a million dollars at the end of the year.

The Supreme Court of the United States has decided that citizens of Porto Rico are not aliens of the United States, and that they are entitled to enter this country without obstruction. The opinion was delivered by Chief Justice Fuller in the case of the Porto Rican woman Gonzales, who, in 1902, was refused admission to the port of New York on the ground that she was likely to become a public charge.

General Rafael Reyes, the Colombian special envoy, has received the answer of the United States Government to his note, charging the United States with open violation of the treaty of 1846. The answer, though diplomatic and expressing the wish of this Government to deal justly with Colombia, is an emphatic refusal to reopen the Panama question.

Queen Liliuokalani is planning to ask this session of Congress for an indemnity of $350,000 as a recompense for the crown lands of Hawaii, of which she was deprived by the Dole Government, which overthrew her dynasty. She is preparing to present her request through Prince Cupid, the Hawaiian delegate to the House of Representatives.

At a recent Cabinet meeting at Washington a unanimous decision was reached that the hours of Government employees shall be from 9 A.M. to 4.30 P.M., with a half-hour for lunch. This will affect about one hundred thousand employees, and will result in their giving 114½ more hours of time to the Government during the year.

The President has sent to the Senate the nomination of William H. Taft of Ohio to be Secretary of War; Luke E. Wright of Tennessee to be Civil Governor of the Philippine Islands; Henry C. Ide of Vermont to be Vice-Civil Governor of the Philippine Islands; John C. Black of Illinois, Civil Service Commissioner.

Foreign.

The disturbances in San Domingo are contests by factions and not for principle. The United States will take a firm stand to abate what a European ambassador there calls "an insufferable nuisance, which the civilized world looks to the United States to clean up."

An extra edition of the Japanese Official Gazette has been issued containing army and navy orders prohibiting the publication of any reports of the movements of troops or war vessels. Otherwise the Japanese authorities are not interfering with press messages.

A zoölogical and anthropological expedition to the frontiers of Peru and Bolivia has been arranged by Baron Nordenskjold. He expects to spend eight months in studying the hostile forest Indians of that region.

A despatch says Russia is negotiating with Turkey to permit her Black Sea fleet to pass through the Dardanelles. It is stated that the fleet consists of seventy-six ships.

It is announced that Great Britain has agreed to the Anglo-Italian arbitration treaty which will be signed in Rome.

About ninety miles of electric roads have been successfully constructed about Lake Como, Switzerland.

Industrial and Commercial.

The *Era Druggists' Directory* gives the total number of drug stores in the United States in October of last year at 39,899, or 150 less than a year ago. The most striking change in the character of the business carried on by American druggists is the addition of various side lines to the drug stock. On the other hand, many druggists, particularly in the larger cities, have dropped the sales of wines and liquors. The preponderance of foreign names among the druggists of New York City and Chicago is more marked than ever. One of the features of the drug market during the past year was the stability of price and the lack of speculation in the leading articles. There has been a great scarcity of native American herbs, roots, and barks, and prices have been very high in consequence. The scarcity was due to a decreased production, which was caused by the fact that labor was more profitably employed in the sections where these articles are obtained than in gathering these medicines. There has been a decided falling off in the sales of patent and proprietary medicines. This is due to two causes, one being that druggists have been making substitute preparations of their own, and the other that the profits derived by retailers have been reduced.

The total number of corporations chartered in New Jersey for the year 1903 was 2,005, and the fees for granting charters received were $269,147.62. In 1901 there were 2,347 corporations chartered, for which $687,439.87 in filing fees were received; and in 1902, 2,250 corporations, and $485,089.29 paid as sponsor fees to the State. The decrease in amount of money received by the State for granting charters in 1903 is 64 per cent, taking the year 1901 as standard.

In a special bulletin, which will be issued by the United States Geological Survey shortly, Government experts will announce the discovery of tin ore in large quantities in Alaska. Enthusiasts state that the discovery eclipses the value of the Alaskan gold fields. The Western Hemisphere has been practically tinless. Millions of pounds have been imported annually and millions of dollars have been paid to foreign countries for the tin.

It is stated that the Southern Pacific has under consideration a project to facilitate transportation across the Sierras, the tunnel project having been indefinitely deferred by the laying of a third rail between Sacramento and Truckee, and the establishment of an electric plant, with power obtained from the .iver. Great motor cars will be operated to assist the trains in crossing the heavy grades.

Reports concerning the iron and steel business at Pittsburg show some satisfactory improvement in orders, while inquiries which are on a very large scale, will result in orders later. There has been a general movement towards resumption, and it is thought that operations will soon be normal again.

The Occidental & Oriental liner Coptic, just arrived at San Francisco, brought one of the most valuable cargoes that ever came there. It included 1,501 bales of silk, valued at about $1,200,000, besides gold in Japanese yen valued at $1,250,000.

A number of officials of the Pennsylvania Railway are soon to go abroad to study in England and on the Continent the methods of railway transportation there.

General.

The Bavarian Government has decided to construct a large number of new locomotives upon the models of the American locomotives introduced by the railways of Bavaria nearly four years ago. During the next two years forty locomotives of various classes are to be replaced by seventy new locomotives. Five million marks ($1,190,000) are to be expended for this purpose. The two locomotive factories in Munich, the large establishment at Maffei, as well as that of Kraus, are to be favored in the distribution of these contracts.

On December 15 the southeastern peak of Mt. Ranier, sixty miles southeast of Tacoma, Washington, tumbled down the mountain-side into the valley. Mount Ranier is nearly fifteen thousand feet high and is surmounted by three peaks, the highest of which, Columbia's Crest, stands on the southwest shoulder of the mount. This peak contains a crater several hundred feet in diameter from which sulphurous fumes and steam are constantly rising. The mountain has a glacial system comprising 15 distinct glaciers.

Señor Alcantara, the distinguished Spanish art critic, writes in the *Imparcial* that the splendid cathedral of Toledo, one of the celebrated mediæval monuments of Spain is hopelessly falling to ruins.

The steamer Teutonic, which sailed just before Christmas, carried 2,583 sacks of mail for Great Britain. The shipment included over seven hundred thousand letters.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

More Sayings of Jesus.

In a recent issue of the *Sentinel* brief mention was made of the excavation of ancient papyri by Doctors Grenfell and Hunt who have been prosecuting such work in Egypt for a number of years. We have been requested to give fuller information on the subject, and therefore publish below the text of the news item as it appeared in the *Boston Transcript.*

Many hitherto unknown sayings of Jesus Christ have been discovered in Egypt by archæologists who have dug up papyri, buried since the second century, one hundred miles south of Cairo. Dr. Bernard P. Grenfell, who has been engaged in Egyptian excavations since 1894, at the general meeting of the Egypt Exploration Fund here, gave the following details: Accompanied by Dr. Hunt, Dr. Grenfell found a rich Ptolemaic necropolis at El-Khibeh. The bulk of the documents from one mound consisted of a collection of sayings of Jesus. They are all introduced with the words, "Jesus saith," and for the most part are new. The ends of the lines, unfortunately, are often obliterated. Apparently, all the sayings were addressed to St. Thomas. One of the most remarkable is, "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the kingdom; *i.e.*, the kingdom of heaven, and when he reaches the kingdom he shall have rest."

Dr. Grenfell remarked that enormous interest would be aroused by the discoveries, on account of the variations they disclosed from accepted texts. One variant of the mystical saying, recorded in St. Luke, "the kingdom of God is within you," was of great value, as the saying in the papyrus appeared in quite different surroundings from those attributed to it by the evangelist, and extended far into another region. According to Dr. Grenfell, these sayings formed the new Gospel which is traditionally associated with St. Thomas. An interesting variation of the Gospel according to St. Luke, eleventh chapter and fifty-second verse ("woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered"), reads in the papyrus: "Ye have hidden the key of knowledge; ye entered not yourselves, and to them that were entering in ye did not open."

Another fragment contained a discourse of Christ, closely related to passages of the Sermon on the Mount, and a conversation between Christ and his disciples, in which Christ answers a question as to when his kingdom will be realized, saying, "When ye return to the state of innocence which existed before the fall."

A valuable find was made in papyri, written in Latin, giving the text of the Epistle to the Hebrews and an epitome of Livy's six lost books. This, with other papyri covering the period 150–137 B.C., threw much new and valuable information on the history of the world, and marked the recovery of hitherto lost classical literature of Egypt. A quaint instance of the business methods in vogue in 137 B.C. is shown in the discovery of an amusing contract whereby a slave boy was to be taught shorthand for one hundred and twenty drachmæ. The payment was arranged on a thoroughly businesslike basis,—forty drachmæ down, forty on satisfactory evidence of progress, and forty on the attainment of proficiency.

El-Khibeh is a burial place near the site of Oxyrrynchus, a town dating from the times of the Ptolemies, something over one hundred miles a little to the west of south of Cairo, on the edge of the Libyan desert. Roman and Arab pottery indicated the necropolis, and the first attack upon the mound revealed the presence of a valuable literary deposit. It was six years ago that Doctors Grenfell and Hunt, agents of the Egypt Exploration Fund, unearthed here a collection of papyri dating from the second century. Among the mass of material the discoverers found and translated one leaf bearing a Christian writing of surpassing interest. It immediately transfixed the attention of the world of scholarship, and especially of all students of church history and the Bible. The leaf in question, a six-inch square of papyrus, with broken edges, inscribed in uncial Greek, part of which had faded into illegibility, purported to be a record of sentences spoken by Jesus. It contained eight sentences, each beginning "Jesus saith." Several of these were substantially identical with sayings of Christ recorded in the New Testament. Three of them, however, were new; of these one saying, or "logion," provoked the widest possible interest; it ran thus: "Jesus saith: . . . and there is one . . . alone I am with him. Lift the stone and thou shalt find me; cleave the wood and I am there."

There is no doubt of the immense significance of these discoveries. The most conservative critics at Oxford pronounced the first leaf translated the oldest Christian writing in existence. The leaf and the writing upon it is without doubt sixteen hundred years old, and there is a strong probability that it is a copy of a still older manuscript. Whether or not the new papyri be authentic accounts of words spoken by Jesus, it is at least certain that Messrs. Grenfell and Hunt have brought to light primitive Christian documents, recording traditional words of the Saviour as these were current in a town in Egypt certainly less than three hundred years, and almost certainly less than one hundred years, after his death. The twentieth century has suddenly become the heir of an astonishing treasure, unknown to all the intervening ages.

What the Editors Say.

Recent scientific discovery in London amazes specialists. Professor Ramsey's discovery that the elements can be changed one into another is felt to have changed the foundations of science. Professor Lodge declares that matter, after all, is only the weapon and vehicle of mind. "Every act of human thought is accompanied with the change of the molecules in the brain." He thinks that an essentially similar process is going on through the inorganic world, and asks whether all this motion does not correspond to some universal thought or to some mental activity. This new theory seems to be a scientific interpretation of the

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position long taken by the Christian Scientists. Perhaps Christian Science will claim Professor Lodge's scientific surmises create a presumption in favor of Mrs. Eddy's views being, after all, the ultimate reality.

Boston (Mass.) *Journal.*

Theologians are much interested in the text of the new-found sayings alleged to be those of Christ which were taken from a mound in Egypt. Scripture scholars are reluctant to accept any interpretations at variance with the New Testament text. It is doubtful if the papyri are antecedent to the sacred biographies which make up the chief part of our New Testament. That the words of the founder of Christianity made deep impression upon Egypt as well as upon Greece is clear. Such words of Jesus as preceded him came from the Far East, but they were never so happily grouped as by the Nazarene, because there was never a prophet who lived a life of such unique beauty. This in part is what is meant by the word made flesh dwelling among folks. *Boston* (Mass.) *Journal.*

The teachings of Mrs. Eddy, the Leader of the Christian Scientists, have called down upon their author much criticism and no little abuse, as would naturally be the case, such extraordinary success have her views received in this country and to some extent abroad. Some of the criticism has been written by well-meaning people who have not fully understood her teachings, but by a larger class who took occasion to please those who regarded Mrs. Eddy as a pretender. We can say that of all that we have read about Mrs. Eddy, and there has been much written, nothing has been said to show that she is not a lady of the purest character personally. Her motives as well as her teachings, have been assailed, but despite all inferences as regards her private and long public life, Mrs. Eddy remains irreproachable. She has become wealthy, but has contributed generously in behalf of the cause she advocates. Those who accept her teachings, as a body, are of the more intelligent and educated classes, and they number over a hundred thousand, and are increasing very fast. No hope of pecuniary benefit is held out to any one accepting Christian Science, and its followers are liberal contributors to promote their belief. Recently a million dollar church was built in New York. Alongside the Mother Church in Boston a large plot of ground has been secured on which is to be erected a two million dollar church, to meet the needs of believers, and all over the land fine churches are being built by the Christian Scientists.

Mrs. Eddy has been ridiculed and lampooned for saying there was no such thing as pain or sickness, or any matter either. These are startling declarations for any one to make, taken in their ordinary sense and experience of people.

But here is a more startling admission of the brightest scientific men of the age, and that is their endorsement of Mrs. Eddy's remarkable statement, that there is no such thing, absolutely, as matter. The recent discovery of radium and an investigation of its peculiar properties not only astonished but dumbfounded the investigators in breaking down the long-established laws of matter, compelling them to doubt if not disbelieve in the possibility of the existence of such a thing as matter. Faraday nearly a century ago, advanced the same belief, first suggested by a French philosopher.

While disbelieving anything has been or can be discovered, not revealed in the Bible, concerning man and his relations to his Creator, we cannot accept the teachings of Mrs. Eddy, as we understand them, but we have no right to judge her until we have a clear understanding of what she means by her strange statements and the novel phrases in which she clothes them. We can say the same of many things advanced by men of acknowledged excellence and ability in the orthodox Christian churches.

Putnam (Conn.) *Patriot.*

The dearest thing to most people is life, and persons of sane minds have a right to follow their own judgments in selecting methods to prolong it, provided they violate no law by so doing.

. . . . . .

Scores of people in New Haven and all over the country to-day believe in Christian Science treatment. They are neither crazy nor unsound in mind. Many of them bear testimony to the benefits they have received. Our convictions and experiences may not be in accord with theirs, but is that a good reason for proceeding as if they are not entitled to the protection of the law and sympathy of rational men and women?

Let us be fair in the treatment of these people, who find comfort and peace in their religious belief and whose life among us is worthy of highest commendation, regardless of the conscientious belief of their fellows and the disputing facts of science as it relates to the treatment of disease.

New Haven (Conn.) *Leader.*

It has not been so long ago when in many quarters Christian Scientists were never spoken of except as cranks. Members of their own family often thought their conversion should be followed by an inquisition of lunacy, and there are some good and intelligent people to-day who declare that Mrs. Eddy and all her followers suffer from mental aberration.

But in the realm of thought the world is rapidly broadening and in matters of opinion, mankind is becoming more tolerant. In this connection the Founder of Christian Science says,—

"Within the last decade, religion in the United States has passed from stern Protestantism, to doubtful liberalism. God speed the right! The wise builders will build on the Stone at the head of the corner; and so Christian Science, the little leaven hid in the three measures of meal,—ethics, medicine, and religion,—is rapidly fermenting, and enlightening the world with the glory of untrammeled truth. . . . Dogmatism, relegated to the past, gives place to a more spiritual manifestation, where Christ is Alpha and Omega" (Message, 1902, p. 5.)

The *Texarkanian*, in accordance with the policy announced some weeks ago, to the effect that a report of a sermon delivered by some one of the Christian ministers of Texarkana would be a feature in each Monday's issue of this paper, to-day publishes in another column a report of the services of the Christian Scientists held in this city on yesterday.

The same purpose which animates us to print the news, with pertinent comment thereon, now influences us to say that those who would stay the rising tide of Christian Science cannot hope to do so by ignoring its votaries or thinking and speaking of them as cranks and fanatics. Men and women of wealth, of culture and intelligence, and of the highest social standing, all over the United States and Canada, in Germany and in other parts of the world, are proclaiming their adhesion to and faith in this new religion. There is scarcely a city of fifteen thousand inhabitants in the United States that has not organized, or has in process of organization, a branch of Christian Science. Located all over the United States, from Maine to California and from the Lakes to the Gulf, are more than one hundred Christian Science Institutes. Its publications are numerous and are being widely circulated. During the current year their system of healing has been legalized in the states of North Carolina and New Hampshire.

The Daily Texarkanian, Texarkana, Ark.

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From our Contributors.

Light in Dark Places.

A. M. D.

"FEED my sheep." It is just three years ago this month since this command of our Master met with a loving response among the members of Second Church of Christ, Scientist, of Minneapolis, and the regular Sunday service was instituted in the workhouse, the same being held Thursday evening of each week, and it may be of interest to the Field to know the changes which the truth has made in this institution within that time.

The services are held in the dining-room, which has a seating capacity of one hundred and fifty to two hundred. The first evening the service was held one small kerosene lamp furnished such light as there was, and truly it seemed that darkness ruled materially, morally, and spiritually. The guards spoke to the men as they would to brutes, giving them the stern, short command "*Up*," in a voice which thrilled one with terror, when they wished them to rise. The thought of absolute bondage was uppermost, and mortal sense would surely ask, "Can God prepare a table in this wilderness?" but ever-present Love re-echoed the question, "What cannot God do?" (Science and Health, p. 135). "God said, Let there be light: and there was light." Within three weeks sixteen bright and shining lamps filled the large hall with light and cheer, and the sweet influence of "the still, small voice" of Truth and Love had lifted the dream shadows of harshness, subjection, utter hopelessness, and despair. The stern command had become a quiet request to "Rise," and to-day simply an uplifted hand is all that is necessary to insure prompt obedience on the part of the men and women. Instead of coming into the room with the thought of servitude, they now march in to music, the assistant superintendent leading the march with folded arms like the men, thus proving the unity and brotherhood of man; and the whole thought is now one of helpfulness and love.

The attendance at these meetings is wholly voluntary, and the extent of the work may be realized when it is known that the average has been seventy-five, and often one hundred and more are present, while no two congregations are ever composed of just the same persons,—the sentences ranging from ten days to nine months and longer. The officers tell us that the long-term men always attend regularly after having attended one service, and one can soon discern among the faces those who have been attending for some time. The sullen, hopeless, despairing look first becomes one of surprise, then interest in what is being read, then earnest attention, and eventually hope and a higher desire for right is expressed. They quickly recognize the thought of love and helpfulness which is going out to them in place of the customary condemnation, and this at once arouses their interest.

We are told by the matron of the women's department that oftentimes those under her charge count the days between the services, and always make a special effort in their work on Thursdays that they may be ready for the Christian Science service, one remarking not long ago, "How I wish we could have that service every night!" Another who had been sick in bed all day, said to the matron, "Please help me to dress, as I want to go to the service to-night and be healed." It is pleasant to recall the fact that she received her reward and was perfectly free the next morning. Another interesting example of the fruits of the service was brought to light during the first six months.

In the winter an old man was sent up for sixty days. His home had been in Camden Place, where the workhouse is located, and for some twenty years or more it seems he had been called the terror of the neighborhood. He drank heavily and showed a most cruel disposition in his home. He attended the Christian Science services those eight weeks, and then returned to his home. Shortly after, his daughter, who washed for one of our members living in that locality, said to her, "Something very strange has happened. It seems as though God's kingdom had come to our home. Father is staying at home now, he does not drink a drop of liquor, he does not abuse us, and is a changed man. We do not know how to account for it, but we are *so* happy!" It is learned that this healing has been permanent.

Another incident which proves the power of God's word to heal and save occurred a few weeks ago. One of the Readers was walking on the street Sunday afternoon, her thought at the time being filled with this work, and with gratitude to God for what the truth was doing there. She saw a cab approaching the crossing, but of course paid no attention to it till it stopped right in front of her. The coachman politely lifted his hat and said, "Pardon me, but I wish to speak to you a moment." He then said, "You read at the Workhouse, do you not?" On receiving an affirmative reply, he said, "I was one of the unfortunates there. I attended your service and was converted. I have not drank a drop of liquor now for over a year, and do not expect to. I wish to thank you and the young man for the good you are doing there. I hope you will continue the good work." He then touched the horses with his whip and drove on without time for further conversation, but the gratitude expressed in his face and words was most touching. "He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Others have called at the Reading Rooms on their release from the Workhouse, and several have been given employment.

Our Leader's hymn, "Shepherd, show me how to go," is sung at each service, and thus many of the long-term men and women have learned the song by heart and will stand with closed books, singing the entire hymn, and though we may not see many of the present fruits from this work, we know that those words of truth will never leave them but will bear fruit after its kind and eventually guide them "into all Truth." They also join heartily in the responsive reading, and some have joined in the repetition of the Lord's Prayer. All have learned to love our hymns, and we feel that through them they receive much truth which will remain with them. Last New Year's evening all but two in the entire institution came out to the service, making a congregation of one hundred and four. Four copies of our text-book, Science and Health by Mrs. Eddy, are in constant use; also one copy of "Miscellaneous Writings" by the same author; and one hundred *Sentinels* and fifty *Journals* are distributed each month. Our hearts are filled with gratitude for these Lesson-Sermons which so truly meet "the heart's great needs" among these people, and for our literature which indeed "elevates even mortal mind to the contemplation of something better than disease or sin" (Science and Health, p. 323). We feel that the reign of divine Truth, Life, and Love is being established, and that the Word of God is indeed enriching their affections and governing them. (Manual, p. 56.)

To whom Much has been Given and Forgiven.

SAMUEL GREENWOOD.

THE perfume of gratitude and love which the Magdalen poured upon her Master's feet has diffused its fragrance through all after time, and is passing sweet to-day. Her adoration stands out in radiant relief against the dark ingratitude and faithlessness of that period which condemned and crucified the most God-like man the world has ever known. This was one of the most beautiful incidents in our Lord's career on earth, for it exemplified the purifying and redeeming influence of divine Love even to the deepest depths of human misery and sin. Should not Jesus have

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received this woman's gift, when he knew, though the others did not, that this symbol of her love was in evidence of that "repentance which reforms the heart"? (Science and Health, p. 19). Had not God made pure even this one whom men had cast out as a sinner? The immaculate purity of Jesus' thought of her rebuked and destroyed the wrong, and the returning sense of her true womanhood unsealed the fountain of her joy and love. Who could refuse such priceless homage? What costlier, brighter gem could grace the life of the Master or of his disciples, than the gratitude and love of those redeemed from sin? Unregenerate would be the thought which turned away in forgetfulness, or remembered with indifference the one who had toiled and prayed through dark hours of agony for her deliverance. God who is infinite Love does not mark ingratitude or selfishness as the sign of sin's forgiveness, but rather the God-like qualities of love.

Christian Scientists are like Mary Magdalen in their learning to love much, because much has been forgiven them. If their overflow of gratitude, seeking outlets of expression, has been at times allowed unwise freedom, and has perhaps excited the criticism of adverse minds, the cause thereof has always been the deliverance from sin and suffering which has come to them and theirs through the teaching and practice of Christian Science. The sensuous world may not appreciate the animus of such devotion, being unable to understand the great spiritual good which preceded and gave it birth, but to Christian Scientists the reason of their gratitude is too palpable and satisfying to need apology or defence. Could others but know somewhat of the wondrous transformation wrought in them through Christian Science, and through the loving ministry and wise counsel of their Leader, they would cease to resent this bestowal of Christian love.

Those who have come out of great tribulation, out of the deepest and darkest depths of sin and woe,—the fiery torment of unresisted passions,—out of nameless agony and fear, and have reached through Christian Science the realization of harmony and peace; those who have seen the light rise out of their obscurity, whose deaf ears have been unstopped and whose lame feet have leaped as an hart; who have seen the shadows of sorrow and want and despair pass away as a mist,—these know best what Christian Science is and does, and the debt they owe to its Discoverer and Founder. To be enshrined in the hearts of such as these, whose lives have been made purer, happier, and holier because her life has been so freely given to God and mankind, is a higher throne and a kinglier crown than the world could ever give.

The faithfulness of Mrs. Eddy to the task entrusted to her as the Discoverer of Christian Science, her tireless labors, unceasing watchfulness and care in establishing "the stately goings" of this Science in their divine purity and entirety, has found loving response in the hearts of Christian Scientists the world over, and has won world-wide recognition, not only for herself but for the abundant success of her Cause. An ever-increasing multitude, gathered from every class and condition of society, men and women of culture and refinement, as well as those from the humble walks of life, representative, of every nation and kindred, esteem their knowledge of Christian Science as the greatest blessing of their lives, and their hearts go out in gratitude and love to that great and good woman through whom God has given this priceless revelation to men. Could they do less? Could the prodigals returning home who have learned through Christian Science the way to their Father's house, who have found health and heaven, peace and good-will on earth, who have received the best robe and signet ring of their divine sonship, could these keep faith with divine Love and keep their hearts right and true with God if they withheld their loving obedience from His messenger, who opened their blind eyes to the husks of materiality on which they fed, and guided them into a knowledge of the truth? Could those whose hearts had become parched and famished for the bread and water of Life, and who have had the bounty of God spread for them in the wilderness of their mortal beliefs and in the presence of their enemies, ever forget through whom they learned of the infinite goodness and power of God?

The weary Christian who had struggled faithfully through long years to reach God's hand in his pain and trouble, but in vain; and the man whose faith in an overruling God of goodness had passed out before the awful spectacle of the world's continued misery and woe,—these are they who are finding in Christian Science the answer to every righteous prayer made possible, and the God who is too good to "behold iniquity." Who that has not measured the dark depths from which they have been lifted, can rightly judge the purity and extent of their gratitude?

The grateful life is always the loving life, for love is appreciative and cannot thrive in the atmosphere of indifference or ingratitude, which would obscure our debt to God and to our benefactors. Gratitude is the preservative of the heart's sweetness, saving it from the canker and corruption of worldly self-seeking and the cold callousness of pride and conceit. It is that divine outflowing of love which submerges selfishness in appreciation of others' goodness, and blesses because it has been blessed. It is the response of man's inherent God-likeness to the touch of generous service and bestowal. It stirs the stagnant affections of mortals,—their neglected power to love,—clarifies the heart's atmosphere, and opens its portals to the inflow of God's grace and a quickened sense of Love's reflection in man.

Loyal Christian Scientists will not be blinded by the subtle jealousies of evil or the passing vanities of human egotism and vainglory, to the rightful and dignified position of their noble Leader and their loving obligations to her. Their own aspiring but faltering wisdom and sin-encumbered growth, stand rebuked before the Christ-likeness of her character and that far-seeing judgment which has governed them so wisely and so well. This foremost pioneer in the scientific and Christian overcoming of the flesh through spiritual supremacy has earned the gratitude of all mankind for her reformatory and healing work. As the successful explorer in the realm of Truth, discovering and demonstrating the Christ Science, she has blazed the way for all mortals through the dense and tangled growth of human error,—superstition, ignorance, and fear,—out of matter and evil with their consequent sin and suffering, into harmonious being in God, good. The holy benediction of her faith in God has laid its joy upon unnumbered lives, changing their dissonant chords to harmony, and leading the sorrowing into strength and peace.

Christian Scientists feel that much has been given them, even that which surpasses the highest good before attained by mortal man; and much has been forgiven them, too much for human language to express in the measure of its sadness and in the joy and warmth of Love's dawning. Should not their hearts love much in return for being invested with this great gift of God, and in return for her who has so lovingly and bravely followed Christ in the face of an unfriendly world and the protests of a material sense of religion? Because of the wondrous light which shone on the darkness of their despair through the divine message of Christian Science; because of the blessed knowledge of the possible achievement of every holy thought and pure desire; because God and Christ and heaven have become nearer and dearer than they had ever hoped to realize on earth; because of their deliverance from indescribable depths of desolation, from the godlessness of a dead faith, and the dreariness of material living,—because of this, Christian Scientists thank God with glad and loving hearts for the coming of Christian Science, and for the beautiful and pure life of its Discoverer.

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The Lectures.

At Lancaster, N. H.

Hon. William G. Ewing of Chicago, lectured at Lancaster, N. H., Friday evening December 4. General W. P. Buckley introduced the speaker as follows:—

Ladies and Gentlemen:—We are met this evening to listen to a discourse upon a subject concerning which opinions are as diverse as they well can be upon any subject of human interest. It will be well to remember that progress along any line of human endeavor depends largely upon a diversity of opinion, and that conservatism never assisted in developing a truth nor aided in the betterment of the condition of mankind. It is therefore the duty of all not to decry a thing because it seems new, nor to deny the truth of those things which we have not thoroughly investigated. Such a course of liberality, alas, has not usually been pursued by humanity in the past. It is not necessary to go back to Socrates defying the Athenian mob four hundred years before Christ for an example of the reluctance with which newly discovered truths are accepted: the Perfect Teacher, the Perfect Example, the Perfect Man himself found his followers few at first and the doubters many; and modern secular history is full of examples of the same skepticism. Surely the lessons of modern religious history disclose sufficient useless, acrimonious, and sanguinary conflict to teach us of the twentieth century the virtue of tolerance.

And so, if there be those here, who, like myself, have not made the subject which will be discussed a matter of special study, and who, for that very reason perhaps, are unwilling to accept its doctrines, there are not here, I am sure, any who will not listen with a spirit of charity and toleration to the expression of an opinion which may differ from their own, for such is the duty of every good citizen.

So far as the question of the right of Christian Scientists to practise their beliefs according to the dictates of their own conscience has come before the courts of this state, the decisions have been in favor of such right; and the last legislature refused passage to an act so comprehensive and drastic in its terms that, had it been enacted into law, it would, in my opinion, have been an attempted violation of the constitutional, inalienable rights of our citizens. That I had a small share in the defeat of so unwise and unjust a measure it is now a pleasure to remember.

We should never forget that the desire for religious liberty was the guiding spirit which led our forefathers to these shores; it was this spirit which filled their sails and wafted them over the sea; it is this spirit which has begotten and fostered our grand institutions, and that will indeed be a direful day when we, as a people, shall have forgotten these things. And so I bespeak for the lecturer of the evening that careful attention and that openness of mind which are characteristic of those who are looking for light; and it gives me genuine pleasure to introduce a distinguished citizen of a sister state, Judge Ewing of Illinois, who will now address you.—*Correspondence.*

At New York, N. Y.

Mr. Edward A. Kimball delivered a lecture November 24, at Second Church of Christ, Scientist, New York City. The lecture was given under the auspices of Second and Fourth Churches. The church was crowded and many failed to gain admittance.

Mr. Kimball was introduced by Mr. C. E. Finlay as follows:—

Christian Science is a message from God which if rightly followed will free mankind from sickness and sin. It teaches that man is not fallen and a miserable sinner subject to sorrow, disease, and death, but a blessed child of God who has dominion, as the Scripture says, "over all the earth." A Christian Scientist is of necessity an optimist, for he knows that good is the ultimate and the conclusion of all, and that God is a kind, loving, and compassionate Father, who cares for and protects His children. Unity with God is heaven's first law.

I am inexpressibly well pleased that two of our churches have united in calling the lecturer here to disseminate a Gospel that will free the human family from every ill that flesh is heir to. I formerly had the pleasure of introducing the lecturer of this evening in Kansas City to an audience of over eight thousand. Upon that occasion, the sick were healed, the broken-hearted comforted, and the weak made strong.—*Correspondence.*

At Dallas, Tex.

A large and fashionable audience was present at Carnegie Hall last night [December 8] to hear the lecture by Bicknell Young of Chicago on Christian Science.

Judge J. J. Eckford introduced the speaker in the following words:—

Friends, Ladies, and Gentlemen:—That the teachings and promises of our Lord are practical, energizing, and living truths attained in a degree by the earnest and devout seeker in this and every age, is the firm belief of the Christian Scientists. Mindful of the resulting benefits and blessings of this faith, Christian Scientists desire in a modest and respectful manner to attract to it the attention of others, appealing to their calm and dispassionate thought and reason disassociated from excitement, sensation, and emotion, and for this reason, in compliance with a custom of the church, we have invited your presence this evening.

Dallas Times.

Lectures at Other Places.

Austin, Pa.—Arthur R. Vosburgh, C.S.B., November 6.
Stanton, Neb.—Bicknell Young, C.S.B., November 13.
Portland, Ore.—Judge Septimus J. Hanna, November 15.
Austin, Minn.—Miss Mary Brookins, November 15.
Mason City, Ia.—Bicknell Young, November 17.
Red Bluff, Cal.—Judge Septimus J. Hanna, November 19.
San Francisco, Cal.—Judge Septimus J. Hanna, November 23.
Rochester, N. Y.—William P. McKenzie, November 29.
Eureka, Cal.—Judge Septimus J. Hanna, November 29.
Fortuna, Cal.—Judge Septimus, J. Hanna, November 29.
Hyde Park, Mass.—Judge William G. Ewing, November 30.
Arcata, Cal.—Judge Septimus J. Hanna, December 1.
San Raphael, Cal.—Judge Septimus J. Hanna, December 5.
Lowell, Mass.—Edward A. Kimball, December 6.
San Jose, Cal.—Judge Septimus J. Hanna, December 6.
Chelsea, Mass.—Judge William G. Ewing, December 6.
Fairfield, Ia.—Carol Norton, December 8.
Fresno, Cal.—Judge Septimus J. Hanna, December 8.
Pomona, Cal.—Judge Septimus J. Hanna, December 11.
Sedalia, Mo.—Bicknell Young, December 11.
Parsons, Kan.—Bicknell Young, December 13.
Lincoln, Neb.—Carol Norton, December 13.
Northampton, Mass.—Judge William G. Ewing, December 13.
Los Angeles, Cal.—Judge Septimus J. Hanna, December 13.
Salem, Mass.—Edward A. Kimball, December 14.
Riverside, Cal.—Judge Septimus J. Hanna, December 15.

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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 Intangibility of Matter.

THE world of scientific research has frequently been called upon to readjust its theories about matter and a material universe, but scarcely ever to such an extent as must follow the acceptance of Professor Ramsey's discovery that the elements can be changed one into another. This discovery, and Professor Lodge's declaration that matter, after all, is only the weapon and vehicle of the mind has caused the *Boston Journal* to ask whether Mrs. Eddy's views about matter are not now verified by science, and to say that "this new theory seems to be a scientific interpretation of the position long taken by the Christian Scientists."

The seriousness with which our contemporary propounds its question and announces its conclusion proves that Mrs. Eddy's postulate, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), is not so startling to the twentieth century as it was to the last quarter of the nineteenth. The breadth of view of this editor is in marked contrast to the attitude of those critics of Christian Science who have been much disturbed by what they have looked upon as Mrs. Eddy's unwarranted interference with the substantiality and reality of matter. We fear that those critics who have embarked so eagerly in the good craft "Matter," will soon realize that they are in a leaky boat and out of sight of land if discoveries such as that of Professor Ramsey continue to startle the scientific world.

The trend of modern scientific opinion and experiment has all been away from a belief in the substantial entity of matter, and we may therefore expect to hear less and less about "Mrs. Eddy's strange and illogical ideas" on the subject, but that does not mean that the world has grasped the full import of her teaching about Mind and matter; the former of which she defines in part as "the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression," and the latter in part as "that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief" (Science and Health, p. 591).

We are glad to republish the *Journal's* editorial in another column, and we congratulate the writer of it upon his frank admission of the logic of Mrs. Eddy's estimate of matter. M.

"Rest for the Weary."

IN accounting for the fact that not a few Christian Scientists were once identified with other churches, the editor of a leading denominational weekly has recently said,—

"These people were not fully satisfied with the average Christian experience. They longed for something beyond what they had. . . .

"Of course some people . . . will deny that the ordinary Christian experience is unsatisfactory; but a fairly wide acquaintance with Christian churches all over the land confirms our confidence in the essential truth of our statement. The average church member does not find much in his religion which really satisfies him. He finds something, but he does not find that which abundantly ministers to his spiritual needs, even while it enlarges them.

"Now the striking thing about the early history of our religion is that the first Christians found in their faith precisely that which satisfied their souls. . . . How is it that the average Christian experience of our days falls so far below their level?"

We are of the opinion that the correctness of this statement will not be generally questioned, and if true it certainly merits thoughtful consideration. In commenting upon the matter, the editor goes on to say, "The actual fact is that Christian experience has always proved unsatisfactory, in the first century as well as in the twentieth, to those who do not thoroughly and absolutely surrender themselves to the allegiance of Jesus Christ," and this too will not be questioned. It must be assumed that such surrender to Christ as would bring content is no less possible to us than to "the first Christians," and since its fruits are so longed for, it is entirely proper to inquire why it is not made.

In considering this question we need to remember that the chief explanations of the discontent of Christian people would include the consciousness of sin, poverty, physical discomfort, and the fear of want and death. Now it is certainly true that very many of those who are most "dissatisfied with Christian experience" have been earnest and faithful in their efforts to keep the commandments. They are not wilfully or consciously violating any divine law, and in this sense they are not living in sin. They are, however, burdened with poverty, pain, or the fear of want, impending disease, or death, from all of which Christian Scientists are demonstrating that intelligent and devoted allegiance to the Christ-truth will bring the boon of freedom. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but how can this be so long as there are present those conditions which always have, and always must bring unrest and discomfort. Did Jesus seek to impart a consciousness of ease and comfort despite the presence of sickness, sorrow, and want; or did he remove disease, and other occasions of anxiety and fear, that rest and quietness might ensue? Was it his plan to impose heaven upon earth, or to supplant earthly conditions with the heavenly?

Regarding this matter, Christian Scientists rejoice in having reached the understanding that it is the province of light to dispel darkness so that it simply is not; that freedom means the breaking of fetters, and that comfort of heart is to come to every believer by the forever passing away of those material sense conditions which have brought distress and unhappiness. They now see how futile is the hope for peace and joy so long as the legitimacy and advantage of disease are clung to; and that escape from the entailment of evil is quite impossible so long as its reality and consequent persistence is maintained.

"Absolute surrender to the allegiance of Christ Jesus"—this prescription of our brother will certainly bring relief to the heart-burdened, and content to the dissatisfied, for it means such a possession of the mind that was in Christ Jesus as will enable us to do his works,—to cast out the demon of fear, to annul the mortal law of sickness, and, ultimately, to overcome "the last enemy," death, even as he commanded. And is it not quite clear that if those who have not found satisfaction in past Christian experience, had been taught that the results of sin are to pass away when sin is forsaken and forgiven, they would have accepted their coveted inheritance and found rest? This is the glory, and strange to say the offence, of Christian Science, that it is claiming and securing, for the heavy hearted, a fuller possession of the patrimony of divine Love,

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a larger exemption from the afflictive experiences of human life.

It teaches that "our Master fully and finally demonstrated divine Science . . . for the enlightenment of man, and for the salvation of the whole world from sin, sickness, and death. . . . 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!" (Science and Health, p. 45).

This pæan of hope and joy is being sung in many lands by those "who have come out of great tribulation" through their new apprehension, in Christian Science, of the richer, more blessed meaning, for the sad and suffering to-day, of the words and works of Christ Jesus. The "word of their testimony" is certainly reaching many of those who have not found satisfaction in their past Christian experience, and surely our brother will rejoice with them if in the eventide of their discontent it has become light.

W.

True Comfort.

"COMFORT ye my people, saith your God." The great calamity which has recently visited a progressive and prosperous city, has called forth much tenderness and compassion for the afflicted. This is well, and the heart is hard indeed which is not touched by another's woe, even though it can do no more than "weep with them that weep." But while human sympathy may seem a balm for many wounds, a surer remedy is needed to heal them, so that our lives may go on unhurt and even enriched by our hardest lessons.

Humanity in its hours of sorrow is constantly repeating the question of Job: "If a man die, shall he live again?" and in this it often expresses a large measure of doubt. Who is there that can give such a reply as will bid doubt and uncertainty depart forever? who light anew the way to immortality? There was one whose words were so assured as to leave no room for such a query. He said, "If a man keep my saying he shall never see death." We have faith in this statement of the Master, because he so understood life as to be able to prove its continuity and reality,—to awaken from the dream of death them that had "fallen asleep."

There have been many speculations as to the experiences of those awakened by Christ Jesus, but on this point the Gospels are silent. John tells of a feast in Bethany at which were present the Master and one who had lain in the tomb for four days. We need not wonder that many came from Jerusalem to see Lazarus and the one who called him back from the grave, but no word of his experience is given. We are told, however, that Jesus constantly emphasized his mission to bring life to the world, and declared, "The Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting." In the parable of the rich man and the beggar he lifts the curtain, if but momentarily, on what is called the future life. It tells of a man who had lived only for self and materiality. Luxury and pride had held him fast, but in his new conditions he humbly asks for aid from the beggar who had lain at his gate, and whose name he had not forgotten. Perhaps the most touching lesson of this parable is found in Dives' affection for his brethren, which was expressed in his desire for their salvation. Death had not lessened his sense of human love, but seemed rather to have quickened it. If this were true of a bad man, should we not expect that those who were tender and loving while here must have a deeper sense of the permanence of love when they learn that they have never died, and that the experience called death does not quench life and love, nor destroy a single quality of Mind? If we do not put love, hope, or faith into the grave, then where are they? Has all that made life beautiful been suddenly extinguished? Impossible! all that expresses the idea of Life is deathless, and must ever rise above the stormy waves of mortal experience, however dark,—

Distinct as is the swimmer from the flood.

If we have not ceased to love those who have left us, why should we suppose that they have forgotten us?

It is the inspiring idea of God as the only Life, which is the foundation of our hope and faith as Christian Scientists. Apprehending this truth, we can trust divine Love with all that is most dear to us,—for the "here" and the "hereafter" alike,—since to God there is but the "life eternal."

Many broken hearts are healed to-day, many blighted hopes rekindled through the understanding of that sublime declaration of our text-book which says, "Life is real, and death is the illusion. . . . To divest our thought of false trusts and material evidences, in order that the spiritual facts of being may appear,—this is the great attainment whereby we may sweep away the false and give place to the true" (Science and Health, p. 428).

K.

A Gift from Mrs. Eddy.

At the Unitarian Church on Sunday a Christmas gift of three hundred dollars from Mrs. Mary Baker G. Eddy was announced and was acknowledged by a rising vote of thanks. During the erection of their new church the Christian Scientists of this city have been worshiping in the Unitarian edifice.—*Concord* (N. H.) *Evening Monitor.*

Letters to our Leader.

Somerville, Mass., December 30, 1903.

Rev. Mary B. G. Eddy, Concord, N. H.

My Dear Cousin:—I beg to acknowledge the receipt of a copy of poems by the Earl of Dunmore.

As yet, I have read only the "Revelation." That has furnished so much food for thought that I must not and cannot proceed further for a time.

The thoughts therein are so beautifully expressed, and the subject-matter so reverentially handled, that I am profoundly impressed that every conscientious reader must realize the great responsibility resting upon him.

I assure you that I shall prize the volume, not for its literary worth alone, but for the message of love which accompanied it, and which I trust may abide.

Very sincerely yours,

JOHN LEE AMBROSE.

Waynesville, N. C., January 3, 1904.

To Rev. Mary Baker G. Eddy.

Our Revered Leader:—A hush of soul and stillness of reverence fills our thought when it turns to "Christ and Christmas," our Christmas gift from God, through you.

We do not pretend to understand it, but we feel that it possesses the "power of the word" "in the beauty of holiness." We know that it brings to our realization the presence of Spirit.

Artistically, it is the most beautiful of anything we have ever seen. We thank God and you, our beloved Leader, for so great a gift.

Most lovingly and gratefully among those who hope to "follow after."

Mother and Daughter,

SUSAN F. C. HUBBARD,

ELMA RUTH HUBBARD.

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New York, January 5, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

My dear Leader:—At the suggestion of Mrs. Laura Lathrop, of Second Church of Christ, Scientist, of New York City, I gladly send you a portion of a testimony which I gave at the above church last Wednesday.

For over two years before I heard about Christian Science I suffered greatly from partial loss of eyesight, which at times brought pain so strongly that I found relief only in a dark room and even then had to keep my eyes closed.

Sunlight and all artificial light were at times maddening to me, and even the white coverings of my bed aggravated the condition. Reading became utterly impossible, even with glasses which had been fitted to my eyes by the oculist.

Being deprived of reading I was deprived of my greatest pleasure and I became convinced that life was not worth living. I was on the verge of "having the courage of my convictions" when a woman spoke to me of a Science which was Christian, wherein God was proven to be Love, and disease was proven to be unreal, etc., all of which sounded extremely absurd, but which set me to thinking, with the result that I finally bought the book Science and Health, but with a strong feeling that I was throwing away three dollars.

I felt such disgust at my credulity that I did not even open the book for some time after I brought it home.

In that antagonistic spirit I took up the book one day and began to read. When I laid it down,—still resisting,—I realized that I had read more at that one sitting than I had read for months before, and with subsequent readings my eyes were entirely healed, so that now I apply them closely from seven to twelve hours every day. I have not used glasses since I bought that wonderful book.

That your teaching of the Christ Science is practicable as a healing power I have had other proof beside the above instance, and that I am grateful to you I am trying to prove by endeavoring to be "the good ground" in which the seed was sown, knowing that there is no better way of thanking you.

In Love and Truth I remain

Yours respectfully,

GEORGE FARREN.

Sydney, N. S. W., November 5, 1903.

Rev. Mary Baker G. Eddy.

Beloved Leader and Friend:—We, the members of First Church of Christ, Scientist, Sydney, in meeting assembled, desire to send you greetings and heart-felt gratitude and love for the revelation of Truth in "Science and Health with Key to the Scriptures." We are thankful for all the inspiring messages that you have given, and for proclaiming what we now know to be true,—that "it is the genius of Christian Science to demonstrate good, not evil; harmony, not discord; for Science is the mandate of Truth, which destroys all error."

Most of us have come out of much tribulation, either mental or physical; and we rejoice that through the study of the Bible, as illumined by your words, we have felt the touch of God's healing power, and are now daily seeking to reflect the graces of Spirit, and to follow our Leader as she follows Christ. As the spiritual sense of the Word has been unfolded to our understanding, "clouds of doubt and creeds of fear" have vanished, and the beacon light of Truth has shown us the pathway that leads to perfect Life.

We would sing a song of praise because Christian Science, in fulfilment of its world-wide mission, has, as you foresaw, extended "southward to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union." As a winged messenger of Love it is being welcomed in every state of this great Australian Commonwealth, and will be a potent influence in exalting this into a nation of righteousness.

You have reminded us that "Obedience is the offspring of Love." As we recall your devotion to the noble mission entrusted to you, and the joy and peace and health that have come to us individually as the result of your labors, we feel that we cannot show our reverence and appreciation better than by taking as our watchwords "Truth and Love," believing, as you have told us, that "If we abide in these, they will abound in us, and we shall be one in heart, one in purpose, one in motive and pursuit."

Signed on behalf of the Church,

MARY M. ROBINSON, *First Reader.*
ROBERT NALL, *President of Directors.*
HARRIET M. VIRTUE, *Supt. of Sunday School.*

Annual Meeting in Concord, N. H.

FIRST CHURCH OF CHRIST, SCIENTIST, held its annual meeting last night in the reading room, 14 North State Street. The reports of the officers for the past year showed substantial growth. The treasurer reported all bills paid and a balance in the treasury. Grateful thanks were voiced to the revered Leader, the Reverend Mary Baker Eddy, for her munificent gift of $120,000 for the beautiful new church edifice now being erected. Interesting letters were read from kind friends in all parts of the country who have made generous contributions toward the new church. A cordial vote of thanks was passed to the many generous donors, who, out of their gratitude for benefits received, have thus liberally remembered the church in Mrs. Eddy's home city.

The following officers were elected for the ensuing year: President, Joseph A. Moore; treasurer, George H. Moore; clerk, Miss Mabel C. Gage; auditing committee, Horace G. Boutwell, James R. Hosking, Mrs. Edward A. Grover; trustees, Irving C. Tomlinson, Miss Mary E. Tomlinson, George H. Moore, Mrs. George H. Moore, Fred A. Piper, Mrs. Fred A. Piper, Joseph A. Moore, Miss M. Elizabeth Thompson, William A. Clark, J. Wesley Plummer.

Concord (N. H.) *Evening Monitor.*

WE are pleased to learn that the Canadian government has removed the Christian Science Hymnal from the list of dutiable articles. Our text-book, Science and Health, has been admitted free since the year 1895.

THE special Christmas number of the *Oakland* (Cal.) *Tribune* devotes nearly two pages to a finely illustrated sketch of the growth and present status of Christian Science in the Pacific coast states. An interesting portrait of our Leader is given, with fine exterior and interior views of the beautiful churches at Los Angeles, Riverside, Oakland, and other places.

The Christmas number of the *Washington* (D. C.) *Times* also contains a well-illustrated article on Christian Science, its teachings and Founder.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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Testimonies of Healing.

I feel it a privilege, to give to the Field through our periodicals, a statement of the benefits of an understanding of the truth as taught by our revered Leader and Teacher, Mrs. Eddy. From a child, I had been afflicted with a stomach and bowel trouble, which at times caused me great suffering. In the year 1888, it reached a condition which the physicians called bowel dyspepsia or consumption, and they said I could not live over six months.

Only those who have been in a like condition can know what I suffered in the summer and fall of that year. In November I gave up medicine, as it did me no good and seemed to cause more suffering. I told my people I would just rest until I could gain strength enough to take the train to our county seat, where I could take electric baths, which I hoped would at least relieve my suffering. This I accomplished, but after taking the baths for a month I was not any better but much weaker and more emaciated.

I found, when I reached town, that my friends there were taking a new kind of treatment called Christian Science. I had never heard of it up to that time. The practitioner gave me literature to read which fully met my approval, and I very much desired to see the book Science and Health, to which frequent reference was made in the literature. There was only one copy in the city, and that belonged to the practitioner. I was permitted to have it for a few days, with the result that I bought a book and asked for treatment. The first treatment took away the fear of eating, to which I had long been a slave. I ate a hearty supper with good results, and have always eaten whatever was set before me since that time. Other conditions began at once to improve, and proper action to take place. While the healing was slow it was a perfect cure.

One thing I wish to mention is this, I had become so despondent through much suffering that I did not wish to live, and took no interest in anything about me. After I began treatment life began to seem very desirable, and everything seemed clothed in beauty,—I was awakening to the real as I had never seen it before. I have found in the little understanding of Christian Science I have, that my every need is met, spiritually, mentally, physically, and financially. The statement, "God is All," is being comprehended more clearly every day.

It has been my privilege to have class instruction, and I have been enabled to extend the healing thought and word to many suffering ones, for which I am truly thankful. I have seen the power of Truth demonstrated over inflammatory rheumatism, heart trouble, consumption, contagious diseases, and many other forms of error. One case of the latter I will mention.

The first of October, 1902, I went home from my work and found my sister's little son, three years old, sick. His face, head, and neck were broken out with a peculiar eruption which the family feared was small-pox. The second day they thought it best to call in the family physician. He came and examined the case, and when he came the second time that day he was much excited and told them he thought it was as they feared. He asked them not to go out of the house for anything, and he would not quarantine them until further developments. That evening they informed me of the doctor's opinion, and as soon as the house was quiet for the night I went to my room and read the ninety-first Psalm carefully and prayerfully, to the verse which says, "Neither shall any plague come nigh thy dwelling." I stopped there and asked myself, if God had permitted a plague to come nigh my dwelling when I was unaware of its approach. I could not answer the question in the affirmative, because I knew this to be a statement of divine Principle which could not change. There was no small-pox in my home, neither indeed could be. I saw the complete nothingness of the claim of contagion, of the development of error.

When I saw the child, before going to my room, he was fairly purple with fever, and the great spots stood out on his face and were festered, presenting a threatening appearance. His fever left him at about midnight, and he has never had any since. Next morning the spots were disappearing and were drying away. The doctor came in the morning and could not account for the condition, and in the afternoon brought two experts. They could not name the condition, said it was clear beyond the ordinary. The whole family, myself excepted, had to be vaccinated. The trouble continued to pass away, and the third day after the doctor was called he dismissed the case, saying, "It is chicken-pox, but I never have seen a case like it." All the doctors were nonplussed. My sister and family have not yet seen that they need Science, but they did recognize this demonstration of the power of Truth over a condition which filled the house with such an intensity of fear as I had never seen there before.

I wish to take this opportunity to thank our Leader and Teacher for the Key which unlocks the treasures of Truth so that we may utilize them in every time of need, and I hope that my life may be a living expression of gratitude which will grow brighter "unto the perfect day."

E. PHELPS, Pittsburg, Pa.

[Translation.]

I gladly testify to the blessings which have come to me through Christian Science. Six years ago, through treatment and much reading of our beloved text-book, Science and Health, I was healed of a lifelong disease and of conditions which were often unbearable. Not only for this am I grateful, but I am still more grateful for the elucidation and interpretation of the Scriptures. What I had desired for so many years, I have now received, and I often ask myself, why could I not find this simple truth sooner and know that God is All in all, since I always loved God and His kingdom from earliest childhood and sought enlightenment with an ardent desire for all that was related to the mission of Christ?

All the qualities needed for the comprehension of this great truth were combined in Mrs. Eddy. I feel touched with profound gratitude for her firm, faithful perseverance amid the many trials which the world has caused her, instead of rewarding her for this greatest of all benefits, the knowledge of Truth which makes us free. This clear current of revelation in Mrs. Eddy's writings refreshes humanity which is sighing for salvation. For nineteen hundred years the word found in John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," has resounded through the world, yet not until we came into Christian Science has it been clear to us what this knowing means.

I wish to speak of one of the many demonstrations which I have had through this truth. Last January I suffered from a very severe and painful attack of inflammation of the lungs, my breathing seemed obstructed with phlegm on my chest, the cough seemed to choke me, my head was dizzy, and at the outbreak of this attack my effort to demonstrate was ineffectual. The third morning I was awakened early and it seemed as if the trouble had reached its crisis. I thought I must choke unless relief came quickly. I rang the bell, because I was alone and asked for the card of the Scientist whom I intended to have called, when suddenly I remembered how often I had been healed of such sudden attacks of illness through reading Science and Health, and that God was just as near to me as He had ever been; I belonged to Him, and was made in His image.

I sent for a member of the household to come in, a lady who was not opposed to Science, and asked her to read

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to me. I could neither raise my head from the pillow, nor open my eyes, the fever was so intense. After she had read to me for an hour, I felt so much relieved that I could read myself. I read for another hour, undisturbed by cough; then I could rise, strong and free from fever. I coughed occasionally for a few days, but it disappeared without any other help than the spiritual overcoming, this understanding of our freedom in God.

MISS LUISE STROPP, New York, N. Y.

In gratitude for the benefits derived from Christian Science I wish to relate what is considered a wonderful case of healing.

In February, 1903, my younger brother was working in Mishawaka, which is only four miles from South Bend and connected with it by street cars. It was the custom for him to come to South Bend and attend church.

For two weeks he failed to appear at church and I received no information until my attention was called to an article about him in a local paper which stated that he had been removed from his boarding house to the county infirmary, that he was suffering from pneumonia and peritonitis, and that no hope for his recovery was entertained.

I investigated immediately and found that he had become delirious, and did not know enough to tell any one about me, and as he had been in Mishawaka but a short time no one knew anything about his relatives, so when the physician pronounced the death sentence (he having been under a doctor's care), his landlady proceeded at once to have him removed from her house. He was wrapped in blankets, put in an ordinary hack, driven two miles to the county infirmary, and left there without any one to care for him except an old man who was an inmate of the home.

I engaged the services of a local practitioner and had him removed in an ambulance to a Scientist's home where he received Science treatment and the best of attention. In four days the symptoms were entirely destroyed, and in a short time he regained strength and was able to call on the physician in Mishawaka who attended him, and was greeted with the remark, "Well, I never expected to see you alive again."

Then a lady Scientist had him come and make his home with her. He secured a better position and is now doing nicely in Science and in every way. Thus it was proven again that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). As I recall this experience my heart goes out in gratitude to God, and also to Mrs. Eddy for giving us Christian Science. I am deeply thankful to the practitioner and to the Scientist who gave my brother so nice a home.

FRED MCNULTY, South Bend, Ind.

The whole family on my mother's side, as well as my mother, passed away with consumption, and the doctor told my father that he would not keep me till I became a man, but Truth came in time to rebuke this claim of error, and has proved to me that God is my Life, and in Him I have my being.

That Life does not lead to death, was proven to me last July, when I was cured of typhoid fever in a short time. I had not been feeling well for a couple of days, and had been eating very little. I came home one evening quite sick, but I thought to care for myself and not ask for help, so I read and worked that night, and it seemed to destroy the fear of the fever and I went to sleep before morning. In the morning I seemed to feel all right, with the exception that I was weak. I went to work that morning, Wednesday, but I had eaten no breakfast and by noon I had to come home. I was nearly exhausted, as I had been working before a hot furnace, and it seemed as if my head would burn with the heat.

I tried to telephone to a practitioner that afternoon, but as the telephone was out of order I could not reach the Scientist. I then waited till Thursday noon, and during this time I was up only a few minutes at a time, when I had some one telephone for me. They could not get the practitioner, so I dressed myself and went about five miles on the car to her home. I was in a high fever when I reached there, and she had me stay at her house, which was much better for me, as I was boarding with people that were not Scientists. The result of the work was seen immediately, although the fever was high for a few days, and then error tried to manifest itself in chills, but they were checked each time and did no harm. My bowels then gave trouble, but my strength was in God, and in less than two weeks I was out around the house.

During this time I did not miss many times sitting down at the table with the rest of the family, and eating what I wished. I felt the power of divine Love manifested in the peace and harmony of a Christian Science home.

In less than three weeks I made a trip home, a distance of a little over three hundred miles, and carried a heavy suitcase to and from the depot.

I am very thankful for all Christian Science has done for me, and I am very thankful to Mrs. Eddy, who has shown us the way.—JOHN B. SITES, Pittsburg, Pa.

I want to give my mite to the world that others may know of the blessings which Christian Science will bring to them.

Two or three years ago, on coming home from a visit in the East, I was taken with chills and fever, a type of malaria which is prevalent in this part of our country. I had been interested in Christian Science for some time and had had treatment. After having a chill I would get up feeling very well, but on the third day I would have another chill. This continued for about two weeks, my friends and relatives all the time insisting that I should call a doctor. Finally I consented, and a doctor came to see me. He prescribed such strong and horrible medicine that I was in bed for a week, and when I did get up I was so weak I could hardly walk and was as thin as it is possible to be.

This was in the fall, and in the spring the chills returned. I again had Christian Science treatment, determined that I would rely upon Truth, for I knew if Christ should make me free I should be free indeed. I had four or five chills; then I was healed, and felt perfectly well and strong. Soon after this I went through a class in Christian Science, as I wished to know more of this truth which had been such a help to me. I had one more chill while going through the class, but since then have been perfectly well.

I am indeed grateful for the truth as given in Christian Science, and should this be read by any one who is suffering from this terrible ailment which clings to our Southern States, I hope it will encourage him and show him where to go for health and strength—to God, "whom to know aright is Life eternal" (Science and Health, Pref. p. 7).

JESSIE W. HUCKER, Houston, Tex.

I did not think when I used to throw aside the papers with the testimonies that my wife gave me to read and say they were a pack of lies and fairy tales and I did not believe a word of them, that I would some day be adding my testimony to the great work that our Leader has done for us and mankind. I do not suppose any one ever fought against Science harder than I did.

My wife had been a great sufferer and our doctor had ordered me to take her to the mountains where we heard of Christian Science through the wife of the hotel keeper. Up to that time we were nothing more than atheists without

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God or hope in the world. When she told me she had put herself in the hands of a Christian Science practitioner I thought she had gone crazy, and told her so. At the start she had very little confidence in it herself, but as the truth dawned upon her, she asked me to stop my ridicule, as she had found what she had not found in any other creed that she had investigated,—a loving God.

As her bodily suffering left, and knowing her to be a woman of sound judgment, I thought perhaps there was something in it after all, but while I stopped ridiculing it on her account, I would not give in that it was anything but a delusion and a snare. As she became more interested in the work and I saw the great improvement in her health and that she had stopped all drugs, I told her she could treat me, not believing any good would come from it, as I was a terrible sufferer from constipation and rheumatism. My friends said I was a walking patent medicine shop, as I was always taking everything new that I saw advertised. I had always been a hard drinker, and when excited in business, a very profane man. As the treatment went on and I began to be better physically, the spiritual commenced to manifest itself. I realized what a terrible thing profanity was and I quit it. I stood with a glass of whiskey in my hand ready to drink it, and I realized how wrong it was. I asked my wife if she knew what I was going to do with it, and she replied, "Drink it." I told her as I threw it in the wash basin, "No; I will never drink a drop of liquor again," and by the grace of God I have not, and that was three years ago. Now I want to return thanks to God, and to our Leader for Christian Science, and for the great blessings it has brought me and mine.

ADRIAN HEGEMAN, Brooklyn, N. Y.

Eight years ago when at a boarding school in Dresden, Germany, I was suffering terribly with my back. I had been to many doctors, who afforded me no relief, and they could not even tell me what was the matter with me. I had just been to one doctor who had experimented in burning my back to the bone with a red hot needle eleven times, to see, as he said, if the pain of the burning would dominate the other, and I was completely worn out, and did not care to live, when I was told about Christian Science.

A Scientist came to see me and advised me to read Science and Health. I did so and was healed without any treatment having been given. But still I did not think about the spiritual part, and simply thought I could be saved suffering and doctors' bills by having Christian Science treatments.

When I was in America three years ago, I was physically strong, but was suffering mentally, as I had grown tired of a society life, and did not know how to be happy in any other way. I was told about a practitioner who would talk to me and help me to understand Christian Science, and the first visit I paid him, I felt satisfied that he had something I greatly desired, and that was a contented mind.

Two years ago we came to live in London, England, and I had class instruction, and since then have proved for ourselves that the Christ-truth is still at work reclaiming the sinner and healing the sick.

Headaches, colds, mental depression, and many minor troubles have disappeared one after the other and I am growing stronger, physically, morally, and spiritually every day. I am most grateful to God for the truth which Mrs. Eddy has given to the world, and also to my teacher, who has helped me and taught me so many wonderful things.

MINNIE P. MUSSER, London, Eng.

I am a boy eleven years old, and go to Sunday School every Sunday. A little over a year ago I was taken with Saint Vitus' dance in its worst form, but I am thankful that it was all overcome by the truth which we learn in Christian Science. I have been well and happy ever since, although a neighbor told me that it would come back every spring, but I have learned that that is not God's law.

When I went out to play again, a boy asked me what doctor I had. I told him that I had taken Christian Science treatment, and he said, "How can that help you?" I told him that it was praying to God to help us. Then he said, "How can God heal?" I asked him, "Do you believe God made you?" He said, "Yes." "Well," I said, "if God made you, can't you believe that He can heal you?" Then he stopped to think, but said nothing.

I am very thankful for what we learn in Sunday School. My little brother and sister and myself are members of the Christian Science Sunday School of First Church of Christ, Scientist, Sheboygan, Wis.

WALTER ROBINSON, Sheboygan, Wis.

"Glory to God in the highest, and on earth peace, good will toward men." This morning I seem to hear those blessed words, and I know and realize their meaning as never before. I would like to express my thanks and gratitude to God, to our dear Leader, Mrs. Eddy, and to all the dear friends who have helped to bring the Christian Science thought to my consciousness. There is nothing in the whole world that could induce me to go back to the old thought, for all I am and have I owe to Christian Science.

I am indeed thankful for all the blessing that has come to me, and I realize every day and hour that I have been born again. Four years ago I was wretched, miserable, —no hope, no God,—but now everything is changed and I know what it is to live, for God is my Life, and God is All in all to me. May divine Love be always with those who love God and His cause in Christian Science.

WM. N. GREAVES, Cleveland, O.

I should like to tell of some demonstrations which have proved to me that God is All in all.

When I was a child I had measles, and through it lost the sense of hearing in one ear. I have regained perfect hearing through Christian Science. I have also been healed of eczema, for which I had been doctored for several years.

My sister was severely burned about the hands. She was unable to move her fingers, but in less than twenty minutes' treatment she could do so easily, and the pain entirely ceased.

For these blessings I am grateful to God, and to our dear Leader and Teacher, Mrs. Eddy.

MRS. MARY BAGLEY, Chicago, Ill.

[Translation.]

For five years my grandmother suffered from inflammation of the hip-joint, and employed a physician therefor. The physician helped her so far that she was out of bed, but could not walk well without being supported, and it caused her great pain. She could not sleep nights.

We then told her of Christian Science and she took treatment. After the fourth treatment she could walk without any support and the pain had entirely disappeared. She therefore expresses her sincere gratitude here.

JOHANNA JACOB, Dresden, Germany.

Revelation has not yet ceased in spite of theories about inspiration. So long as one man can be found who is sure that there is yet more light to break from God's wisdom, it will never cease.

"The Insight of the Christian" by REV. W. P. ALLIS.
The Outlook.

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From Our Exchanges.

Evil begins in the heart. Before any one goes astray outwardly he departs from righteousness inwardly. The starting-point of every wicked life is in the thoughts of the mind and the desires of the heart. To repent of outward wickedness and continue to indulge evil thoughts would be to cut down the evil tree and leave the living root in the ground to sprout again and send up another tree like unto the former. In true repentance the evil must be overthrown, root and branch, and put away forever. Genuine repentance goes to the bottom of the heart. "Let the wicked forsake his way, and the unrighteous man his thoughts." Uncharitable thoughts, unkind thoughts, deceitful thoughts, dishonest thoughts, impure thoughts, vain thoughts, unbelieving thoughts must be put away.

The Christian Advocate.

Conversions which do not involve the quickening of moral sensibility, the elevation of moral standards, the purpose to embody all possible moral qualities, are conversions only in name. To profess is not necessarily to be born from above. The new life which begins with the entrance of Christ into the heart must be like Christ's life in intent and purpose. Unfortunately, many have fancied that the Christian life consists in assent to formal statements and the establishment of outward relations. It is an age-long fallacy. Jesus met it in the Scribes and Pharisees, Paul battled with it in the infant Church, it persists to this day. Nothing is so difficult of attainment as a right heart. It is hard to be pure, genuine, honest, forgiving, unselfish, to love our neighbors as ourselves. But these things are of the very essence of Christianity.—*The Standard.*

The religious life is not to be reached at a bound, nor does it come as the result of any immediate and sudden turn of the pathway. We need to put ourselves under positive training in order to come forward in the course of development into the higher life and into the spirit of that eminence which we look up to and aspire after. We need to begin to plant and water and cultivate and secure in our hearts and consciences and souls the germinal and the promissory. We need to attend now and all the time to the taking of forward steps. We need, without further delay, to push on with our faces set toward the goal of unselfishness and purity and holiness and love.

The Universalist Leader.

The old thought, that death somehow atoned,—the old idea I can remember holding myself that, if before the gate was finally shut, I could only get through, I should be as well off as John or Paul,—this, lying somewhere in the background of the mind of thousands of people, is the most intolerable nonsense, if we stop to analyze it. You will not get to heaven in the next world unless you get heaven into yourselves here. You will get into no more heaven in any world than you first get into yourselves. So that we do need something to prepare us for the next life and we need something to prepare us for this.

Rev. Minot J. Savage, D.D.
The Christian Register.

Many are saying, "Go to! Let us have a religious revival." But the floods do not come until the springs are full and the streams are everywhere rising. We shall have a revival of religion when there are people enough who are filled with the spirit of it, and who, overflowing with it, form streams of blessing which inundate the community.

The Christian Register.

The Acts and the Epistles contain no reference to Jesus' birth or his infancy as reasons why men should accept him as Saviour and Lord. The early disciples presented his life and his teaching and his deeds, attested by his death and resurrection, as sufficient to bring men into his kingdom and to prove that he was the Son of God.

The Congregationalist.

But it must never be forgotten that the essence of true worship is in the heart of the worshiper, not in the elaborateness of the worship.—*The Christian Advocate.*

Church Tenets.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to William B. Johnson, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

Building Fund of the Mother Church.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

Stephen A. Chase, Treasurer of the Building Fund.
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.D., Clerk, 239 Huntington Avenue, Room 8, 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. Please do not send currency.

Notice.—Members of the Mother Church who have changed their name by marriage will please notify the Clerk and send $1.00 for change of name in the published list of church members. Changes will appear in the list of names semi-annually only,—July and December.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

Stephen A. Chase, *Treasurer.*
Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday Services throughout the year in all the Christian Science Churches. These lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Christian Science Herold

PUBLISHED MONTHLY

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America.

It contains about thirty-eight pages of reading matter, and is valuable as an authorized representative of the movement.

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

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Items of Interest.

National.

The Germanic Museum of Harvard has received from a committee of German artists and scientists interested in the museum, the collection made in Germany of copies of the best work of Nuremberg and Augsberg goldsmiths and silversmiths from the fifteenth to the eighteenth centuries. In the collection are imitations of about fifty-five cups, basins, and dishes of various designs, many of them of great beauty and historic interest. The copies are made of bronze, gilded and silvered by electroplating.

Among the famous cups copied are the Landeshadenbund cup from the Museum of Gratz; a cup presented to Martin Luther by the Wittenberg town council, and the Corvinus cup presented to the Vienna Council by King Corvinus of Hungary in 1642.

The annual report of the Postmaster General for the fiscal year ending June 30, 1903, shows that the receipts from ordinary revenue rose to $131,984,535 for the year, an increase of $12,026,306 over the preceding year; that money order receipts rose to $2,239,908, an increase of $350,091 for the year. The total receipts showed a gain of $12,376,396, but expenses rose to $138,784,488, an increase over the preceding year of $13,998,791. The deficit for the year is $4,560,045, which was more than $1,000,000 less than was estimated.

The Senate Committee on Foreign Relations has adopted an amendment to the Panama Canal Treaty giving to the United States partial jurisdiction over the harbors of Colon and Panama, in order to protect the shipping interests of this country. The amendment is in the nature of a safeguard, and, it is believed, will not meet with any opposition from the Republic of Panama.

The Chinese Emperor has ratified the American and Japanese treaties of commerce with China. It has also been ratified at Washington by protocol by Secretary Hay and Sir Chentung Liang Cheng, the Chinese minister. The treaty provides for the opening of the ports of Moukden and Antung, in Manchuria, to the world's commerce.

The special legislation enacted during the coal strike last winter, allowing a temporary rebate on duties collected on coal, expired last week. A reciprocal provision designed to take its place in continuing "free coal" will probably be enacted at the next revision of the tariff, which is contemplated early in the next Administration.

Rear Admiral Evans and other naval experts have declared that Pearl Harbor in the Hawaiian Islands, for which large claims were made for its possibilities as one of the greatest naval stations in the world, is valueless for that purpose without an immense expenditure of money in straightening out the natural channel.

The visit of King Emmanuel and Queen Helena to the recent exhibition of the work of the students of the American Academy at Rome, and their congratulations to Director Mowbray on the progress made by American Art, formed the first high recognition and appreciation the school has received there.

The founding by the Russian Government of an Agricultural High School for Women, whose students will administer the Crown Lands on equal terms with men, will afford Russian women an opportunity to take up agriculture as a regular profession.

President Roosevelt has sent a message to Congress recommending that the Federal Government take steps for the preservation of the Calaveras big tree grove, which he describes as "not only a California, but a National inheritance."

The War Department has accepted the proposal of a New York banking firm for the entire $7,000,000 bond issue of the Philippine Government for the purchase of the Friars' lands, at $107.577.

The Government makes enough money on the cent pieces made to pay the entire expenses of the mint.

The Senate has confirmed the nomination of William H. Taft to be Secretary of War.

Foreign.

The new treaty recently negotiated between Cuba and Italy reserves to the President, as well as to the King of Italy, the right to expel any and all persons, natives of the other Power, from the country, whenever these shall be deemed personæ non gratæ, without the formality of explaining the reasons for such action. Also, the citizens of each party to the compact residing in the other's territory are obliged to submit whatever claims they may at times wish to prefer, to the courts of the country in which they reside, and are bound to accept and abide by whatever decision these may render in the case laid before them for examination.

The Russian Government has informed the Powers that it will respect fully the rights any nation has in Manchuria by treaty with China. This declaration is made without reservation. It is stated on what is considered trustworthy information that Russia tried unsuccessfully to negotiate a war loan with the Paris banks, but was offered no encouragement whatever and was informed that it would be useless to consider such details at this time.

Wu Ting Fang has been appointed to be junior vice-president of the Chinese Foreign Office, as the result of an audience with the Dowager Empress, who asked for his views on China's best policy. The appointment will enable the Legationers to deal with a diplomat trained in foreign methods, speaking English, and able to grasp the questions presented to him. Wu Ting Fang is now in a position to exert an influence for reform.

The situation in the East is still critical, and, although war preparations are being pushed, it is hoped that diplomacy will yet arrive at a satisfactory understanding. Japan has already requisitioned thirty merchant vessels for transports, and the two cruisers recently purchased from China have left Italian waters for destination unknown. Late advices indicate that Russia is actively increasing her guard at Seoul.

The Porte has notified the Austro-Hungarian and Russian ambassadors of its full acceptance of the Macedonian reform scheme, and of its consent to the repatriation of the Macedonian refugees, promising amnesty to all political prisoners, with the exception of dynamiters.

M. Jean Léon Gérome, the French painter and sculptor, one of the most eminent artists of the nineteenth and early twentieth centuries, passed away in Paris on the 10th inst. He was born May 11, 1842, at Vésoul.

Industrial and Commercial.

Reviewing the increase in grain production in the South in 1903 the *Manufacturers' Record* says: "The world's attention has been so largely centered upon cotton by reason of the high prices now prevailing, that the advance in grain production in the South has attracted less notice than it would otherwise have received. The yield of corn in the fourteen Southern States last year was 640,000,000 bushels, against 502,000,000 bushels in 1902; in wheat there was an increase from 48,000,000 bushels in 1902 to 68,000,000 bushels in 1903, and in oats a gain from 56,000,000 bushels to 64,000,000 bushels. The total increase in the grain crop of the South was 166,000,000 bushels, the yield for 1903 having been 773,000,000 bushels, against 607,000,000 bushels in 1902. The total value of the corn, wheat, oats, Irish potatoes, rye and hay crops(the only ones on which the Agricultural Department has yet made its full reports) for 1903 was $506,887,000, against $402,700,000 in 1902.

An agreement between Mayor Johnson and the Cleveland Electric Railway Company for three-cent fares within the city of Cleveland has been ratified by the directors of the Railroad Company. The agreement is practically a full victory for Mayor Johnson in the fight that he has waged for nearly three years.

The assessed valuation of taxable property in New York City for 1904 shows a total for all boroughs of $4,798,344,789, an increase of $281,978,299 over 1903. Land values comprised $3,697,586,935 of the total.

General.

At the recent meeting of the American Historical and Economic Associations in New Orleans, the American Political Science Association was organized. The objects of the new society are to promote the scientific study of politics, public law, administration, and diplomacy. It is intended to hold annual meetings in close affiliation and harmony with the older associations, and to publish investigations in the various fields of political science. Not only academic students of these subjects, but also lawyers, editors, legislators, and public officials have been interested in establishing this association.

The death rate for New York for last year as calculated by the Health Department, is the lowest in the history of the records of mortality of that city. It was estimated at 18.15 in 1903 as against 18.75 in 1902. Full returns may show it to be even less. Since 1890 there has been a great and steady diminution in the percentage of mortality. The death rate of Manhattan and the Bronx was as high as 26.31 in 1891. In 1898, taking in the whole city as now constituted, it had fallen to 20.26, in 1901 to 20.

The Chicago health department has discovered that an average Chicagoan of today lives twice as long as his grandfather, and that the ratio is steadily increasing.

New York is said to have spent $800,000 for Christmas-trees, $600,000 for holly, $400,000 for mistletoe, and $200,000 for evergreens this year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Physician, Heal Thyself.

WILLARD S. MATTOX.

THE beginner in Christian Science has not been long at work, before he uncovers one of the small lies of mortal mind which is invented just to retard his growth and delay his final victory. It is such a very little falsehood, hidden away in the pile of rubbish which has been dignified by the name "myself," that very often he overlooks it until, like all overlooked lies, it grows large enough to demand some attention. It is much easier to dispose of this lie when it is first discovered than later on, but we need a keen vision and sound metaphysics to detect it. Though ever so little, it requires a whole sentence to state it. This is what it calls itself: "It is easier to heal others than to heal myself."

Away back in the days of Job, when suffering was just as real to the man made in the likeness of Adam as it is to-day to Adam's progeny, this insinuating libel on man's God-given right of self-government was uttered by one of Job's voluble advisers. The same evil which voiced itself through a person then, talks to us now, sometimes through persons, oftener by means of thoughts which we very unwisely call our thoughts. Said Eliphaz the Temanite to Job, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." This was about the most discouraging thing a sick man could be told: that he could do nothing to help himself. Such philosophy is atheistic, for it denies God's power to heal, turns him to persons for the aid needed, and presents an outlook altogether hopeless and depressing.

Jesus had to meet this pitiless lie: "He saved others; himself he cannot save." The diabolism which had pursued this Godlike man to the very finish, was capable of a last refinement of cruelty. It was the distilled essence of all that was evil which uttered itself in those words. At the very time when he most needed encouragement, the murderous carnal mind sought to prevent his proof of the continuity of existence by that taunting lie. It was calculated more than anything else to pierce the patient heart, to transform vigorous, assertive consciousness into weary apathy. The world glories in the victory won that day over the malicious and deadly suggestion of incapacity.

The design of this lie is to paralyze the natural recuperative effort which immediately follows the suggestion of suffering. It assumes that the pain is real, that there is something about you which can be pained, and that you are afraid of pain. Hoping that you will believe these untruths, it then suggests that you need help, that you cannot heal yourself, that somebody else can bring you relief much quicker than you can do the same thing for yourself. If you believe it once, it is harder to disbelieve it the next time it has occasion to talk to you. It does not take long to acquire the habit of letting others do your work for you, and then you are successfully stalled in your progress and the lie has done exactly what it started out to accomplish,—it has convinced you that pain is personal, that because it is your pain, you cannot get rid of it as easily as you could help others to be rid of their pains, or, conversely, as well as others could help you.

At the root of this lie, is the belief that pain is personal, that some specific pain is the property of some particular person. It follows that the pain which calls itself *your* pain seems to have a bigger hold on you than the pain which calls itself somebody's else pain. The argument of error is that you can make suffering unreal; *i.e.*, nothing, when it is attached to some other person, but if it belongs to your own experience, it becomes a very different matter. The truth is, disease, like all error, is impersonal and nothing. Science and Health tells us plainly that "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (p. 71). Evil, being nothing, is neither subjective nor objective, and it really should be no more difficult to destroy the claim of subjective sickness than to overthrow the belief of objective sickness. The scientific fact is that discord has no more claim upon us when it calls itself ours, than when it calls itself the chattel of our neighbor.

Mortal mind has a subtle purpose in putting forward this plausible lie. It is nothing less than the entanglement of the race in a cunningly woven net. The individual who believes this, becomes lulled by an apathy that prevents him from vigorous action. He becomes mentally lazy, a condition in which he can be made to believe many things which are not at all true. "The Bible contains the recipe for all healing" (Science and Health, p. 406), and what does the Bible say regarding this claim? "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This is the truth that heals. We cannot let others work out our salvation. We cannot pay others to work out our salvation. We must do our own work. Individual consciousness must become "cognizant only of the things of God" (Science and Health, p. 276), for itself and of itself. Each one must know the truth about himself and about everything. It helps to have others know this truth, but it requires an individual knowing to destroy a personal belief. It is your "conscious, constant capacity to understand God" (Science and Health, p. 209) which delivers you. When we realize that the Saviour is our Saviour, we have laid hold on a great metaphysical fact which gives us wondrous courage and enables us to combat successfully the evil suggestion that we cannot heal ourselves.

Christian Science pleads for a recognition of the theory of individualism, taking that word in its best sense, to mean the integrity of the individual idea of the Creator. But while we bring to humanity's attention the ultimate need of an individual growth, an individual conquering for one's self, we do not demand the impossible. It would be cruel to refuse to strengthen the weak hands and confirm the feeble knees during that period of development wherein the former things still seem to have a very large

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hold on us. Christian Science practice is compassionate, and enables the rich in understanding to help the poor. In Science and Health, p. 420, we read, "If students do not readily restore themselves, they should early call an experienced Christian Scientist to aid them." But in the very next paragraph Mrs. Eddy says, "Instruct the sick that they are not helpless victims; for, if they will only accept Truth, they can resist disease and ward it off, just as positively as they can the temptation to sin." That is the great encouragement to learners, that "*they* can resist disease" as well as another can do it for them, and all the while the conscientious practitioner is helping a patient, he is making it plain to him that with increased understanding he will be able to do his own work.

Self-Condemnation and Humility.

ABBOT EDES SMITH.

BEFORE the advent of Christian Science people were often taught on retiring for the night to think over all that they had done or left undone during the day and to spend much time in grieving over the day's sins of omission and of commission. It was very commonly deemed an important part of the Christian's duty to spend much of his life in mourning over his past sins and failures, and this tended to produce a kind of sad resignation which has sometimes been thought to express a high degree of piety. The story used to be told of a boy whose father drove a nail into a post whenever the boy did wrong and drew out a nail whenever the boy resisted a temptation. At first the post became well filled with nails, but gradually these were drawn out, until finally the time came to draw out the last nail. The father expected the boy to be delighted, but to his surprise the boy burst into tears and exclaimed, "The scars remain!" Each day's record in the book of life was supposed to be permanently marred by the blots of the daily misdoings, and it was forgotten that the prophet Isaiah had proclaimed, "Though your sins be as scarlet, they shall be as white as snow."

When the hour of his betrayal was near at hand, Jesus took with him the three apostles whom he most trusted and asked them to watch with him in a brief hour of prayer. Three times in this hour of his agony he returned to find them asleep. Later on, when those appointed came to arrest him, Peter's first impulse was to draw his sword and fight, but later on he acted upon his second impulse, and with the other apostles he forsook the Master and fled. So when Jesus was on trial at the house of the high priest, only one of the disciples was present in the courtroom, and he not as the friend of the prisoner, but as the friend of the high priest, the chief of the judges who condemned the prisoner. Peter, too, though he loved his Master and wished to know the result of the trial, did not dare to risk his life by openly avowing his sympathy, but stood with the high priest's servants and with those who were probably part of the mob that cried, "Crucify him!" When Peter was recognized and accused of being a friend of Jesus, he positively denied the charge twice, and finally became so frightened lest he might share his Master's fate, that he cursed and swore, confident that this would prove to all that he had no part with the prisoner.

Judas' betrayal was but little worse than Peter's desertion and denial; but the essential difference is illustrated by this: that when Judas realized what an awful wrong he had done, he went and hanged himself; while Peter, though realizing his cowardly ingratitude just as fully as did Judas his ungrateful selfishness, wept bitterly, but arose and pressed bravely on, resolved to try in the future to atone for his awful crime of the past, by living, so far as he might be able, such a life as his crucified Master had lived and taught. And nobly did he succeed. At times he still stumbled, as who does not? but in spite of his faults, Peter was a manly man, honest and earnest, and it was his honest steadfastness of purpose that, whenever he fell, enabled him, instead of uselessly grieving over what could not be changed, to remember the lesson thereby learned and then, forgetting the unpleasant experience itself, to press on with renewed courage in the path of duty. Later when Peter again met the same temptation to which he had yielded before, when his choice lay between a denial of his Master and death itself, he unhesitatingly chose death and bore this last testimony to Truth, as his Master had done.

In similar manner the apostle Paul, who certainly had a past bad enough to grieve over, if, indeed, that were the right method, has explained to us clearly the better way. He says, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." If Judas, when he fell, had only awakened from his overwhelming and hopeless self-condemnation and, like Peter, Paul, and the other apostles, having learned the lesson of less reliance on self and more on God, had with renewed courage pressed towards the mark, remembering, not the sad experience, but the blessed lesson learned therefrom, even Judas might have left a good record.

Self-condemnation, self-depreciation, is a species of self-consciousness. It is not to be mistaken for humility, and is useful only as a stepping-stone from self-pride and self-reliance to humility and trust in God. Self-condemnation and humility both agree in remembering with Paul, "Who is weak, and I am not weak;" but here the resemblance ceases. Self-condemnation blames and condemns the mortal self for its essential powerlessness, forgetting all else; while humility remembers also with joyous confidence that, as Jesus said, "The Father . . . doeth the works," and as Paul said, "When I am weak, then am I strong." It is when all is prosperous and full of light that one is most apt to be filled with self-pride and self-sufficiency, and to forget God, who is the source of all good; but when darkness comes and all seems lost, there is not much danger of self-pride and, if only one wisely avoids the Scylla of self-satisfaction and the Charybdis of self-condemnation, he will turn with redoubled earnestness to God for help, and, trusting Him, will safely and surely sail on with humility into clear and quiet waters lighted by the sunlight of God's presence, power, and love, wherein he joyfully proves with Paul, "I can do all things through Christ which strengtheneth me."

Seeking and Finding.

LUCY HOLTZCLAW.

A MAN who had spent his life studying the American Indian, his history, customs, etc., visited a resort among the mountains whose site was once the home of the Cherokees. The first morning of his stay, he took a walk over ground that for the past twenty years had been visited by hundreds of people, and his keen eye picked out from the underbrush and stones a fine specimen of an Indian arrow-head. Without special search, he found what he was ever seeking,—knowledge of the Indian,—where untrained eyes had seen nothing.

Jesus plainly tells us what to seek: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The kingdom of heaven, he says, is within you, it is the true consciousness, and the Christian Scientist who is progressing is seeking, not so much for results as for cause, for the unfolding of the true idea of God and man and the universe. Christ said, "An evil and adulterous generation seeketh after a sign," and the reward received for such seeking is far from the health and peace which follow the seeking of holiness.

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Seeking in Christian Science means that we are searching after the Principle by which the healing work is done, the wholeness that comes as a natural consequence of knowing God. If one wishes merely to be healed of a troublesome disease, and then lets the matter drop as if that were sufficient, he is like the nine who were healed but returned not to follow Christ, and such cannot hope to progress in Christian Science until ready to acknowledge the healing as the result of understanding God. Beginning the study thus, seeking the kingdom of harmony, harmonious thoughts are soon made manifest and we find that some long-standing disease disappears, whether it be mental or physical. When our hearts are filled with truth and love, as our beloved Leader admonishes us they should be, and when we seek only good, we can find only peace, and many evidences of love come where mortal thought can find nought but sin, disease, or death. Thus the real healing work of Christian Science is revealed as a necessary outcome of love to God and man.

Spirit and Matter Contrasted.

FRANCES A. GESNER.

IN the text-book of Christian Science we read, "The so-called pleasures and pains of matter perish; and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must, through Science or suffering, lose all satisfaction in error and sin, in order to part with them" (Science and Health, p. 296). The last clause of this paragraph may be said to present the point at issue between Christian Scientists and other Christians. The latter do not, because no human being can, deny the first clause; viz., The "pleasures and pains of matter perish;" but they do oppose the Scientist's statement that Truth is the destroyer; for all other religionists insist on the reality of material conditions, as being in themselves a phase or part of Truth's manifestation.

As the light of divine Science grows brighter and brighter, how paradoxical, unreasonable, and illogical appears such insistence, such a ground for opposition; what contradictions are involved therein, what admissions are thereby necessitated. If material conditions are real, they must be of God, if one acknowledges God. If they are of God, He must have a material element or essence in His nature or consciousness. Materiality is present only as material sense. How is it, then, that in all the material-sense records of all the ages no man has ever seen, or claimed to have seen, God? Why did Jesus say, "No man hath seen God at any time"? Why does Scripture say, "There shall no man see me and live"? Surely if God had any material consciousness, or essence, there would be a link of communication through our material consciousness. Paul writes, "Flesh and blood cannot inherit the kingdom of God." Why not? No Christian takes issue with this declaration, but why not? If God creates materially, if flesh and blood are in His consciousness, how would it be possible that they should not be worthy to inherit His kingdom. Surely no Christian can believe that God either would or could create something of which He has no consciousness, or that is unworthy to appear in His presence. What an utter contradiction! An inventor, for instance, cannot possibly invent, or create anything of which he has no conception in his own mentality. One might as well say a machine or any invention could never when completed appear in the presence of its inventor, as to say flesh and blood cannot enter God's kingdom, if God conceived and created them. Can God forget, or rid Himself of His own nature or consciousness?

Again, do those who insist on the reality of material man as the creation of God ever consider what all this implies? To say nothing of the sins of material personality,—all the sufferings, pains, disease, deformities, unsupplied needs,—every possible phase of torture is consequent upon materiality. If God created man materially, what possible ground of assurance can there be that He may not continue man's material being? Does God change? If so, how should we be sure of this? If God created man materiality, and we are agonizing in material conditions, what assurance or even hope can we have in prayer to their author to be delivered therefrom? Again, if the most determined claimants for materiality are looking, and must look in view of death, to spiritual consciousness alone for an earnest of continued existence after death, what is the ground of their opposition to the claim of Christian Science that Spirit is the only real Life here and now as well as in the hereafter, and that according to the mentality will be the manifestation or form, which the "carnal mind," as Paul calls it, will reflect; and further that divine Mind—God—is reflected spiritually. Christ Jesus said "God is Spirit," and "that which is born of the Spirit is spirit." Can any Christian object to, or oppose this reasoning?

What have the opponents of Christian Science to stand upon? Which assertion is reasonable and logical: that God —Spirit—creates matter? or that all that "is born of the Spirit is spirit"? Are Christians in general ready and willing to accept the material man, and his, at best, imperfect conditions, and also more generally his heart-sickening experiences—as being "born of Spirit"—God? If they are, which seems impossible to the thinker and reasoner, should they not at least withhold their denunciation of those who, seeking the Science of the eternal Christ, ask of all that appears to material sense, "Whose is this image and superscription?" and where they fail to find response to the test "that which is born of the Spirit is spirit," seek to obey still Christ's command, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

"Little Children, love One Another."

M. E. WEBB.

ON page 572 of Science and Health may be found the words above quoted, coupled with the statement that it "is the most simple and profound saying of the inspired writer." In looking for the verse in the Bible I found many passages addressed to "little children," many urging the necessity of loving each other, but not this exact statement. I inquired of old Bible students where this passage could be found. Though many told me they were sure they could turn to it, on searching they found as I did that it needed a more careful study to learn this lesson of Love. A few weeks ago, in looking up some references, I took up my large family Bible, and the book opened at the "Lives of the Holy Apostles and Evangelists" by the Rev. W. F. B. Jackson; in the life of St. John I found the words for which I had been looking all these years, and quote in the author's own words, "It is also said that when he had grown so old that he was not able to preach to his converts, at every public meeting he used to be led to the church, and say no more than these words, "Little children, love one another;" and when his hearers wearied with the repetition of the same words, and asked him why he always said this and nothing more, he replied, because it was the command of our Lord, and that if they did nothing else this alone was enough."

Our Master said, "I am come that they might have life, and that they might have it more abundantly;" and if Life is Love, then we must also have Love more abundantly. If we as Christian Scientists are obeying this admonition of the "beloved disciple," "it is enough," for our love to God is to be measured by our love for our fellow-men.

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Selected Articles.

Curing Poverty.

IT has come to be generally recognized by those who have made a study of poverty that economics alone is not enough to explain the poor who are always with us.

The unthinking regard poverty as the result, as it were, of a chance throw of the dice of ill luck, fate, misfortune, and countless other indefinite things which persistently overlook the vital thing, which is the personal equation.

Through bitter experience it has been learned that charity for the poor which does not at the same time demand something from the poor is a practically useless expedient. It is like attempting to bail out the ocean with a bucket.

The truth has been finally forced home that money is not a cure for poverty, and that charity which consists in the giving of money is no charity at all. Such giving merely aggravates the conditions which it tries to destroy, and annihilates self-respect, which is a potent poverty destroyer.

It is now an accepted doctrine that to find labor for the poverty-stricken, so that they may earn money, is the only sort of charity which is really charitable.

Excellent as are the results obtained from this sort of charity, the fact that poverty does not decrease materially on account of its widespread ministrations, indicates that it does not afford a full remedy for poverty.

The reason for this is that it does not take fully into account what poverty really is. It does not hold as a basic fact the truth that poverty is a condition of thought declaring itself in the surroundings of those who are both doing the thinking and who, perhaps, are being thought about.

Why is it that the giving of gifts will not raise any man from poverty into affluence? Simply because the giving of gifts never cures shiftlessness, or discouragement, or fear, or selfishness, or an abiding sense of the power of money, or laziness, or moral stagnation, or moral degeneracy.

These are the fundamental causes of poverty, not all the causes by any means, but some of the most prevalent. These are the diseases which must be healed before the person afflicted by them can come into his birthright of domination.

How can they be healed? Evidently not by the doctors, for these diseases are qualities of thought.

Many of them can be reached by proper instruction, by teaching incompetence to be competent, by changing lack of self-confidence into confidence in self.

All of them can be healed by awaking their victim to a true sense of what he is and what life really is—an opportunity for each individual man, woman, and child to do good, to be good, and to love his fellow-man.

The Boston Evening News.

Now.

DON'T spend your days wishing for this or that opportunity. If you cannot find your opportunity right here and now you will never find it, though you live to be as old as Methuselah and undergo every experience of which human life is capable.

So many people go through the world "looking for opportunities," with their heads in a perpetual whirl of "schemes." Every new thing that presents itself is eagerly taken up and discussed, and, it may be, tried for a time, then dropped, simply and solely because of the human animal's inability to be doing many things at the same time.

The world contains a fairly large proportion of people of this class; you meet them everywhere, in stores, banks, offices, on the streets, the railways and steamships; men and women who get to middle life with a certain amount of youthful enthusiasm, ever on the lookout for "something to turn up," as they express it. These are the jobbers of life, the scene-shifters, the "hacks," the go-betweens, and seeing that the world has need of them, and can use them all, there is every reason for their existence; the sadness of their condition so often lies in the manner in which it has been brought about; the waste of God-given strength, and intelligence, and time; the frittering away of these things in absolutely useless flittings after the unattainable.

The boy at school wasting his time with dreams of college and college football is likely to find both a little beyond him at the appointed time, just as the clerk in an office lays but a poor foundation for a managership by shirking the "petty" details of the business that comes within his daily sphere.

It is very doubtful whether it can be truly said of any man that "he never had an opportunity." Of course it is a very charitable way of looking at the lives of some men, but, as has been truly said, "Some people are so broad minded and charitable that they commend even vice." Much more is it likely that what we term "lack of opportunity" is simply a case of waste of opportunity. Only so can we account for life's many failures.—*Concord* (N. H.) *Daily Patriot.*

It should be recognized that Christian Scientists do not give their children the benefit of Christian Science treatment by reason of any fanaticism or mere obstinacy, but because they have found such treatment to be the surest and safest means of combating disease; in other words, these parents are acting in accordance with the results of personal experience, and thus with the dictates of common sense. The whole question to be decided between *materia medica* and Christian metaphysics is one of practical results. We belong to a race which for thousands of years has been made to believe that the healing art is based upon the drugging system, and that what drugs will not cure, nothing will cure. To some extent, surgery, physical manipulation, and various dietary systems have also been added to the list of supposedly effective means, but public opinion is not yet sufficiently instructed to sanction fully other than material means. And yet Christian Science for the past thirty years has been healing great numbers of cases declared incurable by material means, and has met and mastered virtually every disease known to man. Its achievements partake of the nature of wonders, and would be called miraculous if they were not in entire accord with law and order and the science of life and being. The public is rapidly learning of these practical achievements, and such a decision as that just rendered in Ohio, as well as others in New Hampshire and North Carolina, mark an awakening sense of the usefulness of Christian Science practice in promoting the welfare and well-being of mankind. Indeed, Christian Science practice has become indispensable in our day, and any one who through ignorance of the blessed results of Christian Science, should essay to stop its ministrations, would be assuming a very grave responsibility. The irresistible logic of events is establishing the fact that it is healing not only adults but also multitudes of children, and as public opinion recognizes this condition of affairs, so decisions similar to this one in Ohio will multiply.

W. D. MCCRACKAN.

Brooklyn (N. Y.) *Times.*

It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.

HANNAH WHITALL SMITH.

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The Lectures.

At Atlanta, Ga.

Before an audience that filled the Grand Opera House yesterday afternoon [December 13], Mrs. Sue Harper Mims held the closest attention of her hearers for more than an hour on the beauties and beliefs of Christian Science.

In yesterday's lecture she unquestionably struck a deeper note than was even anticipated, as many told the ushers they wanted to sit far back, as they had only dropped in for a few moments. These, because they became greatly interested, remained until after Mrs. Mims had finished speaking; and many there were who stopped to talk the matter over among themselves and ask questions as to where they could learn more regarding this subject that had been so clearly presented.

Mrs. Mims was introduced to the audience by her husband, Major Mims, in his usual graceful, easy, and felicitous style.—*The Constitution.*

At Clinton, Ia.

A large audience of interested followers of Christian Science, and a great many who are students of any line of thought denoting careful study, were at the Clinton Theatre, last evening [December 7], on the occasion of the lecture given by Carol Norton, C.S.D., of New York.

Mr. Iten introduced the Rev. D. M. Brown, pastor of the Congregational Church of Prophetstown, Ill. Mr. Brown introduced the speaker in part as follows:—

The open mind is the need of the day. Like a towering mountain catching the first rays of the rising sun and holding long the lingering beams of its going-down, so should the earnest seeker after Spirit, Truth, and Life, open his mind to receive all that God has to give.

We know God is not in the past; all of God is in the present; all the infinite Spirit that was ever in the world in ancient times is with us still.

Christian Science has come to emphasize and realize in our midst the great spiritual realities all about us.

The Clinton Herald.

At Madison, Wis.

Carol Norton of New York lectured before a large and appreciative audience at the Fuller Opera House, last night [December 11] on Christian Science.

Mr. Norton was introduced by M. L. Daggy, Ph.D., instructor in rhetoric at the University, who said in part,—

Against the slavery of ignorance and superstition man has been forever struggling. Gradually his vision of truth has widened, and with the new vision there has come the extension of the era of freedom. In this age-long conflict, old systems of thought have crumbled, and upon their ruins new structures have been raised. Thus in the renaissance there came a revelation of the dignity of life; in the reformation man discovered the worth of the soul; out of the political revolution there issued a larger faith in the civil and political rights of the individual.

The twentieth century forms no exception to this universal principle. We live in an era of religious liberality and toleration. Trials for heresy are no longer in fashion. The heterodoxy of yesterday is the orthodoxy of to-day. Creed is no longer considered of more consequence than character. Mankind is finding freedom in the truth that religion is primarily concerned with the practical affairs of this world. It is natural that in such an age of transition there have arisen many organizations that seek to interpret the teachings of the Great Teacher according to the present needs of humanity. Among the institutions of this character, the Church of Christ, Scientist, is the one which probably appeals most strongly to the largest constituency.

While I am not a believer in the doctrines of Christian Science, yet I am ready to acknowledge that to many thousands this philosophy has been a beacon-light of hope and inspiration. The advocates of this faith have done much to provoke thought, to make the orthodox more liberal, and to arouse the masses to an appreciation of the sacredness of the secular life. In their advocacy of an unpopular and misunderstood faith, they have exhibited a moral courage at once rare and refreshing.—*Wisconsin State Journal.*

At Providence, R. I.

Mr. Edward A. Kimball of Chicago lectured Sunday evening, December 13, at the Providence Opera House. He was introduced by Mayor Miller as follows:—

Ladies and Gentlemen:—I have been requested by some of our best citizens to present to you the speaker of the evening. I may say that before this large audience I feel somewhat embarrassed, for I have to confess that I know very little about the subject which will be presented to you. Most of that I have learned has been gained from the public press, and I have not always felt in accord with what I have read therein. At the same time we all know that we cannot take for granted everything that we read in the papers, and we should always be glad to learn the truth concerning any subject. The fact that Christian Science has grown as it has during the past quarter of a century must indicate to us that there is something in it which merits our careful study and understanding, and I am very much pleased to be here and to present to you as the speaker of the evening Mr. Edward A. Kimball, C.S.D., of Chicago.

Correspondence.

At Pasadena, Cal.

Judge Septimus J. Hanna lectured in the Pasadena Opera House, Monday evening, December 14. The house was well filled with a representative and very attentive audience. He was introduced by Judge John D. Works of Los Angeles, who spoke in part as follows:—

My Friends:—Christian Science touches and affects questions of the most vital interest and consequence to the whole human race. It is a revival of the pure and simple religion of the meek and lowly Jesus Christ, with its gospel of love, beneficence, and healing. It has brought peace and comfort of mind and health of body to multitudes of the sick, sinful, and sorrowing.

This new-old religion was founded by a woman whose boundless love encompasses all mankind, and whose tireless patience and research and wonderful spiritual insight has made it possible for all to read and understand and know the truth. It is supported by thousands of earnest, intelligent Christian people, who look up to its Founder with affectionate gratitude and who believe in and revere the Bible and strive to live the religion they profess.

Christian Scientists are not seeking to build up their religion by tearing down other religions. They are not making war on the conscientious physician or surgeon who is giving his best skill and energy to the amelioration of human suffering. But they do maintain that as compared with other modes of moral and physical healing, theirs is the better way, because it is the way taught by Christ, and therefore is God's way.—*Correspondence.*

The world is full of loving hearts
That blossom out each day;
With patience, tenderness, and joy,
These loving hearts hold sway.

E. A. M.

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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.

Not Words but Works.

ACCORDING to the Chicago *Record-Herald* it is estimated that the Christian Scientists in that city have increased fully twenty per cent in numbers during 1903, and we believe that this would be a conservative estimate of the increase in the country at large, certainly there has not been a period of greater activity in the progress of the Cause, nor a time when the public has manifested greater interest. Uniformly large audiences have listened to the lecturers, many churches have been compelled to seek larger quarters, and what is still more important, the sick have been healed and sinners have been reformed in greater numbers than ever before. It is to this healing work that the attention of the world has been drawn, and it is to this work that we must look for still greater results in spreading the gospel of holiness and health.

What this increase in numbers means will be better understood when viewed in the light of the following extracts from a testimony which appeared in last week's issue of the *Sentinel*. The attitude of this man was such that argument would have failed to reach him, yet he was amenable to indisputable evidence. Christian Scientists are Christian Scientists not because of what some one has said, but because they have been convinced by facts within their own range of observation. The following is the first paragraph of the testimony referred to,—

"I did not think when I used to throw aside the papers with the testimonies which my wife gave me to read and say they were a pack of lies and fairy tales and that I did not believe a word of them, that I would some day be adding my testimony to the great work that our Leader has done for us and mankind. I do not suppose any one ever fought against Science harder than I did."

What caused this man to change his views? Certainly not words or empty preaching. His explanation is,—

"My wife had been a great sufferer. . . . Up to that time we were nothing more than atheists without God or hope in the world. When she told me she had put herself in the hands of a Christian Science practitioner I thought she had gone crazy, and told her so . . . but as the truth dawned upon her, she asked me to stop my ridicule, as she had found what she had not found in any other creed that she had investigated,—a loving God.

"As her bodily suffering left, and knowing her to be a woman of sound judgment, . . . I stopped ridiculing it on her account. As she became more interested in the work and I saw the great improvement in her health and that she had stopped all drugs, I told her she could treat me. . . . I was a terrible sufferer from constipation and rheumatism. I had always been a hard drinker, and when excited in business, a very profane man. As the treatment went on and I began to be better physically, the spiritual commenced to manifest itself. I realized what a terrible thing profanity was and I quit it. . . . I told her (my wife) 'I will never drink a drop of liquor again,' and by the grace of God I have not, and that was three years ago."

Is it surprising that our numbers increase, or that this man should say, "Now I want to return thanks to God and to our Leader for Christian Science and the great blessings it has brought me and mine."

The ministry of Jesus was pre-eminently a ministry of works, and only by works of healing and reform can his gospel be successfully preached. Mrs. Eddy has epitomized this in Science and Health, p. 201, "The best sermon ever preached is Truth practised, and the demonstration thereof,—the destruction of sin, sickness, and death." The experience of this man whose testimony has been quoted, proves the truth and wisdom of this statement.

Mrs: Eddy is in all respects a consistent follower of the Master, and it is most gratifying to Christian Scientists to know that her work is contributing, in a larger and larger degree each year, to the establishment of Christ's kingdom among men. M.

Born of God.

THE illumination which came to Saul on his way to Damascus effected a marvelous change in his ideas about pedigree. Prior to this time, his sense of human quality was strong; a "Hebrew of the Hebrews," he was zealous for the exclusiveness of a religious caste, and, as indicated in his letter to the Philippians, he prided himself not a little upon his nation, his tribe, and his family.

In that experience, however, he realized the falsity of his old bases of estimate, and in his beautiful letter to Philemon he reveals a spirit of democracy, in his recognition of human brotherhood, which is the very antithesis of his old attitude, and which has challenged the admiration of all lovers of men. He now glories ever and only in the realization that he is God's child, his letters teem with evidences of his exaltation in this thought, and his life ministry might be epitomized as an endeavor to awaken men to the meaning of their divine sonship.

So too John in his matchless Gospel presses to the front this thought of finding in the true self a son of God, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" and as no other sacred writer, perhaps, he enlarges upon the metaphysical and practical significance of the divine fatherhood.

Christian Science is again focusing the world's attention upon this keystone of spiritual apprehension. It teaches that God is not only the source of all being, but that He is never separate from all being. It finds a restatement of the divine omnipresence in the philosophy that "All things exist in and for consciousness."

The theology of the centuries has imposed the limitations of time and space upon the concept of the divine manifestation, and thus practically sundered the thing created from the Creator, and the universe has come to be thought of as the expressions of an impulse which was divine, but which is not continuous. In this thought creation has had a beginning and ending in time, and man is fulfilling, upon an unspiritual plane, a life program to which he has been committed by divine Providence.

One need but read the 139th Psalm, however, to see how shocking this idea, in which many of us have been nurtured, would have seemed to some, at least, of the Old Testament worthies, when at their best estate.

Says the Psalmist: "Thou compassest my path and my lying down, and art acquainted with all my ways. . . . The darkness hideth not from Thee; but the night shineth as the day. . . . Thine eyes did see my substance, yet being unperfect; and in thy book all my numbers were written, which in continuance were fashioned, when as yet there was none of them."

These wondrous words make it plain that the ancient bard had reached the exalted consciousness that man is the continuous going forth of the divine Life: that from the

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foundations of the world he is born of God and is the noblest product of that all-inclusive spiritual creation which is coincident with an eternal now.

This impelling sense of the immediateness of man's relation to God is of unmeasured practical significance to humanity. Every field of thought and experience is illumined by its radiance, and in its light the familiar words, "Son, all that I have is thine," awaken a train of new and inspiring suggestions. The dignity, supremacy, and authority of our rank and station; the possibility and naturalness of the ideal life,—that we should be sinless, perfect even as our Father is perfect; the incongruity of our subjection to any assertion or law of material sense, and the inexhaustible riches of our possessions,—the all-wisdom, all-power, all-freedom, all-beauty, all-joy which pertain to the inheritance of the "offspring of God"—these great thoughts are ever present with those who are dwelling in this citadel of consciousness, this "Secret place of the most High,"—the realization that now are we indeed the sons of God. Nature's Poet sensed man's source aright when he sang,—

> Our birth is but a sleep and a forgetting;
> . . . . . .
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.

W.

The Infinite Name.

THAT wonderful Scripture, the 91st Psalm, is held in high regard by Christian Scientists, not only on account of their Leader's special references to it, but also because of the help and comfort they receive from its inspired declarations. Like many other Psalms, it is antiphonal. In it thought passes from God to man, and the response is awakened, "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." In the fourteenth verse the divine assurance which crowns all the promises, expresses the reason for deliverance and uplifting, "Because he hath set his love on me, therefore will I deliver him; I will set him on high, because he hath known my name." It is surely clear that the Divine name as thus understood, inspires with perfect confidence and leads the worshiper to say, "In him will I trust."

In Christian Science we come to know God through those spiritual qualities which forever express good, and which are wholly separate from materiality and evil. As we gain this new understanding of God, our former beliefs,—the outgrowth of materiality,—are reversed one by one, and finally disappear. Through false education we had believed God to be conscious of evil, at the same time that we declared Him to be infinitely good,—a condition of thought which is at once illogical and self-contradictory, since infinite good would of necessity exclude all evil. To those tossed about on the waves of conflicting human opinions, the idea of God as infinite divine Principle comes with a blessed sense of security which anchors faith firmly upon the Rock of ages.

In the old thought the idea of Principle was the best that we would grasp, even though we did not analyze our reason for it. We recognized the fact that quite apart from their personal interests, their likes or dislikes, certain persons were honest and truthful, and we said, they are men of principle. This recognition was right so far as it went, but it did not go very far, and, because of human ignorance of what Principle really means, it did not satisfy the needs of the heart or mind. We had heard vague hints of a "life principle," but never until we felt the healing touch of Life divine did we know that its presence and power were demonstrable truth. Then divine Principle became an awe-inspiring word, and as day followed day our reverence for it was deepened. Here at last was the Life known to Christ Jesus,—Life unmarred by sickness, sin, or death, and as we have advanced in the understanding of Christian Science it has become clearer and clearer that no amount of sense-testimony can ever make Life less than infinite Principle,—the cause and sustainer of all that really exists.

We have also learned that Truth is Principle, and this explains why the reality of evil is denied in Christian Science,—it has no Principle, hence no truth. On the other hand, Truth is never unexpressed, but is ever manifested in truthfulness,—an expression of Principle.

As we gain a yet clearer sense of Divine Science, we see also that Love is best understood through Principle,—that which is absolutely changeless. The prophet Isaiah presents the idea of mother-love as the highest type of pure affection and compares it with the Divine. He asks, "Can a woman forget her sucking child?" then he answers for the Principle of all true love, "Yea, they may forget, yet will I not forget thee." Is it any wonder that in the face of this declaration the heavens and the earth are called upon to "be joyful," and to "break forth into singing"? Thus are we comforted when we learn that divine Principle is our Father-Mother God, and as the shadows of sin and fear melt away before this revelation, we say with a newborn understanding, "Thine is the kingdom, and the power, and the glory forever."

For this high knowledge of Truth, who would not yield the trembling belief that clings to matter and an "unknown God"? Surely we need not fear to trust ourselves wholly, unreservedly, to God as thus revealed. Though mortal sense may seek to grieve or injure, through lack of love or truth, undismayed we rise above it, for our refuge is the "divine Principle, Love, underlying, overlying, and encompassing all true being" (Science and Health, p. 496). K.

Excerpt from a Letter to our Leader.

Boston, Thursday, January, 7, 1904.

Beloved Leader and Teacher:—Last night we had a very beautiful meeting. There were many there and we again had an overflow meeting in the vestry. A large number of business men spoke; some about their physical healing and others of the help received in their business. One said that Science and Health was worth more to him than a capital of a million dollars. There were several good cases of healing given,—some that occurred fifteen and twenty years ago, and some recently,—and several spoke of having been healed through reading Science and Health.

One testimony that pleased me very much was that of a lady who had been an invalid for three years and was scarcely able to walk. She said she felt that if she could only get to this church she would be healed. One Sunday two months ago, she made a desperate effort and came to church. During the service she felt she was healed, but she could only remember and take home with her the "scientific statement of being." That week she was able to walk three miles and has been perfectly well since. Subsequently she bought Science and Health and has been studying it, and now her husband is also interested and her child is in the Sunday School. She expressed much gratitude. HERMANN S. HERING.

A Letter to our Leader.

Needham, Mass., January 13, 1904.

Dear Leader:—It may please you to know something of the young lady, who has so artistically printed and decorated this message of love to you.

She is one of our members and earns her living by doing art work of different kinds.

Some years ago she was a student at the Normal Art

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School in Boston and was obliged to give up her work there on account of a serious eye trouble. She was treated by several eye specialists and wound up with two years' continual treatment from one of Boston's best oculists. Finally he fitted her with glasses, telling her that she could never take up the study of art again and the time would come when no glasses would help her. She came to me, took off her glasses, declaring she saw two of me and everything about her at the time.

She was healed instantaneously and has *stayed healed.* This was six years ago.

She offered to print this message and probably you can imagine the satisfaction it has been to her to give this loving proof that "Christian Science heals the sick quickly and wholly" (Church Manual, p. 83).

A faithful student's student,

ESTELLE R. FREEMAN.

Mrs. Eddy's Gift to Scientists of New Bern, N. C.

The Christian Scientists of this city are in receipt of a rich New Year's gift from Mrs. Mary Baker G. Eddy, the great Leader of the Scientists.

The gift was three thousand dollars which is to be used in the erection of the Scientists' new church in New Bern, upon the property recently purchased by them corner Middle and Broad Streets.

This gift is highly prized by the recipients, both for the love which prompted it, and the great help it will give the Scientists in their work in his city.

New Bern (N. C.) *Journal.*

Laying of Corner-stone in New Bern, N. C.

REFERENCE has recently been made to the work in New Bern and to the expression of practical interest which was given by our Leader in the gift of her published works, and by Mr. John Swenson of Concord, N. H., in donating the corner-stone. We learn through correspondence that the corner-stone was laid with simple and impressive ceremony December 31, and all are rejoicing in the promise of steady and rapid advance in the work of our Cause.

The *Concord* (N. H.) *Monitor* furnishes an additional item of interest in the following statement:—

"Concord has again furnished the corner-stone for another new Christian Science Church. This time the order comes from New Bern, North Carolina. The foundation of the beautiful new church will also be of Concord granite. The corner-stone is a gift to the church from Mr. John Swenson. All the literature which went into the box of the corner-stone was sent to the church by the Rev. Mary Baker Eddy. North Carolina is the Southern state where Mrs. Eddy's husband, Major George W. Glover, died, and its last legislature made the practice of Christian Science legal in that historic commonwealth.

Efficient Work.

Editor Christian Science Sentinel:—I trust that you will consider the following letter, addressed to me, of interest. It will give your readers an example of the pluck and energy suitable for a good Publication Committee.

Yours sincerely,

ALFRED FARLOW.

Toledo, O., December 27, 1903.

Dear Brother:—I often have helpful experiences with the editors of newspapers in connection with my work as assistant to the Publication Committee for this state, but my last one is perhaps worthy of note.

A few weeks ago I received a paper from a neighboring town containing a very bitter attack upon our beloved Leader and the Cause by a minister, and I wrote to the editor about it, but, as I did not hear from him after a sufficient time had elapsed for a return letter, I went by train (ninety miles) to see him.

I have always found the editors broad-minded men, and this one was no exception to the rule. But he was short of help and, being rushed on account of the Christmas season, he said he was unable to publish my article "at present." I explained to him our good reasons for having it appear as soon as possible, one of which was that the students of the college there would be away after the next issue was printed, and he finally consented if I would undertake to get some one to set the type.

His laws of limitation were then soon met. I had worked in a newspaper office in my early career, and I concluded that I was the one to do the work, so I took off my coat and went at it.

The editor gave me his apron and reminded me that the article would be published only on condition that it was set up that night, as the front page upon which it would appear was to be printed the next day.

It was then nearly eleven o'clock. I had not been at work long before the other men in the shop became interested in me and my work. When noon came, one of them asked me to go to lunch with him, but I thanked him and remained at my work. The junior, a deaf mute, seemed much interested in my enthusiasm, and came back early to help me. He set up the sub-heads, and in the afternoon, when he had finished his own work, he helped me with the straight matter. Every hour I seemed to gain in speed, not one thing that I had learned about the business had left me. The foreman often remarked that I could not possibly finish it before my train left, and the editor paid me occasional visits to see how much I had accomplished. I kept on working and knew that divine Love would help me through.

A few minutes before my train was to leave, I had taken a proof and examined two columns, and the third column was all set up but the last stickful. The editor then assured me that it would appear word for word and I rushed out and caught my train.

Am sending you fifty copies.

Yours sincerely,

ARTHUR E. JENNINGS.

Notice to Clerks of Churches.

The following notice is repeated because a number of churches have recently held their annual meetings, and it is important that changes made at those meetings should appear in the list now being prepared.

"Clerks of Churches and Societies were requested by a notice in the *Sentinel* to send their names and addresses (with address for telegrams if different from that for mail) to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass., in order that a complete list might be made. A number of Societies and some Churches have not been heard from, and we ask that clerks will carefully attend to this request at once, else their names must be omitted. Whenever changes occur notification should be sent, so that the exact address of every clerk, the church officer to whom correspondence is addressed, may always be on record with the Publishing Society."

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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Testimonies of Healing.

Only ten months ago to me all was despair and darkness; now, health, and love for God and my neighbor. Christian Science found me in the former condition, when my sister induced me to seek help through its teachings. A number of so-called incurable diseases had often made me voice the longing to die. Prominent physicians at home and in Cincinnati had told me that there was no cure for me. I went about from place to place looking for relief from the dreadful suffering caused by asthma, when early last spring, in addition to all other troubles, I was about to lose my eyesight. Pen cannot describe the horror this brought to me at that time,—not to be able to see the coming spring, and to be compelled to sit idly without even the companionship of a book,—this I considered worse than all other troubles combined, and I often cried out, "There can be no God! for why should He punish me thus?"

The eye specialist I called upon treated my eyes, and fitted glasses, but he finally said that the only way to save what eyesight was left would be through an operation. To this I would not consent at once. It was about this time that my sister came on a two weeks' visit and told me of Christian Science. It was all very well, I could see truth in this teaching, but what of the orthodox church that my parents had belonged to ever since I could remember? There was a great struggle of mortal mind and opinions. However, before my sister left I asked for treatment, at the same time asking her when I would be able to lay off my glasses. "You will realize and know when they become unnecessary," she replied. After bidding each other farewell at the station, I returned home, took off my glasses, and laid them aside, saying, "I cannot expect God to set me free while clinging to the glasses. I *know* God,—all good and all Love,—will not let me wait long for deliverance."

For a few days the struggle between truth and error was strong. I had laid my glasses aside Monday noon, and on Thursday the pain and fear seemed so strong that I left the sitting-room to get my glasses, but before I reached my room I realized my mistake, turned back, and sitting down again I called to mind as much of the scientific statement of being as I could remember. The only Christian Science literature I had was a few *Sentinels* and an old *Quarterly*. Inside of an hour from the time I sat down I could take up the Bible and go over that part of the lesson that I could find without the text-book, Science and Health. All pain and blindness were gone, and my eyesight since then has been better than ever before. All other troubles, including the asthma, have left and I am indeed set free.

Great indeed seems the deliverance from physical ailments, but greater still is the spiritual uplifting I have received since coming into this beautiful truth. I am grateful to Mrs. Eddy, who has given us this light, and all my life will I praise God for His goodness and loving-kindness.—CLARA WICKHAM, Traverse City, Mich.

For a long time I have been impelled to contribute a testimony of the healing power of Truth. As I read other testimonies and rejoice in them, some one may rejoice in mine. I was healed by reading Science and Health. By applying it, I found it to be the truth that Jesus taught,—the truth that sets free.

From childhood I had never known a well day. I was healed of lung trouble of long standing. Consumption was hereditary in our family, my mother and three brothers having passed on with it. The law of *materia medica* said that in a short time I must follow them. I also had severe stomach trouble of over eight years' standing, during which time I always retired without supper, as the fear of suffering from my food was so great that I denied myself food when hungry. For over twenty years I had ovarian trouble, which was almost unbearable at times. It dated from the birth of my first child, and at one time necessitated an operation. I suffered with about all the ills that flesh is heir to: I had trouble with my eyes from a child; wore glasses for fourteen years, several oculists saying I would go blind, one declaring I would be blind in less than a year if I did not submit to an operation, which I refused to do.

But thanks be to God who so loved the world that He gave His only begotten son, that blessed Christ who was sent to us to open the eyes of the blind and set the captive free; who reached me through the study of our text-book which gives us the understanding of the Christ-truth. Words fail me to express what Christian Science has done for me in various ways, for my children, my home, my all. The physical healing is but a small part; the spiritual unfolding and uplifting is the "pearl of great price," the half that has never yet been told. Thanks to God, and to her who has made it possible for me to receive such blessings, that loving, consecrated woman, Mrs. Eddy, who, by revelation, has made clear to our darkened sense, the one living Principle, God, good, and thus awakened within us an appreciation of our great teacher, Christ, as the way-shower of Truth and Love. Since coming to Kansas City, I have had the blessed privilege of class instruction and am having daily proofs that Christian Science is the same word which was in the beginning with God; it is the Comforter leading us to see the Motherhood as well as the Fatherhood of God. Nor do I forget the help of the *Sentinels* and *Journals* and our weekly Lesson-Sermons which are meat and drink, and daily helps to overcome error. For all these blessings, I want to learn obedience and follow the leadings of Truth.

MRS. JENNIE P. MCINTYRE, Kansas City, Mo.

It gives me great joy to tell of what Christian Science has done for me in the way of healing, but what it has done for me spiritually I have no words that would reveal, or make clear, for the deep things of God can only be realized, and not told in a way that they would be understood. Yet glimpses of heaven are granted us in this way of righteousness (right doing) which lift us above self, and lead us to think less of self and more and more of others, and of things higher and more pure than was ever found in the old way. I am more than grateful to Christian Science for what it has done and is still doing for me. I will now give a demonstration over the results of a fall.

I had a colored man in my cellar, whitewashing, also two women cleaning it. In due time I was told that the whitewashing was finished and I must come to see if it pleased me. One of the women had taken a pailful of boiling water, and going down three steps, she set it down and returned to the kitchen for something needed. I came down stairs just at that time, and went direct to the cellar stairs, and started down. Not knowing of the water, I stepped into the pail, which tipped it over, and pail, water, and all fell to the stone floor ten steps below, the hot water scalding me, as it seemed, all over. They all screamed, and came to me to help me up, but I waved them aside, for as I was going down I declared that Mind is master, and thus I was not confused in thought, but to sense, I did lie there with every bone in my body broken, and the suffering from the hot water seemed awful.

I did not speak, or attempt to get up, but realized the Truth of being to the best of my understanding, and later I got up on my feet, and walked about, examined the work done, and left the cellar without speaking a word aside from my approval of the work.

I walked up the cellar steps, then up another flight, and sat down, when such an overwhelming sense of breakage

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and bruise and burns came before me to be met, that for a few moments I quaked with fear. But a sense of Truth was quickly realized, and the error soon went down in such a degree that I was able that evening to go to our Wednesday meeting, and there I gave an account of the power of Truth to destroy error, and stood a living witness for the same.

I failed, however, to overcome the evidence of discoloration, and the next day, in belief, the body was black and blue all over, but there were no marks left by the boiling water and no pain whatever, and God was given all the glory.—M. E. CRAWFORD, Cleveland, O.

Christian Science found me a great sufferer with nervous prostration, stomach troubles, constipation and its attending ills. Besides these troubles I was very greatly weakened by two tumors on my body which had been opened by surgeons some two years before this time, and which had never healed, although I was under continual treatment.

I was induced by a kind neighbor to try Christian Science, and as medicine and travel had not produced the desired effect, I decided that Science could at least do me no harm. I took about two weeks' treatments and was entirely healed of my troubles, which included the healing of the tumors. This was eight years ago, and I am very glad to say that I have never had the least desire for medicine since.

Through the kind and loving work of the student and teacher who helped me I was led to receive class instruction and my real life began to unfold from that hour. From the worst type of infidelity I soon began to study and enjoy the Bible. I soon learned that there is a God, and that He is the only Cause and Creator of all that really is. As these thoughts unfolded to me, the sins which were many began to fall away, and without any direct effort the desire for smoking and drinking left me and my disposition began to undergo a great change. As time goes on I am still looking and praying for more of this truth, endeavoring to put aside "the old man with his deeds," realizing that as this is accomplished I am being renewed in spirit.

For this wonderful light which I have received and am daily and hourly receiving, I am deeply grateful both to the noble woman who has given it to this generation, Mrs. Eddy, and to my teacher who has so patiently and lovingly pointed the way for my weary feet.

ADELBERT C. EDDY, Bloomington, Ill.

During my three years' study of Christian Science it has been my privilege to have many beautiful demonstrations of the truth. For some years my eyes had been troubling me and I had to wear glasses, but shortly after I became interested in Christian Science I took them off. My understanding at that time was limited, yet I tried to realize the allness of God. For about ten days I did not wear my glasses, but during that time I still kept them with me in case I should need them. This of course showed a lack of faith in God; and while I was trying to serve Him, I did not trust Him, but doubted His goodness and power.

At the end of ten days the old trouble seemingly returned, and I put on my glasses, but only for an instant as everything became so blurred that I could not see anything with them on. Since that time, over three years ago, I have not worn glasses and my eyes were never so strong and well as now. This demonstration has proved to me the nothingness of error and the allness of God. If we look to the one Mind, God, for help, nothing will be withheld from us, as all things are possible with God.

I had also a skin eruption on my fingers which was very annoying. It disappeared before I was aware, and this was accomplished through the understanding of a friend who is a student of Mrs. Eddy, and who rebuked the error whenever I voiced it.

The Bible has become a new book to me, and this understanding has come through the study of the Lesson-Sermons in the *Quarterly*. I never thought of God as a present help until I studied Science and Health. He seemed very far off and I rarely read my Bible, for its meaning was hidden from me, but now I find it a constant source of help and comfort. I know that God is All, that He is infinite Love, and in Him I have dominion, wisdom, and understanding.

I feel very grateful to our Leader, Mrs. Eddy, for the many blessings which come to us through the understanding of Truth which makes us free.

A. M. VOLLERT, Champaign, Ill.

"Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. . . . The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the harmony of the divine Mind" (Science and Health, p. 162).

The truth of this statement was proved conclusively to me five years ago when I first turned to Christian Science for help. I had been under the doctor's treatment for about six years for Bright's disease and other chronic troubles, until the physician said he could do no more for me. He drew a picture of the kidneys on paper and showed me the exact stage the disease had reached and the condition of the organs at that stage according to *materia medica*. This picture and his verdict made a terrible impression upon me and haunted me continually.

In this desperate condition of thought I turned to Christian Science for help, not expecting to be healed, but thinking I might get a little insight into the future through the study of Christian Science, for when I was brought face to face with the grim monster, I felt that all my own thought and preparation for a future life were nothing but blackness and despair. I longed to know something about God and heaven, and how to read the Bible and gain a spiritual understanding therefrom.

In a very short time I was conscious of a great change in my thoughts, and that change brought with it a love for God and man which I had never felt before. In resting in this new light of Love, I awoke to the consciousness that I was perfectly free from the disease and all its attending symptoms.

To this healing power of Christian Science I owe my life and all that life holds dear, and I hope to prove my love and gratitude for this revelation, by taking up the cross and living Christian Science in my daily life.

MRS. NANNIE WATERMAN, Chicago, Ill.

[Translation.]

I am greatly indebted to Christian Science. For fifteen years I had worn glasses when doing any needlework or reading, and after I had changed them several times the oculist prescribed for me eight years ago a dark eyeglass, telling me that I must always wear it. In trying to comfort my sister-in-law, who in spite of all medical assistance was gradually becoming totally blind, he told her that I had the same trouble.

The fear of blindness took possession of me. I turned to the so-called natural method of healing, submitting to different ways of massage and cold water cure, which made me feel better but brought no help. My eyesight left me in an alarming manner. The burning and stinging sensation in one eye became almost unbearable. I was afraid of the light, because every ray of it caused me pain. Religious thoughts were foreign to me: I knew only the troubles and cares of life, bitterness and resentment.

Thus I came to take Christian Science treatment and was soon free from pain. Last year I laid aside the dark glass,

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and last summer the other one. I thank God that I can again do needle-work, because a great deal of sewing is needed for my five children. I had all my lifetime suffered from a disorder, of which trouble I am entirely healed. As I gained a better understanding of God, I grew calm and peaceful and learned to love and thank Him.

I also wish to express my gratitude to my practitioner, who so earnestly strove to give me an understanding of this teaching. The love of God will reward her.

BERTHA LOEFFLER, Dresden, Germany.

The study of a recent lesson brought to my thought two very convincing demonstrations in proof that there is no sensation in matter.

The one was several years ago when I first took up the study of Christian Science. I came home one afternoon and found my then small daughter crying with pain from a troublesome hangnail. It was something unusual for her to cry over a little thing, but in spite of my effort to quiet her, she still seemed to suffer from the condition. We soon sat down to supper, but the thumb pained her so she could not eat. I said, "Flanie, let us ask God to cure it," and to the best of my understanding I gave my first Christian Science treatment. I shall never forget the face that greeted me when I had finished. With the big tears still in her eyes and on her cheeks, and her face radiant with joy, she said, "Mamma, it does not hurt me at all, not even when I pinch it."

The other was a few months ago. My daughter and I were making cakes, when she took from the stove a long-handled pan of hot caramel and set it on the table. She sat down to stir it, but in some way hit the handle and tipped the contents of the pan into her lap, pouring it over one hand. She gave a wail of agony, and I declared audibly, "There is but one Mind." With the words came the realization, that nothing has power or intelligence unless God gives it, and His power governs all. For the moment there was no sense of a discordant condition in my home, or in the whole world. In less time than it takes to tell it, the pain was gone and her hand was not even red.

These and many other demonstrations, have proved to me conclusively, that when we are conscious of God's ruling power, matter has no sensation or power to harm.

"There is no wisdom nor understanding nor counsel against the Lord." "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. If suffering from a belief in sickness, you will find yourself suddenly well" (Science and Health, p. 14).

E. M. T., Denver, Col.

[Translation.]

When I first heard of Christian Science I was in such a condition that any help was welcome. I suffered so from asthma and dyspepsia that about half the time I was unable to work, and medicine brought me no relief. In our family there was usually one of the children sick.

Christian Science has entirely healed me, and through the study of Science and Health by Mrs. Eddy, we are enabled to keep well. For twelve years we have needed neither physician nor medicine. Christian Science has been our only and never-failing physician, and it has healed in our family a case of eczema, besides scarlet fever, diphtheria, and croup. We are truly grateful for the physical healing, yet much more for the moral healing.

I was without God, without an aim; a slave of sin in very many forms. For over twenty years I had not been in a church, never read the Bible, and when my wife bought one I reproached her for spending money so unnecessarily. But now, thanks to God, through the understanding of Christian Science, I have learned to overcome sin and to lead a better life in every way. We read the Bible daily and it becomes clearer and more intelligible through the correct and true understanding of God and man, as taught in Science and Health. I learn more and more how unreliable is the testimony of the senses, and through trials and experience I have learned to trust in God alone.

With a grateful heart we recognize the blessings of God which Christian Science has brought to our home.

JOHN KULL, Sioux City, Ia.

Words cannot express how thankful I am that Christian Science found its way to Walworth, so out of gratitude for what it has done for me I feel that I must write and give thanks for the healing of my ankle that I fractured six years ago.

I was in a hospital for nine weeks and on crutches for nineteen weeks. I was an out-patient for six months, and at the end of that time they told me they could do no more for me, as my ankle had not been set right. For five years I was never free from pain. I could never walk very far, and if I had to go upstairs I used to groan, the pain would be so great. Now I can walk any distance and run up and down stairs, forgetting I ever had a pain in my ankle, and knowing that God never made pain, so how can I, God's child, have pain. I have a lot to be thankful for and I owe it all to Christian Science.

MRS. M. FLACK, Walworth, London, Eng.

I desire to add my name to the list of those who have been healed in Christian Science. Nervous prostration, which was fast developing into melancholia, held me in bondage. A kind physician had done all he could, but the relief was only temporary. Fearful of becoming a chronic invalid I applied for Christian Science treatment and was healed. Since that healing, which took place in April, 1902, conditions of poisoning and abscesses have been overcome by Truth.

I am grateful for our beloved Leader who discovered the priceless blessing of Christian Science, and for my dear teacher and friends who have helped me along the road, and I pray for grace to give as well as to receive.

OLIVIA CHRYSTAL, New York, N. Y.

The truth of the healing power of Christian Science has been proved efficacious to me through the overcoming of ailments from which I suffered for years. One of these was named by the physicians in attendance, intestinal indigestion. I was constantly under care of physicians and wedded to material remedies until I took treatment from Christian Scientists and received great benefit, sufficient to lead me to its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the enlarged spiritual understanding that came by reading and study, the old conditions of pain and suffering left me. I severed my former church connections, receiving from them kind words of regret.—L. L., Gloucester, Mass.

I will tell what Christian Science has done for me. I am a cook and had been unable to work for two years on account of poor health, nervousness, heart trouble, dyspepsia, and, worse than all else, despondency. I went to a practitioner and unburdened myself to her, took seven treatments, and was healed. I got a good position immediately, and have been all right ever since. I soon had class teaching and have been enabled to attend our Communion service in Boston last year and also this year, for which I am indeed grateful. The study of Christian Science is regenerating to me, and I love our Leader for her faithfulness in bringing it to us.

MRS. FANNIE D. FITZSIMMONS, Omaha, Neb.

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From our Exchanges.

Some hearts, like some houses, always seem to have room for one more. This is where human hearts show their touch of heavenly infinity; they are like the skies, with no end to their outreaching. Peter saw this, and wrote in his second letter about our becoming "partakers of the divine nature," by adding love to love,—as he puts it, adding to your brotherly kindness love. That may mean adding to our love of brethren the love of others also, or it may mean adding to our love of the brethren more love of the brethren. Love is so much partaker of the divine nature that it can ever stretch out about more people, or more aboundingly proceed towards the same people. It is ever inventing new telescopes which add new stars to its charts, and which make the old stars shine out in brighter magnitude.—*The Sunday School Times.*

More and more the moral conflict of the ages is concentrating around the person of Jesus of Nazareth. More and more it is becoming clear that the only tenable explanation of that unique person is the admission that he knew more about his own origin and nature than his contemporaries or subsequent critics, and that his words concerning himself are true. Jesus, who so persistently called himself the Son of man, is the ultimate ground of religious certainty because he was at the same time the Son of God, and because he spoke truly when he affirmed of himself: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

REV. PHILIP A. NORDELL, D.D.
The Watchman.

If anything is put beyond question by the teaching of Jesus it is that outward things do not constitute us his disciples. We may call him Lord, and even claim to have performed wonderful works in his name, and yet be rejected of him because his spirit of unselfish service has not passed over into us. To say that every true revival must be ethical is not to say that morality is religion. It is only affirming that the Christian religion is essentially ethical, and that the absence of this element in the alleged Christian life vitiates the profession. When Christians are no more unselfish, no more patient, no more honest, no more forgiving than non-Christians, Christianity is robbed of its vitality and becomes a form without power.—*The Standard.*

The Psalmist ran his plowshare deep. He saw the uselessness of cultivating the surface if the soil was corrupt. He knew that if his heart was right the issues from it would be right. He saw that the secret of a perfect life was in the unity of a perfect spirit at the heart of life. So must we learn that the unity of life, the harmonious expression of all its functions, the co-operation of all its powers, always depends upon roots of experience which run deep into the consciousness of this great central source of life. Our life must be a system revolving by invisible but omnipotent laws around the vision of truth and God, if it is to reveal from every point of view, order and beauty and symmetry.—*The Universalist Leader.*

The world is tired of unrest. The world wants faith. It sorely needs the preaching of the living faith of a living world, a religion which tells of the God of things as they are,—God's law in business, God's law in social life, God's law in national policies. It is tired of the mere empty clothes of religion: it wants the living, breathing reality. It will find it somewhere. REV. H. C. MCDOUGALL.
The Christian Register.

It is to be remembered that Christ nowhere commends suffering or sorrow or sacrifice for their own sakes, as possessing value in themselves. He did not seek suffering; he evaded it. He concealed himself from his enemies and kept out of their way again and again, until "his hour" had come, and suffering could be longer evaded only by the neglect of duty.—*The Examiner.*

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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 torpedo-boat flotilla, consisting of the destroyers Decatur, Chauncey, Dale, Bainbridge, and Barry, convoyed by the cruiser Buffalo, has arrived from San Juan in the West Indies at Las Palmas in the Canaries. This reach, twenty-eight hundred miles, was covered in eleven days, and is the longest in the journey that is being made to the Philippines to test the sea-going capacity of the destroyers.

The Carnegie Institute has appropriated thirty thousand dollars a year for a term of five years for the preparation of an economic history of the United States. Experts in the various lines of practical economic development will be engaged to cover the specialties. It is hoped to condense results into ten volumes. Carroll D. Wright will have the enterprise in charge, acting as editor-in-chief.

The "Ajax" of Sophocles was recently presented at Hull House, the social settlement in the center of the worst section of Chicago, by Greeks resident there. The lines were spoken in modern Greek rather than classical. It is reported that the play was remarkably well done.

It has been practically determined to drop all the amendments to the Panama treaty, as assurances have been received that Panama concedes that the treaty will be interpreted as the amendments provide in regard to the harbors, sanitation, and the limitations of the cities of Panama and Colon.

Colombia's statement of grievances, as presented by General Reyes to the State Department, was made public last week when President Roosevelt transmitted to the Senate the correspondence between the Colombian envoy and Mr. Hay.

Calls for the presidential nominating conventions have been issued by the National Committees. The Socialists to meet at Chicago, May 1; the Republicans at Chicago, June 21; the Democrats at St. Louis, July 6.

The Senate Committee on Privileges and Elections met last week to hear the attorneys on both sides of the case involving the right of Senator-elect Smoot of Utah to his seat.

The House Committee on Public Lands has reported favorably on a bill to set apart certain lands in Arizona to be known as the Petrified Forest Park.

According to reports from the other side of the Atlantic, Designers Fife and Watson are at work on boat plans for the American cup races.

Panaman and Panamanians seem to be in the lead among the various terms suggested in referring to the people on the isthmus.

Foreign.

The constitutional convention at Panama has approved a draft of a constitution which contains the following principal points:—

The abolition of business monopolies in the Republic; the infliction of the death penalty for political crimes; the abolition of the army and the establishment of an efficient police force; the recognition of the Roman Catholic faith, but the separation of Church and State; all citizens, with the exception of members of any military body which may be established, shall have the right to vote; a free press; the President's term of office to be four years.

There are two substitute vice-presidents, one from the Liberal and one from the Conservative party, and they shall serve for two years; the judiciary is to be elected by Congress. It has been agreed among the members of the convention to approve a bill ratifying all the acts of the provisional government.

A Russian imperial ukase just issued, orders the assembling of Government conferences under the presidency of the governors of the various provinces where the rural authorities hold office, and in the governments of Kieff, Volhynia, and Podolia, in order to elaborate the new peasant laws outlined in the Czar's manifesto of March 11, 1903. The conferences will be attended by representatives of the nobility and by experts conversant with the needs of the districts. It is reported that the bureaucracy is thwarting systematically the attempt of the Czar to ascertain the facts relative to the peasant situation.

It is hinted in despatches that Russia has agreed to recognize Japan's supremacy in Korea, to abandon her neutral zone proposition, and to bind herself to the open door policy as regards Manchurian trade, but stands firm on her claim to political and strategic predominance in Manchuria. Japan insists on written assurances rather than verbal. The situation in the East now seems much more hopeful, though both sides are continuing their war preparations. No opposition will be made by Russia to the United States consuls appointed to Mukden and Antung, the open treaty ports.

By the recent concessions of the Danish King and Parliament the constitutional struggle which has been going on for thirty years between Iceland and the mother country has ended in a substantial victory for the Icelanders. The island, with its population of eighty thousand, will now have its own ministry with its seat at Rejkjavik. At its head will be a representative of the home government, who, however, must be acquainted with the Icelandic language.

Reports from Calcutta indicate that the British expedition into Thibet is likely to meet with some opposition. The native priests assert that they will appeal to Russia.

The festivities in honor of the seventy-fifth birthday of King Oscar were inaugurated at Stockholm last week.

Industrial and Commercial.

It is announced that a company having for its purpose the construction of a deep-water ship canal between Lake St. Clair and Lake Erie has been formed. English and French capital is behind the project. The new route, it is claimed, will be a shorter and safer passage, lengthen the season, and be of great benefit during fogs and obstructions in the Detroit River.

A representative of large Transvaal interests is studying American methods of cotton raising in Louisiana with a view of introducing these methods in South Africa, especially Natal. He feels that cotton will not be successfully grown there until the American method is mastered.

The shipment of ore from Lake Superior for the year 1903 amounted to 24,300,607 tons. This is a greater amount than was shipped in 1901, but was three and one-half million tons less than last year.

Peanuts are said to be growing scarce and high because so many growers have turned to cotton culture, attracted by the high prices at present prevailing for that staple.

The New York Central Railroad is said to be negotiating with the American Locomotive Works for 112 new engines, involving an expenditure of $1,750,000.

The number of pairs of shoes made in Lynn, Mass., in 1903 was 21,879,424, valued at $28,443,251.20. The value of the output in 1902 was $25,000,000

General.

The organ which will be the unparalleled attraction of Festival Hall at the St. Louis Exposition is as large as a brick house, says the *Musical Age*. It is 62 feet long, 40 feet high, and 33 feet wide, and possesses 140 stops, 239 movements, and 10,059 pipes. It cost approximately $100,000. Two electric motors, each of ten horse-power, drive this factory of sound, the construction of which required 100,000 feet of lumber and 115 miles of wire. The metal pipes alone consumed 16,000 pounds of zinc and 9,000 pounds of soft metal; its wooden pipes contain 35,000 feet of California sugar pine. The two pipes drawing the lowest tones are each 32 feet long.

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CHRISTIAN SCIENCE SENTINEL

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From our Contributors.

Conversation as Becometh the Gospel.

C. L. E.

PERHAPS it is possible for only a small percentage of the students of Christian Science to associate exclusively with those whose leading interest in life is Christian Science, and to the many therefore the question is often presented, as to how they shall fashion their intercourse so that those with whom they are brought in contact may be uplifted and blessed.

We read in our Leader's "Miscellaneous Writings," p. 59, "The only benefit in speaking often one to another, arises from the success that one individual has with another in leading his thoughts away from the human mind or body, and guiding them with Truth." Love is the keynote of practice in Christian Science. If, then, love is the mainspring of thought, word, and deed in the thought of the Christian Scientist, whosoever is brought into contact with that thought cannot fail to receive a degree of benefit. Not infrequently does it occur that our consciousness has been greatly uplifted by the study of the Bible, of Science and Health, and of our periodicals, or by silent communion with divine Mind. Then perhaps we meet with those who are seemingly indifferent or even antagonistic to Christian Science, and Truth soon unveils to us the error of considering this a tiresome duty; reveals the selfishness of such a thought; and the serpent becomes a rod whereon to lean.

As we reflect our uplifted sense upon another, greater light dawns upon our consciousness, and we have a glimpse of the meaning of these words in Science and Health: "The condemnation of mortals to till the ground means this, —that they should so improve material belief as to destroy it, by thought-germs tending spiritually upward" (p. 545). If we cannot converse from a like spiritual view-point, we can and may, through unselfed love, lift, with the power of Truth, the whole tone of conversation, and our mentality need receive no impress of error. Where it does not seem wise to make a sweeping declaration of truth, we can at least give an improved belief. "Christ changes a belief of sin or of sickness into a better belief, that melts into spiritual understanding wherein sin, disease, and death disappear" (Science and Health, p. 442). Maybe it will not be our privilege to bring to the individual the Truth of being, but the soil can be prepared, and no honest, loving thought is lost. As we strive to raise and purify our intercourse with others Christ will aid us and God's presence and purity will be felt. "Lo, I am with you alway."

Paul says, "Our conversation is in heaven." It starts from Principle and is clothed in truth; hence it is harmonious. We should remember that the first act of Jesus after the transfiguration, was to descend from the mount and minister to the needs of a few sinning, sick, and sorrowful mortals. As we consider the contrast between that uplifting experience in the light of Mind, and the sudden stooping to mortal darkness, do we not see how Love was indeed his guiding Principle, and can we not rejoice at the privilege of descending from our transfigurations to meet some mortal sense of need and so let divine communion be repeated in human converse?

Science and Health says on page 72, "The joy of intercourse becomes the jest of sin, when evil and suffering are communicable;" and on page 57, "To happify existence, by constant intercourse with those adapted to elevate it, should be the motive for society." And who is better adapted therefor than a Christian Scientist, who has received God's sacred trust? Our conversation should express all the beauty and the variety of lofty thought; purity, health, simplicity, tenderness, accuracy, vigor, grandeur, patience, justice, mercy, charity,—all the qualities of infinite Mind.

We can and should let the Christ-truth reign continuously in our consciousness; then will thought rise into the freshness, sublimity, and light of Mind. Then will the mental environment of the Christian Scientist be so rarefied from material beliefs that the sinful, sick, sorrowing, and heavy-laden will, by the law of divine attraction, be drawn unto the Christ-idea; and mankind will be spiritualized in "the radiation of Spirit" (Science and Health, p. 556); quickened by the activity of Life; strengthened by the all-mightiness of Truth; unselfed by the ever-presence of Love; transfigured by the purity of Mind.

Thy Word is a Lamp.

BLANCHE H. HOGUE.

IN the translation of the New Testament by Joseph B. Rotherham, the text in the eleventh chapter of Luke reads, "No one, having lit a lamp, puts it into a covered place, neither under a measure; but in the lamp-stand, that those who enter may see the light. Be looking to it, therefore, lest the light which is in thee is darkness. If therefore, thy whole body is lighted up, not having any part darkened, the whole shall be lighted, as whensoever the lamp with its radiance may be giving thee light."

This translation emphasizes the characteristic simplicity of illustration which Jesus used in making his appeal to the hearts of those about him. Clear comparison, dealing with the familiar things of every-day life, brought home to the men of his time the great lessons which have since become the standard for all Christendom. In this household picture, the central figure is the lamp "upon the lamp-stand." The mission of the lamp is to reveal the presence of the surrounding objects. Without its light, these objects are hidden in darkness, but in the illumination of its rays, they are brought clearly into view. And Jesus tells us that this service to the household can best be performed when the lamp is given a prominent place in the room. The presence and position of the lamp is a matter of relationship to everything else in the household, and the more intelligently right relationship is established and maintained, the more clearly "the whole shall be lighted up."

He who thoughtfully entertains this illustration, will perceive that his own highest knowledge of good enlightens the household of his thoughts, as the shining lamp lends its

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light to all about it. His highest idea of righteousness bears to his lesser ideas the same relationship which the little lamp of olden time bore to adjacent objects. The purest ideal, by its own shining, makes known the presence of all the thoughts which throng about it, disclosing their position and revealing their true nature.

The third chapter of John's Gospel records Jesus as saying, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Evil thoughts do, indeed, shrink from the light, well knowing that their deeds are evil; but the faintest right desire is a little missionary which seeks the darkened recesses of thought, forcing into notice all which it has strength to illumine. As its first rays fall upon the accumulated traits and impulses of the human nature, the light may be so feeble that the hidden motives are but dimly seen. But that first faint ray brings to the householder a sense of discomfort; he is no longer perfectly at ease with that which lurks in the dim corners. He suspects that there are many thoughts which a brightening light will reveal as deformed and unworthy. No man is so degraded but that a measure of this illumination is with him, but many men are avoiding self analysis, content to excuse and justify the inclination of to-day. Cherishing the present furnishings of their mental home, they fail to honor and exalt the higher ideal which would discover and reject all that is unfit to abide in the light. It is only that man who is honest in desiring a better condition, faithful in tending the flame of his lamp, and courageous in facing all which comes to view under its searching rays, who accomplishes a reformation which endures, and which makes his household a sweet and holy place.

The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path. . . . The entrance of thy words giveth light." The Christian Science text-book, which is in truth a "Key to the Scriptures," brings to the one who has not had the word of God for his lamp, a mighty desire to find it, that it may illumine and order his household; and to the mental home which has already set God's Word "upon the lamp-stand," Christian Science brings that which keeps the lamp always "trimmed and burning."

When the word of God enters consciousness, through the doorway of enlightened understanding, its first work is to challenge all which it finds. Every thought must, sooner or later, "come to the light," that its deeds may be "reproved" or that it may give evidence that its deeds are "wrought in God." As the perfect Christ model is kept faithfully in thought, the light becomes clearer. As the first unworthy thought which the light reveals, is removed, there is less to obstruct the rays of the "shining lamp," and they penetrate farther into the dim and hitherto unexplored recesses. One after another, motives, impulses, desires, and fears are discovered, analyzed, and seen in their true light. Many thoughts and deeds are found to be unfit for companionship with the Christ-light which has entered the household; some there are which cause the heart to shrink in dismay that they have so long been harbored in the dim light; others have held place under the cloak of hypocrisy, calling themselves by refined names which half concealed their hideousness. Traits hitherto supposed to belong to one's neighbor, but never to one's self, emerge from the disappearing darkness, and evil forces unforeseen arise from the retreating gloom to assail the very presence of the light itself. Sometimes, however, the heart is cheered and comforted by finding qualities of thought which, chastened and purified, may continue to abide in the household; for they stand the test, having been "wrought in God."

This piercing of the darkness of the human mind by the light of Christian Science, often brings disquietude and discouragement to the student, but there is no good reason therefor. He first accepted the teaching of Christian Science because he saw the light, and for a time nothing except the light. In his rejoicing, he brought it into his home and obediently put it, not "in a covered place, neither under a measure, but in the lamp-stand." Need he rejoice less when the light begins to disclose that which should be destroyed? Need he be discouraged because he finds how poverty-stricken and dismal his abode had been without the light? Before its entrance, he only knew his life was unillumined. Now, in the light of Christ's clear shining, he sees the nature of past deformities. The old condition may seem worse under the light than when it lurked in thought unexposed, but in all reason it is not. Mrs. Eddy says in the book "No and Yes," p. 33, "Exposure is nine points of destruction." To see clearly *how* evil has entangled one's career, opens the way of escape from the unhappy condition; and that which throws light upon the unrighteous complications, is in every case a blessing.

The relation of the lamp to the household objects must not be forgotten. Its mission must not be mistaken. And when one remembers that in the same way one's lamp of understanding must discover all surrounding mental deformity that the house may be "swept and garnished," one may gather courage and give thanks, that "the lamp with its radiance may be giving thee light." Inborn sin and chronic diseases of long standing may argue that they have so long held place and power that their removal is impossible; that it is easier to leave them unmolested than to maintain the struggle against them. The moment of their exposure, however, decides their eventual destruction, and the time involved depends not upon the months or years they have dwelt in the household, but upon the fidelity and activity of the householder. Whether they have been stubborn intruders for one year, or for twenty, matters not, if to-day there is sufficient light to exclude them.

The Point of View.

C. C.

A RECENT experience of mine, though perhaps insignificant, has been of great help to me, and it may help others.

A friend in pointing out the comet, spoke of its being above the lower left star of the dipper. In vain I searched and wondered why I could not see what was so apparent to others. Upon further discussion I learned that I had always viewed the dipper differently from my friend, and from the majority of those present. They saw it with the handle on the left, and I with the handle on the right. Not only was the comet immediately found after this, but the experience taught me a helpful lesson.

So often when telling my friends of some of the great truths of Christian Science that mean so much to me and seem so very clear, I wonder why they cannot see them as readily. But I forget that life has a different outlook to them, believing as they do, in life in matter, a corporeal God, a future heaven, etc. Then I see that I must be patient, and slowly and lovingly help them to see the difference between the real and the unreal which is shown us so plainly in Science and Health, so that they too may find and enjoy the many blessings brought us in that wondrous book.

[Written for the *Sentinel*.]

The Tempest.

HERT POOLE.

"BE still," dear mortal, tossed and tried
All night by self-inflicted woes
Upon life's Galilean sea,
The voice of Christ bids thee obey
The Truth that conquers all thy foes
And makes thee ever free.

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Selected Articles.

Regarding Evil.

There is a peculiar mental philosophy afloat which declares that evil is a species of good, a lower form of good. It states that good is all and in this all includes evil as well as good; but this is not the teaching of Christian Science. This Science draws the line emphatically between right and wrong and demands an absolute abandonment of evil.

Whether evil be real or unreal, it is of necessity something to him who indulges in it. He who continues in sin does not believe the teaching of Christian Science that there is nothing in it, but believes that there is something in it.

Christian Science proposes to give strength to the sinner in his effort to overcome evil, by revealing to him the omnipotence of God and the consequent impotency of evil. In Science and Health, p. 447, Mrs. Eddy declares, "To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality." Also on page 339, she states, "The destruction of sin is the divine method of pardon."

One whose life is consistent with the teaching of Christian Science, that wickedness is simply a delusion, would not do wrong. Evil practice is always prompted by evil thought and it is quite clear that if one's thoughts are pure, his deeds must necessarily be right.

The teaching of Christian Science, therefore, which tends to purge one's mental condition, strikes at the root of evil; and when it becomes universally adopted and practised there will be no sin in the world.

All wrong is the result of perversion, misconception, and consequent misconduct. If we believe, as Christian Science teaches, that all pleasure, profit, gain, or benefit is to be found in good, and deport ourselves accordingly, we shall cease from all sin. Therefore Christian Science is not a danger to good morals but the strongest possible incentive thereto. The danger now, as in all ages, lies in the adulteration of this Science, not in the Science itself.

ALFRED FARLOW.
Boston Times.

Christian Science does not purpose to supplant primitive Christianity nor do anything destructive to the Bible; its mission is to make Christianity more practical and to reveal the hidden treasures of God's Word.

I am a Christian Scientist because Christian Science inculcates a deep faith in God, because it gives a clear, comprehensive definition of Him and reveals His nature and essence, because it clearly outlines Christian duty and gives the Christian man a clear sense of right.

I believe in Christian Science because in proportion to his understanding of God as All in all, his trust in God, and the degree of Truth and Love which he manifests, the Christian Scientist is enabled to overcome sin and heal sickness. This Christian Science influence for good is reaching to the uttermost parts of the earth and gathering within its fold the infidel, the sinner, and the sick as is made evident in the rapid growth of the denomination.

REUEL F. GORDON.
Lewiston (Me.) *Sun.*

I am asked, "Do you expect to die?" I answer that I cannot promise you that I shall never pass through that change, and yet I don't like to declare that it is my intention to die. To sin and to die are very strong habits just at present, and although Scientists are doing good work in overcoming the evil tendencies of the times, yet I cannot make a positive statement that I shall so conquer all error, as to escape altogether its penalty, death; "For the wages of sin is death." I can say only, that to-day's problem of living needs so much consideration that its solution would escape me, were I to concern myself with future work. At this stage of progress, the whole can be proven only by inductive reasoning. Nor is this asking too much, for it is conceded in all other sciences. In astronomy, celestial distances and measurements are accepted on the basis of terrestrial computations, and in many instances the whole is granted because a part is proven. In this respect Christian Science takes no more latitude than other sciences. To the human mind, death is a mystery because nothing is known of Life.

Let us try to discover what is Life, not what is death; what is good, not evil; what is health, not disease; what is Truth, not error; what is Mind, not matter. Starting on this basis of action, we may come into possession of the key to the problem that so vexes and perplexes us. Rest assured that if you work on the wrong side of the question, the eternal Principle of truth can never swerve one iota from immutable law to protect you or save you from the pain of its violation, no matter how much you may cry to be forgiven or saved from the penalty. The only way for you to escape the punishment is to turn from your error and work right.

ALICE SINCLAIR.
Pawtucket Times.

Christian Scientists do not disregard medicine through any blind faith in God or through a fanatical effort to be true to their religion; but they do it because they have an intelligent understanding of the power of Truth to heal sickness as well as sin. They have an abundance of proof of the reliability and accuracy of Christian Science, both in their own cases of healing and in the healing of intelligent people all over the land, whose word in other matters is as good as their bond. These people testify to the fact that this understanding of Truth has healed them when the best medical aid had utterly failed.

SEVERIN E. SIMONSEN.
New Haven (Conn.) *Union.*

Christian Science does not teach that there is no sin, pain, or sickness. It declares that they are not real in the sense that God did not create them, and it is the duty of all to see their unreality as being unlike God, hence they must be false. It is granted that to the material sense when a man is sick, he is sick; when he is suffering he is in pain; when he is doing what he should not do, he is sinning either consciously or otherwise. It is knowing these things and that they do not belong to the true man that enables the Christian Scientists to do their work.

CHARES K. SKINNER.
Marshall (Mich.) *News.*

The true reason why "Christian Science mak converts" so easily "among people of all classes," and "why so many intelligent people accept it" is that "humanity's need of a Saviour" understands and welcomes the healing and redeeming Christ, the Christ of a daily living—not of a mystic, mediæval, theoretical theology,—but Immanuel, God with us. "Lo! I am with you alway." The acceptance of Christian Science illustrates anew the words of Jesus the Christ. "And I, if I be lifted up from the earth, will draw all men unto me."

THEODORE D. WARREN.
Camden (N. J.) *Echo.*

It is generally conceded that Christian Scientists have made considerable progress in the elimination of worry from their daily lives, and this is but one of its good works. Through lessening worry many of the greater problems of humanity have been simplified and the Christian Scientist therefore finds himself better able to cope with the difficulties which beset his path than before understanding this truth.

ALBERT E. MILLER.
Reading (Pa.) *Telegram.*

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Among the Churches.

Building Site Secured in Marquette, Mich.

First Church of Christ, Scientist, in this city has purchased a lot between Front and Third Streets which is considered one of the best building sites in the city. For some time there has been a sentiment that this society should have its own house of worship, and the purchase of the lot is the first step toward that end.

FANNY W. SACKRIDER, *Clerk.*

Progress at East Aurora, N. Y.

A few seekers after Truth, meeting in a private house for the study of the *Quarterly* Bible Lessons, saw their number increasing to such an extent that it was thought advisable to rent a hall; and two of their number being chosen as Readers, regular services were begun November, 1900. The following year, in October, it was our great pleasure to have a lecture by Carol Norton, C.S.D., and much good was realized therefrom. November, the following year, 1902, we met and organized as First Church of Christ, Scientist, with a charter membership of twelve, and it was with joy and gratitude that we saw the approach and consummation of this step in our onward march. We are most grateful to God for the way we have been guided and protected by His great love, and to our beloved Leader for her untiring, unselfish, and loving devotion to Truth.

EMILY M. AHRENS, *Clerk.*

Christian Science in Holland.

Our text-book, Science and Health, tells us (page 3) that, "Action expresses more gratitude than speech," but the desire has often come to me to tell through our publications of my grateful love to our Leader for showing a sleeping world the omnipotence and omnipresence of Love and making it possible for us to demonstrate daily, yea, hourly, the earnest desire of a pure heart.

The past two years my husband and I have been traveling in Europe, the summers being spent in Laren, a town near Amsterdam, Holland, much frequented by artists. We always hold the Sunday service in our rooms, and the first summer began with an attendance of from six to ten, mostly Americans, three of whom were Scientists. This summer our little band has been made up of Europeans and English, all earnest seekers for Truth, who accept, as fast as they understand them, the truths taught in Science and Health.

I loaned one of my extra copies of Science and Health to a Dutch lady from Amsterdam. A friend of hers wished to borrow it from her, but she said she felt the daily need of its healing truth, and was obliged to refuse to let it leave her room. For some time she has been under the care of a specialist at Utrecht without satisfactory results, but with close study of Science and Health and a few treatments, she gave up doctors, drugs, and eyeglasses, and says she has "never been so well, care-free, and happy as now."

A friend of hers who at first ridiculed Christian Science, told me later that a great change had been wrought in the physical and mental condition of the lady in question, even to the betterment of her disposition. She, too, wanted to read the book, asked the privilege of attending our Sunday service, and later came for treatment.

One evening at Villa Vandyke, a lady said to me, "Wont you demonstrate over my cold?" and added, "My eye has been very painful to-day." I talked to her of the allness of God, good, and realized for her the Truth of being. A few days later she came to my rooms to tell me that she was completely healed of her cold immediately after our talk. Her eye also ceased to trouble her, and she gave all credit to Christian Science.

I am exceedingly thankful to the *Sentinel* and *Journal* for the great assistance they have been to me in my work. All who have been helped here seem grateful for having been shown the Way as taught in Christian Science. A Dutch lady who speaks fluently four languages, has demonstrated her understanding of Science by helping herself and others. She evidences a strong desire to know more of Christian Science that she may make its blessings known to her nation.

A large per cent of the Dutch speak and read English. My sister put a copy of Science and Health in the public library at Amsterdam, and I have sold three copies here.

The seed of Truth has been sown, the soil is fertile, and "Dear Little Holland" will soon be on our list of regular Church services.—ADAIRENE CONGDON, Laren, Holland.

Progress in England.

Although Second Church of Christ, Scientist, London, was organized as recently as December, 1902, with a membership of sixty-five, the Trustees have found it necessary to look out for a larger hall to accommodate the rapidly increasing attendance at our services.

The result is that we shall start the New Year in a beautiful new hall in New Bond Street, W., the Æolian Hall, which has a seating capacity of four hundred and ten people, and one of the finest organs in London. There is also an excellent room for the Sunday School. This forward move has caused much joy to the members, whose hearts are filled with gratitude to God for His ever-watchful care and guidance.

The Publication Committee, which is at the present time in the hands of Second Church, is doing great good in furthering the cause of Christian Science. To give one instance of this, a series of articles appeared in an Irish paper which were antagonistic to Christian Science. These articles were taken up and answered by the Publication Committee. After a time the writer of the articles wrote to ask for an interview. He wanted the latest copy of Science and Health, and wished to discuss his last article with the Christian Scientist, as he had been asked to re-publish his series of articles in pamphlet form. He actually enclosed the article for correction as to facts, and at the interview he said he had the greatest respect for Christian Scientists, remarking that a well-known professor, speaking in a lecture, had styled Christian Science "The Religion of Healthy-mindedness." There have been many enquiries from all parts of the United Kingdom as the result of the work of the Publication Committee, and in this way many people have been brought into touch with Christian Science who would have had hardly any opportunity of hearing of it in any other way.

The Book Room Report was most satisfactory. From December, 1902, to the present time, one year, there have been sold three hundred and nine copies of Science and Health, and three hundred and eighty-one copies of other works of Mrs. Eddy, besides a large amount of Christian Science literature.

Our Sunday services and Wednesday meetings are a blessing to all, and there have been quite a number of testimonies given of instantaneous healing through attendance upon our services.

At the special Thanksgiving service on December 31, there were many testimonies of heartfelt gratitude to God for the blessings received in Christian Science, as revealed to us through our revered Leader, Rev. Mary Baker G. Eddy.

We have sent a subscription to the Mother Church Building fund as an expression of love and thankfulness.

GERALD H. WALENN, *Clerk.*

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The Lectures.

Santa Monica, Cal.

First Church of Christ, Scientist, was crowded last night [December 18], the occasion being the delivery of an address by Judge Septimus J. Hanna of Colorado Springs on Christian Science.

Judge Hanna was introduced to the audience by Attorney George H. Hutton, who said in part,—

Those of us here who know little or nothing of Christian Science from the standpoint of Christian Scientists, occupy the unique position of jurors who have listened to but one half of the testimony in a cause in which they have been impaneled. As jurors in such a cause it would be your duty and mine, and a duty that we owe to mankind, to hold our minds free, unbiased, and unprejudiced until we have heard from both sides of the case.

We are here to-night for the purpose of listening to the other side of this question, and I ask of you my fellow-citizens of Santa Monica that in all fairness you hold your minds in the unbiased and unprejudiced attitude of jurors, while you give an hour's careful and unprejudiced attention to the advocate of Christian Science.

After the lecture Mr. Hutton again arose and spoke in part as follows:—

"We have listened to the lecturer's eloquent address and clear-cut logic and to his unanswerable arguments, facts, and quotations, and we have been impressed with his sincerity of manner. What we have heard is new to many of us, as we are unfamiliar with Christian Science from the standpoint of Christian Scientists, and it is more than we can assimilate in a single evening, but he has planted a seed that will not die; he has suggested lines of thought that we will follow; he has referred to the seventh, eighth, ninth, and tenth verses of the tenth chapter of Matthew which we will read, and whatever the ultimate result may be, I am sure that the charge that Christian Science is a fraud will not hereafter go unchallenged in the presence of any member of this audience. [Applause.] If there is any one present for whom I do not speak, let him stand up and be counted."

Then turning to the lecturer: "Judge Hanna, you have won your jury, and we thank you most kindly, most cordially, and most sincerely for what you have said to us to-night." [Loud applause.]—*The Daily Outlook.*

San Diego, Cal.

An audience, which by show people would be rated as "capacity," filled the Isis Theatre, last evening [December 21] to listen to a most pleasing address by Judge Septimus J. Hanna on the subject of Christian Science. Judge M. L. Ward introduced the speaker of the evening, and said in part:—

Less than thirty years ago Mrs. Eddy issued the first edition of "Science and Health with Key to the Scriptures," the text-book of Christian Science. The book has reached its two hundred and ninetieth edition of one thousand copies each.

Subjects of the greatest importance are treated of in that work. It treats of sickness, of health, of life, of death, of sin, of righteousness, of Christ, of God and the teaching of His Word.

A most wonderful religious organization has grown up, founded upon the teachings of that book.

I am not a member of that church, and the same is probably true of many of those composing this vast audience. We belong, however, to that class of men and women who believe in investigation, who do not reject without knowing, nor condemn without a hearing.

San Diego Union.

Springfield, O.

One of the most notable lectures delivered in this city for some time, one filled with instruction and the deepest argument, was that delivered at the Grand Opera House December 31 by Carol Norton of New York City. In introducing the speaker, County-Prosecutor J. B. McGrew said in part,—

There are probably no two things of greater interest and importance to the human race than its present and future life. These questions are generally recognized by us under the subject of religion. Religion is as old as the human race and was born with it. This religious spirit has grown with the ages and to-day at the beginning of a new century we have many creeds and many churches, and within the last thirty years has come a new faith knocking for admission, asking for recognition among the creeds of the early days, and requesting that it be given an opportunity to unravel the master knot of the human race. While founded on the life and teachings of that one who is recognized by all Christendom, as its Saviour and the Saviour of the world, its followers have made claims for it which have at times called forth severe criticism. However this may be, whether this new faith be false or whether it be true, it is at least entitled to be heard and to be given an opportunity to present its claims, and especially is this so in this land of ours where religious freedom is guaranteed. While you may not agree with all the speaker may say, while you may not be able to accept his views, yet you will all agree that nothing could be more delightful than to go through life hand in hand with health on the one side and righteousness on the other, and it is on this subject, "Christian Science, The Gospel of Righteousness and Health," that he will address you.—*The Sun.*

Davenport, Ia.

Bicknell Young, a Christian Scientist lecturer, was greeted by a large audience at the Burtis Opera House, Davenport, yesterday afternoon [January 3]. The lecture was given under the auspices of First Church of Christ, Scientist.

William Theophilus, the Davenport lawyer, introduced the speaker, and said in part,—

Public discussion tends to advance truth and suppress error. Wherever free speech is guaranteed right will ultimately prevail and wrong perish. No system of morals, ethics, or religion, when subjected to the light and to open discussion, can long endure in a country like ours, if not founded on sound principles. This is an age of progress and advancement, especially so in the world of thought and religion. Evolution is the order of the day in all things. All progress comes from right thought. Without ideals man would not be above nor any better than the brute. Ideals mark the civilized from the savage, man from the brute, truth from error. High ideals consist of intelligence and virtue. Without them there can be no true greatness. They are the images of God, the source of all virtue and intelligence, and the higher the ideal, the better and more perfect the image.

From ideals have emanated the religions of the world, and among them Christian Science. This religion is called a science and it is claimed that it brings health, happiness, and perfect peace to mankind. If this be true, then, indeed, it may well be called Science, and also an art—the sublimest of all the arts and sciences.

Probably many here, like myself, do not belong to the Christian Science Church. Let us cast aside all prejudice and listen to the speaker with unbiased minds, giving him a respectful hearing and his words careful consideration.

The Daily Times.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Expression of Thanks to Mrs. Eddy.

WE take great pleasure in publishing the following official communication from the Unitarian Church, which has so kindly opened its doors to our Concord brethren during the construction of the edifice presented to them by our Leader.

The fellowship and harmony which for many years have marked the religious activity of Concord is well disclosed in this letter and in the resolution it contains. Particularly gratifying to Christian Scientists is the recognition that this liberal spirit, which often found expression through the churches of Concord, is further emphasized by Mrs. Eddy's teachings. This communication, together with many other acts of Concord's representative citizens, indicates how much Mrs. Eddy is appreciated and beloved by those who are personally acquainted with her and know of her good works.

This occasion recalls Whittier's beautiful lines:—

A sweeter song shall then be heard,—
The music of the world's accord
Confessing Christ, the Inward Word!

That song shall swell from shore to shore,
One hope, one faith, one love, restore
The seamless robe that Jesus wore.

M.

Concord, New Hampshire, December 31, 1903.

The Rev. Mary Baker G. Eddy.

Dear Madam:—On Sunday, December 27, at the close of the service, Col. Solon A. Carter read to the congregation of the Unitarian Church, of Concord, your letter of Christmas greetings, and handed to the Prudential Committee of the Society your Christmas gift of a check of three hundred dollars. Mr. Frank S. Streeter in behalf of the congregation voiced their sentiments in a fitting acknowledgment of your generosity, and presented the following resolution which was seconded by Rev. L. H. Buckshorn, pastor, and cordially and unanimously adopted:

"*Resolved,* that the congregation recommends to the Society the grateful acceptance of Mrs. Eddy's generous Christmas gift and unites with the Society in sending her hearty thanks and most cordial Christmas and New Year's greetings."

Complying with the wish of the congregation, and in its own behalf, the Society of the Unitarian Church through its Prudential Committee accepts your gift and makes grateful acknowledgment of your generosity.

In offering to the members of the Church of Christ, Scientist, of Concord, a temporary church home while their new church is building, the Unitarian Society was merely carrying out that Christian spirit which for so many years has been such a marked characteristic of the religious bodies and people of Concord. More than seventy years ago, when theological lines were tautly drawn elsewhere, the old North Congregational Society offered its house of worship to the newly formed Unitarian Society for the installation of its first pastor, which offer was accepted. The liberal spirit then shown, and since often repeated, is further emphasized by your teachings. In this same spirit your unexpected and valuable gift comes with its message of Christian fellowship and Christmas greeting, for which we in behalf of the society return its gratitude and its cordial greetings.

Fraternally yours,
GEO. D. WALDRON,
HOWARD A. KIMBALL,
FRANK CRESSY,
DELIA S. MARSHALL,
GERTRUDE DOWNING,
Prudential Committee, Second Congregational (Unitarian) Church.

Self-Denial.

SELF-OBLITERATION has always held a prominent place in the thought of the followers of the Nazarene Prophet, and this is not to be wondered at in view of the fact that it was given such emphasis by him.

Among the numerous Christian sects there is no difference of opinion as to the desirability of obeying the Master's teaching, although there is a decided lack of agreement as to how this obedience can best be rendered. His teaching respecting self-denial, is thus definitely stated by the Evangelist, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." These words have touched the hearts of millions, and none would question that the world has been made better by every effort thus to "follow" Jesus. The sad thing is, that so many have misunderstood his admonition, "let him deny himself," and have made for themselves heavy crosses which it was never intended they should bear. Thus burdened they have been unable to do the one thing for which they have striven; namely, to follow Christ. Many have sought to deny themselves, while believing in the reality of the things given up. We are nowhere told that Jesus assumed burdens in order to become more spiritual, we are told, however, that he was ever removing burdens from the heavy-laden. He was inspired by a lofty purpose, and he knew that in order to fulfil it he must deny himself daily, and take up his cross.

In harmony with his example Christian Science teaches that we can not, and should not deny anything which expresses God, either in man or the universe. It shows with equal clearness that we must deny the reality of everything which does not express God, and for this we have the authority of Jesus' teaching, as well as the clear statements and deductions of our text-book, which says, "Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom, and toward triumph over the body" (Science and Health, p. 242).

Science simplifies the problem by beginning and ending with infinite Principle. The belief that we are giving up, or "denying" something real, even though it be done from a sense of duty, must ever have a depressing effect; but when we understand that we are only giving up the false for the true, then the "joys of Spirit" beckon us on and on. We are told in the epistle to the Hebrews that because of "the joy that was set before him," Jesus "endured the cross," and our text-book says, "Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown" (Science and Haelth, p. 254).

The only experiences of this earthly life worth remembering are those in which self has been denied and overcome, for thus alone has true greatness been attained. The gospels tell us that when the Master was being led from Gethsemane to his trial, some of his disciples "forsook him and fled," and two "followed him afar off." May not that be said of all who seek to follow Christ along the lines of creed and dogma, rite and ceremonial? Let each answer for himself. The call of the Christ is ever the same, and

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involves the same self-denying service which he gave to humanity, and for which he sought to inspire and equip his disciples.

We may rejoice that our revered Leader has been enabled so to follow the Christ-truth as to impress upon us by both her counsels and example this Divine ideal of self-sacrificing love; and with the poet we may well pray,—

Holy Spirit, Power divine!
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire!

K.

The Better Way.

CHRISTIAN SCIENTISTS who have occasion to look over the religious periodicals of the day, can but be impressed by the frequency with which they meet expressions of anxiety and solicitude upon the part of Christian writers in view of prevailing religious conditions; and as they remember their own spiritual advance through the unfoldment of the truths of Christian Science and the rapid growth of our Cause through unquestionable healing work, they experience an added sense of humility and thankfulness, and are prompted to yet greater endeavor to prove worthy of their blessings.

What can we do to awaken religious interest, to secure church attendance, and to stem the tides of unspirituality and worldliness which imperil our churches and our homes? These are the questions which press upon Christian workers everywhere, and the situation seems the more pathetic, when one realizes that it is nothing but a false human sense which withholds from these earnest, inquiring hearts the answer they long for, but do not find.

In a recent Christian review the religious outlook is considered at length by a theological professor who, as he says, was prompted to write by the statement of a worthy minister that though he had been preaching ten years he did not know that a single soul had been brought to Christ through his ministry! In trying to explain this sad fact, the writer expresses the conviction that the attention of the ministry is centered upon teaching rather than seeking the unsaved, and says,—

"Brethren, look at our preaching orders: Go ye and make disciples, and when you have made them, teach them. Not the one or the other, but the one and the other. Go and do both. . . .

"'The Son of Man is come to seek and save that which is lost.' . . . Go and seek the lost, and when the lost are found, comfort them, instruct them, inspire them. . . .

"The most subtle, and *dangerous* way of breaking any commandment of God is to bisect it, ignoring one half while obeying the other. . . . God wants obedience to His commandments; not amendments to them. . . . A partial obedience is no obedience."

It seems remarkable that any one, familiar as is this writer with our Lord's explicit command to preach, teach, *and heal*, should quite ignore that part of the gospel ministry which Jesus said demonstrates its truthfulness, and which received special emphasis in both his example, and his specific instructions to his disciples, and then proceed to declare the danger and wrong of ignoring one half of a divine command while obeying the other.

The growth of Christian Science, which has attracted so much attention and comment, is not more remarkable than was the growth of the early church, and the phenomena are explained in both instances by the solid and satisfying conviction which accrues from the practical demonstration of the healing power of Truth. And since it is apparent that this conviction can be awakened in the many by no other means, every minister of Christ who is burdened, as is the one we have referred to, with the sad evidences of the inadequacy of his present grasp of truth, must surely realize that an enlarged apprehension of the saving availability of the Gospel for which he stands, is the one and only thing that can meet the situation. No one can question the change in the spiritual status and outlook which would speedily be effected in the average parish if its minister were so to interpret the teaching of Jesus as to be led not only to accept the possibility of spiritual healing, but to commit himself to an earnest and persistent endeavor to attain unto it. And now, at a time when ministers are speaking so frequently and frankly of the deadness and ineffectiveness of church ministrations, and of the indifference of the world to religious teaching and appeal, Christian Science is lovingly reminding all of their richer inheritance and larger privilege. More than this, it is proving by its works, its crowded churches, and its rapid growth, that Jesus' command, "Go, preach the Gospel, heal the sick," is yet capable of blessed fulfilment, and that when this command is simply and humbly obeyed, the same inspiring, world-awakening results will be chronicled which were witnessed at the beginning of the years.

Christian Science expresses the one efficient and sufficient answer to the cry of the world's need when it says, in the words of our Leader,—

"Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. . . . Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did, and understand its divine Principle" (Science and Health, p. 25).

W.

Letters to our Leader.

Philadelphia, November 1, 1903.

Beloved Leader and Teacher:—Gratitude and thanks are not all my message to-day. There is even more than this in my heart as I review the experiences of years and the memory of lost opportunities. I want to be forgiven for every thorn upon which I have caused you to tread, for every sin of omission or commission which has hampered your upward flight, for every pang you have suffered through my disobedience.

For the Concordance, the Manual, and later, the crowning blessing of all in the Teachers' Association, I cannot express my gratitude. Through fulfilling the law of love yourself, you have made it possible for those who follow you to catch glorious glimpses of the promised land, and God grant that we may not fail to enter in because of murmuring or disobedience. I want to thank you, and thank you again, for your faithful guidance and patient example. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." To be called not only your loving but your obedient student is the earnest wish of my heart,

D. ELOISE BROWNELL.

Chestertown, N. Y., January 16, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—It is a joy to begin the new year with a tribute of love and allegiance to the great cause of Christian Science and to you whom God has chosen to lead, and to show us the way so faithfully, so lovingly, you who have borne the standard of Christ so high, that however clouded the hour, we could see it there strengthening, guiding us on.

In gratitude for a healing that demonstrated to me the truth of Christian Science,—the Christ-truth,—I opened a reading room in this little summer resort in the lower

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Adirondacks where Sunday and Wednesday evening services have been held, filling the room with summer guests, —thereby "sowing beside all waters."

With lowly, loving gratitude I testify to many cases of healing of sin and disease, of drunkenness, profanity, consumption, abscess and carious bone, Bright's disease, ulcerated kidneys, delirium tremens, epilepsy, and many minor conditions of discord. I have had the privilege of several seasons of annual Communion services at the Mother Church, and of hearing the voice of Love speak to me through you from the balcony at Pleasant View; I have placed in the public library and reading room here, copies of your books, "Science and Health with Key to the Scriptures" and "Miscellaneous Writings," also a copy of the *Sentinel* weekly.

Hoping it might interest you I enclose this prayer on ribbon. It is an exact copy of one lost by a soldier during the Civil War, in the streets of Charleston, S. C. It was on ribbon and doubtless given by a mother to the loved one on his going to war.

I am devoutly thankful for Christian Science, the Christ-truth, and for the spiritual interpretation of the Lord's Prayer as given in our text-book.

With reverence and love,

Your loyal follower,
(Mrs.) Althea G. Downs.

Kansas City, Mo., November 26, 1903.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—Uneducated, unhappy, unbelieving, unhealthy, uncouth, a rough railroad man, my whole life one of lost opportunities, Christian Science—the Word of God—finds me, to-day, happy, contented, prospercus, healthy, receiving the highest education that mortal man can possibly conceive, that of loving my neighbor as myself and "loving God supremely" (Science and Health, p. 167). I want to thank you. I love you and I thank our Father-Mother God for His great message, "Science and Health with Key to the Scriptures." One sweet privilege I have lost: I do want to call you my very own dear mother, but I must be obedient.

Lovingly,
John C. McQuinton.

Board of Lectureship.

Frank H. Leonard, C.S.B., has been appointed to the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. As in the case of other members of the Board his field is unlimited. Mr. Leonard's address for letters and telegrams is 17 Battery Place, New York, N. Y.

The Bible Lessons.

In the *Quarterly* to be published in April, the last two lines of the note on the first page which now read, "The lessons in this *Quarterly* have been prepared with the 264th edition of Science and Health as a basis," will be changed as follows: "The lessons in this *Quarterly* are suited to the 264th and following editions of Science and Health." Readers who find it convenient to use for the lessons in the current *Quarterly* editions later than the 264th, will find the references generally available.

Notice.—In view of the increasing interest in the daily study of the Lesson-Sermons, which give week by week the interpretation of Scripture in the words of the text-book, "Science and Health with Key to the Scriptures," it has been decided that the pamphlet, "Scriptural References Sustaining the Doctrines of Christian Science," which is now out of print, will not be republished.

Testimonies of Healing.

It is about five years this coming March since I was healed in Christian Science. At that time I had heard Christian Science spoken of, and had even got a copy of Science and Health from the public library to look over. There did not then seem to be anything in the book that particularly interested me, and I simply glanced through it. At about the time I speak of I had a lump form in my right breast, and for a month it seemed to be getting gradually larger, until at last, through fear, I concluded to consult a physician, although I experienced no pain or inconvenience whatever. After questioning me closely as to whether or not we had any hereditary diseases in our family, he examined the lump and pronounced it a cancerous growth. I shall never forget the feeling I had when the doctor told me what he believed to be a fact. He said it could be easily removed, and the best thing I could do would be to come back in a week and we would consult about having an operation performed. I told him I would never submit to that. He said I was very foolish and must reconsider, and I then went home.

A few days before this occurrence a friend had loaned me a *Christian Science Journal* and I had noticed the name of a dear little woman whom I knew in Salt Lake City, as a practitioner. On my return from the physician's office I immediately wrote her, telling her the circumstances and asking her to help me. Her reply came at once that she was ready to help me. To this friend I owe a debt of gratitude that I think can never be paid. She sent me a copy of Science and Health, with a request that I should begin to read it, which I immediately did. I appreciate more than even the healing, the love she gave me. She wrote me two or three times a week, and such peace and love I felt I had never experienced before. In one month the lump had entirely disappeared. This I consider a marvelous demonstration. This same friend healed my mother through absent treatment when no one considered she could possibly live. These are only two of the many demonstrations that have been made for me and mine through the power of Christian Science. I have been able to make many demonstrations for myself through the divine Principle revealed by Science and Health, for which I am sincerely grateful. This is the first testimony I have ever given, and I feel I do not wish to see the last of the year without making acknowledgment of the blessings which have come to me through Christian Science.

G. C., Butte, Mont.

I have enjoyed the blessings of Christian Science for six years, and have received so much help through our periodicals that I feel it my duty to send my testimony to the Field. I was a sufferer for twelve years. At first I had some severe troubles for which I tried nine doctors, each one encouraging me to expect a cure. I had to take so much medicine that it affected my stomach, at first slightly, but gradually it grew worse until I could only take liquid food. I was in much distress and lived mostly on tonics. I tried one doctor after another, giving them all a good chance, but they could not reach my case. Then my nerves became completely shattered. I had to stay in bed most of the time for three years. I could not bear the slightest noise, and for this reason was deprived of all my friends. At last I gave up the doctors but still took lots of tonics, thinking to gain some strength in that way. I had always been taught to pray, and our minister came every week to pray with me. I often wondered what I had done that I received such punishment; then again I would think that there was no God.

When I heard of Christian Science, at first I was doubtful, thinking it was only another fad. I was told that the healing was performed without medicine, and thinking

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that it was the devil's work, I tried not to listen to it, and was afraid God would only punish me more severely for trying it; but when I heard of it again, it aroused some hope in me, and I wanted to investigate it. A practitioner was sent for, and when he arrived I told him that I had always prayed to God for help, and could not understand why my prayers were not answered. He told me that I had evidently not been praying to the one true God. That seemed clear to me, and I asked for treatment. After the first treatment, I ate a good meal and there was no distress. This seemed wonderful to me. I took ten treatments in all, and kept on gaining. From that time on I ate everything that was set before me. I burned up the stomach pump and other appliances which I had been using so long. I could not at first read Science and Health, as I was German, but I have since learned to read it understandingly. We have had many proofs of the healing power of Truth through Christian Science, and have seen error's nothingness. I feel indeed very grateful to God, to Christian Science, and to Mrs. Eddy, who so bravely pointed out the way for us. It is my earnest desire to follow her as she follows Christ.

ANNA M. BAIER, Oshkosh, Wis.

It is nearly five years since I bought my first copy of "Science and Health with Key to the Scriptures," the reading of which cured me of chronic constipation, nervous headache, astigmatism, and hernia, in less than four months. I spoke through our columns at the time, of this wonderful result of conscientious study and application of the truth as taught in Christian Science, and now after four more years of health and happiness I wish to reaffirm what was said at that time.

I have had no return of those conditions, and am better prepared than ever to endorse the statement made by our beloved Leader, that "The same affection, desire, and motives which have stimulated true Christianity in all ages, and given impulse to goodness, in or out of the Church, have nerved her purpose to build on the new-born conception of the Christ, as Jesus declared himself, namely, the Way, the Truth, and the Life. Living a true life, casting out evil, healing the sick, and preaching the Gospel of Truth, these are the ends of Christianity" (No and Yes, p. 21).

Where would I be now, had not this blessed truth been brought to me by much persuasion of a very dear friend? I should certainly have been deep in the slough of despond, if not in the grave. Am I truly thankful for all the good that has come to me and mine? I try to let my works testify of that; but to those whom I do not meet in person, I can truly say, Yes; I am indeed more thankful than words can express for the glorious healing that has come to me, both physical, mental, and moral, and I also convey herein, my song of gratitude to the dear Leader who has through her fidelity to Truth enabled me to touch at least the hem of Christ's garment.

I am also thankful for myself and others for the clear revision of Science and Health, as well as for the helpful Concordance and the new edition of the Manual. Surely my cup runneth over with gladness for all these good things, and I shall try to make them profitable to all with whom I come in contact.

I also wish to acknowledge the great good that is being done through the medium of our various periodicals. It is with the greatest pleasure and confidence that I pass them along, after reading, to some one less fortunate.

B. S. JOSSELYN, Sioux City, Ia.

One of the beauties of Christian Science is that it is fitted to all our needs, under every circumstance and condition. During seven years as principal of a kindergarten and primary school, I have had many proofs of the government of divine Principle. Every teacher who has learned of this Christ-truth, knows of instances of disobedience, evil-speaking, anger, impatience, deceit, dishonesty, and selfishness, which are overcome by the understanding of Love, as real and ever-present. A few Christian Science children have been with me, and I was asked to help them, if necessary, and we have had many proofs of Love's care.

The majority of the patrons and children had not yet learned of the Truth-healing, and I always respected their position, endeavoring to follow the Golden Rule; however, there were a few times, when the impersonal healing power of Love had to be proven. One instance was so helpful and filled me with such thankfulness and reverence, that I long to share it with others.

One day little J—— was playing with the children, when I heard a loud noise as though a child had fallen on his head. Before I turned, I declared the presence and power of Love, and that "accidents are unknown to God" (Science and Health, p. 424). As I turned I saw J—— lying on his face, the children standing spell-bound. Before I could reach him he staggered to his feet, but fell again, striking his head and rolling over on the floor. As I lifted him, he gasped, and stiffened out. I took him at once into a room alone with God. For a moment fear declared that the work and responsibility were too great, but I realized that divine Love filled consciousness and there was no room for its supposed opposite; that this was the reality, that there was no other power or presence then or there. While so doing many promises from the Bible and Science and Health came to me. In about three minutes he nestled down in my arms, and opened his eyes, continuing to improve; in about ten minutes he got down from my lap and wanted to go out and play, the only evidence of the struggle being a little paleness. The teachers and children were much impressed, and my own heart returned thanks to the Giver of all good, divine Principle, for the proof that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

This is only one of many proofs I have seen of the healing power of Truth with the little ones.

MRS. ELLEN S. ROBBINS, Mount Vernon, N. Y.

I wish to tell what Christian Science did for me that others may know what Truth will accomplish. I was attending my gymnasium class one evening when I slipped and fell quite a distance from the bars and struck my foot so as to fracture my ankle. As soon as I fell our professor came to me and started to rub my ankle back in place, but I was suffering so much that I wanted to go home, telling them that I would be all right in the morning. A short time before this accident I had had a few treatments and had cast aside a number of little complaints and thought that I could do the same with my foot, but as soon as I fell, my ankle commenced to swell and continued to swell until it was twice its natural size. They took me home and I told my mother that I was hurt, but not to worry, that I would be all right by morning.

When morning came I could not put my foot to the floor and suffered very much. Our friends came in and gave us a number of home remedies which my mother used without giving me any relief. She wanted to call the doctor, but I said that he could not help me and I would not have him. This accident happened on Friday evening and by Sunday I was in much pain: so after breakfast I asked my mother to go to the Christian Science Church and tell my practitioner about it. The lady told my mother to stop using those remedies and to know that I could step on that foot. I tried to use my foot but suffered too much, and when evening came my mother went to the home of the practitioner and she said that she would work for me that

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night, and if we wanted to have the ankle examined by a surgeon to do so, but if possible to wait until morning.

The lady came to my home the next morning and had a long talk. She gave me a treatment and said that she didn't think my ankle broken, but if we wanted to call our physician, to call him. I still refused to have him, and about an hour after the lady left our home I put my foot to the floor and walked on it. I have continued to use it, and it is perfectly well. My foot was badly discolored, but in a short time the discoloration all disappeared. I am a business woman and I only lost two days from my office. I feel very thankful for what Christian Science has done for me. Several members of our family have taken up its study.—B. E. F., Des Moines, Ia.

I wish to add my testimony to that of thousands of others, as to what Christian Science has done for me. I came under its gracious influence about two and a half years ago, through the careful study of the Bible and Science and Health. My motive was to search out and show to others what seemed to me nothing but an appeal to sentimental, over-enthusiastic, and weak minds.

After studying alone for four months, I received class instruction, and finally proved the problems that at first seemed to be not only improbable but impossible. As each doubting question was answered there remained with me answers never to be forgotten, for the Bible was now a grand and interesting book, abounding in truths that were for me.

My first physical demonstration was for an ailment of thirty-two years' standing, called by *materia medica* chronic catarrh of the head, and by some hay fever. This was partially overcome after two months' treatment, so much so that I stopped all further treatments, regarding its occasional recurrence as of little or no importance. My next demonstration was over rheumatism, which resulted in about the same way. In both cases the treatments should have continued longer, but I was so near freedom from these errors as not to give them a thought. My third demonstration was for gastritis, which was relieved promptly. I had previously passed through the same symptoms and conditions under *materia medica*, and was therefore perfectly familiar with all its phases, but under Science treatment all fears and horrors were destroyed at once, and I was out attending to business on the fifth day from the time of the attack, while the former case under material treatment required nearly six weeks for recovery. I am entirely convinced that Truth is the only power and is unchangeable, always the same positive good; and when a seeming failure in Science occurs, the cause is to be found in mortal changeableness, material doubts, and refusals to believe fully, and live every day a life of obedience to Truth and Love.

I am very grateful for what understanding of Truth I have, and feel happy that no error can take it from me. My earnest desire is to demonstrate it more constantly in my daily acts, for this is the only comforter we have.

F. L. MANCHESTER, Brooklyn, N. Y.

To acknowledge the power of divine Love over all human discord, is to obey a Scripture mandate. Our obedience is imperative for unfoldment, enrichment, and blessing to ourselves and others. A true Christian Scientist is grateful for the understanding that enables him to heal the sick and sorrowing, lift burdens, and scatter sunshine all the way.

A desire to be relieved from the intense mental and physical suffering of an obstinate case of nervous prostration, led me to Christian Science.

Mine was a slow case of healing, but I obtained relief at once, and was very grateful, especially in view of the fact that an eminent physician of our metropolis had told me in reply to my anxious questioning, "If you are comfortable in four years, you need be thankful;" but he could not assure me a cure, He did his best for me, and I hold him and the other physicians who attended me in kindly remembrance.

I have been perfectly well for eight years, and can see how the hand of divine Love has led me all the way, eliminating errors and enabling me to realize the at-one-ment with the Mind that is God.

Once it would have been impossible for me to realize how, like Paul, I could be glad in tribulations, not knowing then, as now, how the overcoming led to an unfoldment to me of man's true relation to God and to his fellow-man.

When one can understand that there is no state of human consciousness, no condition in life that the light of Truth cannot brighten and bless, a gleam of its inestimable value will be recognized. In the old thought, perplexities, worries, and fears were like mountains, but in this new way, I have seen them, with accidents and various forms of sickness and disease disappear through the realization of ever-present Love.

It is a pleasure to acknowledge the patient and loving guidance of our Leader, who has made it possible in this generation for the new-old truth to be again brought to men in its Christ-like simplicity, and be made practical to heal and to save.—O. E. W., Rochester, N. Y.

Christian Science came to me at a time of deepest need. I had had a long hospital experience, being in one five different times, for surgery and special treatment. I gradually grew worse, and physicians said another operation was the only thing that could give me any relief. This I would not submit to, as a former one had failed to help me. I had taken medicine almost constantly for years, was rarely ever without a tonic of some kind, but had even given that up as useless, and just at this time, when utterly discouraged and heartsick, a friend urged me to try Christian Science. I had no faith in it and was very much prejudiced against Mrs. Eddy, but I was finally induced to go to a practitioner. While I was taking treatments the practitioner lent me a copy of Science and Health, but I did not like to read it. This prejudice, which was due to ignorance, was soon broken down, and I was healed. This surely means a great deal to one who has spent years in suffering, but that is really the least of all it has done for me. It has made the Bible a new book and old things have passed away; a "new heaven and a new earth" are in their stead. I have had the great privilege of class instruction, and for several years have been in the Science work. During that time I have seen nearly every kind of ill healed through this understanding.

My testimony would not be complete if I did not express my love and gratitude to Mrs. Eddy, and in her beautiful words in the Message of 1902 all may find the same sweet assurance which has helped me. "Our Father never destined mortals, who seek for a better country, to wander on the shores of time disappointed travelers, tossed to and fro by adverse circumstances, inevitably subject to sin, disease, and death. Divine Love waits and pleads to save mankind and waits with warrant and welcome, grace and glory, the earth weary and heavy laden who find and point the path to heaven."—SUE M. JEROME, Chicago, Ill.

The availability of Christian Science in emergencies, is to me, a most interesting phase of this beautiful religion, because it has enabled me again and again to carry my school work successfully forward in the face of suddenly presented difficulties.

One morning, after I had traveled all night and mostly through a mountainous region, I was suddenly attacked with car sickness. This seemed an unusually trying experience, because within two hours I was due at the high school in B—— to deliver a lecture to the teachers of that

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city. It seemed trying because I had wanted so much to be a messenger of health and of good things, not a representative of disease, to the teachers whom I had been invited to help. While still an hour's ride from B——, and while the fear of not being able to meet my engagement repeatedly presented itself to me, the assurance of Divine aid came as forcibly as could any personal message, and infinitely more powerful, with these words, "Fear not: for I have redeemed thee!" It is scarcely necessary to add that I was immediately well. It is clear that in so far as we hear the voice of Truth, we receive the healing. The work with the teachers was accomplished without a thought of illness, and I have never experienced the slightest return of the difficulty; for which, as for many other blessings, I am grateful to Christian Science.

L. D. H., Buffalo, N. Y.

It is over twelve years since I first heard of Christian Science and took treatment. I had then been an invalid for four years, traveling about in search of health. I had been pronounced incurable by two physicians who wrote to my sister saying nothing could be done for me, I could live but a short time. I had been operated on twice for spinal trouble, which physicians said brought about other troubles.

When quite a little girl I began to manifest stomach trouble, and for years I was a slave to drugs, never being able to eat a meal without following it with a powder which we kept on hand in quantities. Finally the powders ceased to give any relief. A milk diet at long intervals was prescribed and I was fairly starving when Christian Science found me. I also used an air-cushion and wore an electric belt. All this terminated in extreme nervous prostration and inflammation of the stomach.

When I heard of Christian Science, I decided to lay aside the belt, to get along without the air-cushion, and to give Christian Science a fair trial.

My healing was slow but sure. I did not weigh a hundred pounds when I began treatments. I found relief at once, and felt less misery, less fear, and became more peaceful and more hopeful. I was under Christian Science treatment the most of one year, and the dyspepsia, stomach trouble, and many minor troubles vanished quickly. I look back now and see that it was the true bread I was hungering after. I had indeed been all my lifetime living on husks.

I am even glad that I had this hard, tedious, rough road to travel, for through it I learned to find God.

I can say with the Psalmist, "It is good for me that I have been afflicted; that I might learn thy statutes."

EMMA J. BENDER, Cincinnati, O.

I have long intended to give an experience I had, of the power of Truth over error as demonstrated at the birth of my youngest child, now nearing three years of age. We were then living ten miles from the railroad and there was no practitioner nearer than fifty miles.

I wrote asking help of this practitioner a short time before my anticipated confinement, and she directed my attention to this statement in Science and Health, page 380, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God." This thought was a great help to me, and I clung to it. I had no way of letting her hear from me when I realized that the time had come. I did not let any one know that I was expecting the birth, until just time to call a physician and nurse, and they did not arrive until after the child was born. I was alone with God, and fully realized that there was no power apart from Him. The waves of mortal law threatened to roll over me, but I stood firm on the "rock of ages," and they broke harmless at my feet.

I was brought into Science nine years ago by being healed through the ministry of this same faithful practitioner, and have had other experiences quite as wonderful. The Christian Science God is indeed the God of the Bible, "a very present help" in every time of trouble.

MARY ALICE MORGAN, Cornish, I. T.

[Translation.]

I had suffered for six months from abdominal complaint and was so weak that it was hard for me to perform my duties. The physician's prescription brought me no relief; finally I called in a specialist, but continued growing worse and more hopeless.

Through a friend I was led to Christian Science and immediately went to a practitioner. I understood but very little of it and it seemed like a miracle when I awakened the next morning and found that I was much better. I could do my work and not get tired, because I now recognized that God is my Life and my support. After I had treatment for several weeks I was entirely healed. This was a year ago, and I am very grateful to Christian Science.

Since then I have perfect trust in the infinite love of God, and I am therefore much happier and more contented. Everything is changed for the better, in every detail of my affairs, and in every trouble I help myself with the knowledge of the all-power and kindness of God.

E. L., Dresden, Germany.

Some years ago, when I knew but very little of Christian Science, I came across a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in one of our public libraries.

For years I had been addicted to the use of liquor, and was surprised to find one day that I had lost all appetite for whiskey and beer, not knowing at the time that the mere reading of this book could awaken such an interest in Truth as to heal the sick and reform the sinner.

I am very thankful for my deliverance from the bondage to drink in what might be called, a moderate degree.

After reading Science and Health, I took from the library other works which I ignorantly supposed to be genuine Christian Science literature, which to my great sorrow, I found after a time to be spurious. I also attended meetings of those who were not loyal to the teachings of Christian Science, with the result that I suffered intensely in mind and body, but was healed through the right apprehension of Truth. For this I am thankful, and am now very careful to confine my reading to genuine Christian Science literature.—CHARLES E. FOSTER, Brooklyn, N. Y.

For the last seventeen years I have suffered most severely from hay fever. At first it would appear in August but each year it came a little earlier until for the past five years the first week in June has found me a sufferer. During these years I have resorted to *materia medica* again and again, but with absolutely no benefit. This year, as usual, the ailment appeared the first of June, and after enduring it for two weeks I decided to see what Christian Science would do, having tried it in the past few years for many other ills with unfailing benefits. After four absent treatments the disease entirely disappeared, since which time I have been as free from it as though I had never had it.—E. M. P., Austin, Ill.

I feel that I would like to say a word for Christian Science. I have received help many times through this Science and have found it to be a practical religion and applicable to every human need. I have not the privilege of attending services or Wednesday evening meetings, but I am a subscriber to the *Sentinel*, *Journal*, and *Quarterly*, and receive much help from them. I feel very grateful to Mrs. Eddy and also to the kind friends who have been the means of bringing me to this light.

MINNIE REMINGTON, Cataract, Wis.

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From our Exchanges.

Which way lies your Bethlehem and where will you look for the Christ on next Christmas morning? Seek him not in some outward form of devotion, some round of religious observance, however venerated or sacred in human estimate, he is not there. Seek him not in your own moral rectitude or sense of personal worth secured from a superior self-righteousness, he may not be there. Look not for him in the inn of accredited ecclesiastical formulas of intellectual belief or in the statements of doctrines to which you have given assent, for he himself is truth and greater than all formulas of belief about the truth. When you go to your creed be sure you have not found an empty manger. The Christ you need will be found in a lowly place, in the place where love and humility dwell. Mary and Joseph were a part of that scene upon which the shepherds looked. Jesus was closely linked to all that was beautiful in the human. Go and look into some other life and heart on Christmas day, where there is loneliness, but tenderness and love, and pour out your love and speak your word of adoration to those who wait for the divine fulfilment and there you will find your Christ.—*The Standard.*

The central need of life is that we believe that each of us is set to do a characteristic piece of work in the Almighty's work-shop, and that we shall have some sort of adequate reward if we do it in our best way.

We must have the transforming motive if we are to get a reasonable portion of contentment with our lot; and reverence for its special opportunity, and the widest spread of all great motives, that which has made history resplendent with its heroes and martyrs, is the faith which comes to the rescue when plain, every-day motives have lost their freshness, and remind the soul that it is in God's service, at God's post of duty, building not merely houses of wood and brick, but structures which defy time's corroding tooth.

The Christian Register.

Jesus did not talk in an archaic language, but in the simple vernacular of the common people. This fact is overlooked, to our loss, in nearly all the versions of the New Testament now in circulation. Christ is made to talk to us of to-day in the language of three centuries ago. This is a palpable misrepresentation of his manner of speech, which was that of the day in which he lived. Wycliffe's version was made in the ordinary speech of the fourteenth century; the version of 1611 was, to a large degree, in the current language of that period; but our modern versions are largely modeled on the version of King James's time. Some time we shall wake up to the fact that in this we are doing the word of God and ourselves a grievous wrong.—*The Examiner.*

In a cluster of "whatsoevers" indicating the principal qualities in an ideal character, St. Paul includes "whatsoever things are lovely." Perhaps it has been too much the habit in Christian teachers to overlook beauty as an essential feature of a complete life. Christ, who is always to be our model, was "altogether lovely." He was strong, true, just, and righteous, but there was no flaw in his character, no defect in his life. We should never tolerate in ourselves anything that is not beautiful.

REV. J. R. MILLER.
The Watchman.

How fond we are of thinking about what we have not, instead of about what we have! It has been well said that "some people's cast-off happiness, like their cast-off clothes, would make some other people very happy." The cheeriest lives are not those that have the most, but those that appreciate the most. Every one of us has a gold-mine of unworked joy close at hand. But gold needs searching for.—*The Sunday School Times.*

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

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Box 56, Fall River, Mass.

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

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Items of Interest.

National.

Secretary Shaw has issued, for the use of travelers abroad, a convenient booklet containing information of interest concerning the customs duties. The following will be of interest: A resident of the United States returning thereto is entitled to bring with him free of duty articles purchased or otherwise obtained abroad, of a total value not exceeding one hundred dollars. Such articles may be for the use of the person bringing them or for others, but not for sale.

As an outgrowth of the Rochambeau mission to the United States in 1902, the women of France have offered to the United States a replica of the bust of Washington which was destroyed by fire in the Capitol in 1851. The tender was made by M. Jusserand, the French Ambassador, in a letter to Secretary Hay.

Colonel Carroll D. Wright has authorized the statement that he intends to resign his position as Commissioner of Labor by the end of this year in order to give his whole time to his duties in connection with Clark University.

The United States torpedo-boat destroyer flotilla, escorted by the cruiser Buffalo, on its way to the Philippine Islands arrived at Gibraltar Wednesday, January 27.

United States Minister Powell has recognized the provisional government of General Morales as the *de facto* government of Santo Domingo.

Foreign.

Through the good offices of the United States Department of State, the good name of Chang, former Chinese minister to this country, who strongly favored the reform movement during the Boxer troubles and who was beheaded, has been restored to his family, and the estate, which was confiscated at that time, has also been returned.

The first congress of Italian students for the discussion of moral and religious questions has just been in session at Rome. The last session was held in a hall decorated with the flags of all nations, among which the American and Italian colors were entwined. United States Ambassador Meyer presided at the session.

An official report has been made on the losses resulting from the fire on January 26 at the University Library, Turin, one of the most famous in Italy, according to which about thirty-seven hundred manuscripts, including almost all those of Oriental origin, were destroyed. The number of volumes lost has not been established.

The Canadian Government has made a contract with the Allan line of steamers for an improved mail service between Canada and Great Britain, to commence next August with two new turbine steamers. The subsidy is ten thousand dollars per round trip for the turbines and five thousand dollars for the slower ones.

An association which originated at the time of the proposed sale of the Danish West Indies to the United States, has been formed at Copenhagen to arouse the nation's interest in her outlying possessions and prevent any diminution of her territory by sale or otherwise.

The total amount of claims awarded against Venezuela by The Hague Tribunal will amount to about nine million dollars. Up to December 1 Venezuela had deposited with the Bank of Caracas about one million dollars to meet these obligations.

The American street railway system, about to be inaugurated in Manila, will call for an investment of four million dollars in equipping a street car service of forty miles. Eventually this will be extended to the suburban districts.

The new Vesuvius electric railway is working to the fullest satisfaction of the builders. Since its opening for passenger traffic in September last over thirty-five hundred tourists have used the new line.

Italy has expressed her willingness to accept silver payments for her indemnities arising out of the Boxer troubles, with the reservation that any difference may be made up later.

The German Government, after long experiments, has ordered turbine engines to be constructed for the third-class cruiser Merkur and for a torpedo boat.

Industrial and Commercial.

According to a news despatch the annual report of the Government engineer in charge of improvements on Lake Superior shows that the commerce of the Duluth-Superior harbor is the third in importance in the United States. If the sub-port of Two-Harbors is added, the traffic of the harbor is above that of any port in America except New York, with a probability that it stands fourth among the shipping ports of the world.

The figures taken by the Government for New York for 1902 were 30,000,000 tons of all commodities; of Duluth, including its sub-port of Two-Harbors, 23,800,000 tons; of Philadelphia, 21,000,000 tons, and of Boston, 18,000,000 tons. The growth of business at Duluth has been from 6,300,000 tons and $95,000,000 valuation, in 1895, to 23,800,000 tons and $190,940,000 in 1903.

The selling value of the silk produced in New Jersey in 1903 was $47,849,192. The aggregate capital invested in all the New Jersey silk mills was $24,872,624. The value of the material used in manufacture was $27,819,826. There are 165 establishments in the industry in the State—eighty-four owned by private parties and eighty-one operated by corporations. The average number of employees was 14,968 males and 12,022 females. The total of wages paid was $11,089,184, and the average annual earnings $410.86.

The Philippine trade statistics of the Insular Bureau of the War Department show that the imports of those islands during the eight months ending August, 1903, aggregated $22,266,581, and exports $20,867,313. The aggregate of exports and imports is an increase of almost $6,000,000, over four-fifths of which may be credited to shipments from the archipelago, the hemp and copper output being especially large.

The Prince of Monaco has presented to the French Academy of Sciences a new bathymetric map of the ocean floor, showing in relief its depth and formation in all the great areas. The construction of such a map has been made possible through the deep sea soundings which began about fifty years ago, and especially through the soundings made in connection with cable line surveys.

A new pipe line about seven hundred miles in length and costing, with pumping stations about $4,000,000, is said to be contemplated by the Standard Oil Company to connect the new Indian Territory and Kansas oil fields with Whiting, Ind., a few miles from Chicago.

Exports from the United States to Russia in the year just ended aggregated practically twenty million dollars, which is more than double the amount of the exports to Russia in 1901. Imports from Russia in 1903 were $10,907,315, against $7,263,874 in 1901.

The Empress of China recently brought to Vancouver a cargo of silk, raw and manufactured, valued at $1,932,000. The shipment is a record one, measuring 960 tons, and is destined for Weehawken, N. J.

A steamer has just arrived at Boston from Manila and Cebu with one of the most valuable cargoes of hemp ever brought to that port, consisting of 25,500 bales, valued at $650,000.

The total production of pig iron in 1903 was 18,009,252 gross tons, against 17,821,307 tons in 1902, and 15,878,354 tons in 1901.

General.

Practically the entire supply of camphor comes from Japan and Formosa, which is Japanese territory, and about six weeks ago the Japanese Government, owing to the threatened war with Russia, placed an embargo on its shipment. The reason for this is that camphor is one of the necessary ingredients in the manufacture of smokeless powder. About twenty per cent of the world's production goes into the manufacture of powder. The total production is between seven and eight million pounds annually. It is bought by the Government from the natives for about twelve cents a pound. It sells in this country, however, for over sixty cents a pound in large lots.

At the recent National Live Stock Convention at Portland, Ore., a unanimous vote was passed indorsing a resolution which favors the incorporation of a company of live stock men and the establishment of independent packing houses in the stock centers of the country to compete with the present packers' combine. Steps for raising a stock subscription of five million dollars are to be taken to carry out this plan.

The Wason Car Manufacturing Company of Springfield, Mass., shipped last week the first five of an order of fifteen cars for use on the steam roads in China. They are divided into two apartments, one for first-class and one for second-class passengers. The frames are of steel as a protection against insects that make ravages on wooden cars in the Chinese service.

Professor Phillips of Princeton University, who has recently conducted experiments in the production of radium, announces that this substance will soon be plentifully extracted from carnotite, an American ore found in Utah, and that it will be within easy reach of all branches of science. He used the Curie method of extraction and claims no credit.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Selected Articles.

Perfect Results Demand Perfect Principle and Perfect Application.

To the Editor of the *Boston Herald.*

In an article entitled, "Why This Discrimination?" an editorial writer for the *Herald* has said, "What its advocates claim for Christian Science is that it rests on the will of the Supreme Creator and Ruler of the universe, a Being possessing both omniscience and omnipotence, in whose work failure is inconceivable. . . . And, if this is the case, then failure to attain the end wished for is tantamount to an assertion that the divine purposes of the Ruler of the universe can be set at naught by various human limitations."

Our good friend must note the difference between Christian Science and its student, just as he would distinguish between mathematics and a pupil thereof. Christian Science will not work out results itself. Like mathematics, it must have a proficient demonstrator. The Principle of Christian Science can never be improved; it is absolute and perfect; namely, God, omniscient, omnipotent Spirit. This is what all Christians believe concerning God, but mere belief does not work out the greater results which are possible to him who has fully complied with the Scriptural demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The ability to heal in Christian Science is not a spontaneous gift, but a power attained by Godward progress.

A student and adherent realizes the truth of the exalted propositions of Christian Science in proportion to his spirituality. It is not claimed that this Science was obtained by "inspiration" in the sense which some seem to attach to that term; namely, that the recipient becomes passive and the fulness of divine power is received unwittingly. On the contrary, it is asserted that, in a state of active consciousness, the Discoverer of Christian Science sought for Truth and found the eternal Christ-knowledge in contradistinction to mere human opinion. This she taught her students. Then followed the necessity for attaining healing ability by practice. Science does not claim to work in opposition to law, or to effect a suspension of law, but in accord with law—God's law.

That a Christian Scientist is not "always successful" does not need to be explained on the basis "that in His own world God cannot work out His own will," for His will is always worked out. The want is on our part, and consists in a lack of ability to perceive the eternal and ever-present will of God and the consequent nonentity of that which obscures it. If our critic assumes the responsibility of reasoning for Christian Scientists, he must employ their premises; then his conclusions will be in accord with theirs.

This Science finds us where our old ways of thinking and doing have left us. Our material conditions must be overcome through spiritual growth. The state of the present generation is the culmination of ages of erroneous material belief and conduct, which cannot be set aside at once. It is but just to Christian Scientists that they be permitted to name their own standard of ability, and be judged accordingly—not by a criterion which others kindly, but ignorantly, impose.

While Christian Scientists insist that Mrs. Eddy has discovered a perfect Principle, they do not claim to be able to apply it perfectly, and all must agree that even a perfect way will not produce perfect results until perfectly used.

If Christian Scientists were claiming infallibility in healing the sick, there might be some justice in the irregular and special criticism of their failures, but they have never made any such pretension, although they do assert that they are more immune from disease, and that they obtain more ready relief therefrom through Christian Science than they did formerly through medicine. Only a cursory examination into the mental and bodily condition of the Christian Science denomination is necessary to find that they are at least as healthy and happy a people as can be found in any religious or philosophical belief, notwithstanding the fact that they have been gathered largely from a class of invalids who had failed to secure relief by other means.

The possibilities of the future of Christian Science are infinite—not through the improvement of the Principle of Christian Science, but through the increase of the students' knowledge of it.

It is said in behalf of medical practitioners, "When we fail, it is because of an ignorance which the study and experience of succeeding generations may go far toward dissipating."

In view of this admission that further knowledge is attainable in *materia medica*, is it not quite as reasonable for Christian Scientists to demand that medical practitioners shall immediately come into possession of it, as it is for our medical friends to demand that Christian Scientists shall at once possess a full realization of the truth of Christian Science and be able to practise all that it promises?

Is it not both unreasonable and unfair to demand that Christian Scientists shall obtain a full and perfect knowledge of the unseen spiritual power in thirty-five years, while medical schools, notwithstanding their four thousand years' study, are still admittedly in "ignorance" of the "visible material" which may only be dissipated by "succeeding generations"? Christian Scientists are more than satisfied with what they have gained as a result of their change from medicine to Science, and they are patiently awaiting the days and the results of a maturer understanding of their chosen way out of the ills of the flesh.

The plea in behalf of medicine is that its students have not yet attained to the fulness of its promises. I make exactly the same plea in behalf of Christian Science, adding that Christian Scientists have the advantage, in that they have a fixed Principle, which will doubtless enable them to advance more rapidly both in understanding and in application. It must be remembered that Christian Science is, indeed, a Science which must be attained by years of study and practice, and cannot be acquired by abnormal accretion.

It is said that the Christian Scientist claims "infallibility; since he who acts under the direct will of God, unless he is a pretender or self-deceived, cannot by any possibility be other than infallible."

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This assumption that Christian Scientists claim to be entirely dominated by the will of God, is incorrect. It is one thing to believe in the supremacy of the Divine will, and quite another to be entirely submissive thereto and governed thereby. Even the great Master acknowledged this in praying, "Not as I will, but as thou wilt."

Christians generally recognize that if the results of prayer are limited in human experiences, it is not to be attributed to fallibility, lack of power, or unwillingness on the part of our heavenly Father, but to their inability to ask wisely and in perfect compliance with the Divine will. The logic which your writer employs would condemn the prayers of all Christians because they are not infinite in their results, on the ground that the Being to whom they apply is infallible. If applied to the general efforts of mankind such logic would condemn them all, for it must be conceded that, however insufficient may be the ways and means employed to produce a given result, there must be a perfect, divinely appointed way in which to bring it to pass, and no one is excusable because he does not perceive it and make it fully effective. As a matter of course, we ought to know all truth and be governed accordingly, but, alas, such is not the case.

It is said, "A God-given system of curing human ills must, from the logical necessity of the case, be always successful."

Does this assertion imply that medical practice is not a God-given system and that, therefore, perfection should not be expected of it? Is it the intention to admit that Christian Science is the only system which is believed to be "God-given," therefore the only one from which perfection should be expected? If medical practice is not God-given; *i.e.*, based on Divine law, it surely behooves its devotees to seek a better. If it be God-given, your writer may apply to its practitioners with perfect propriety and sound logic all his arguments in respect to Christian Scientists, and he should proceed at once to advertise all their failures.

No greater results should be demanded of the Christian Scientists than are expected of others who also claim to be working in harmony with God's will and to be employing means which are of His provision.

In connection with the story prompting this discussion, a recent issue of your paper contained the statement of a physician that a certain woman who died under Christian Science treatment "would have been saved if proper medical treatment had been given her." This is a stronger claim than any Christian Scientist makes in behalf of his ability. If, therefore, the writer is consistent with his own argument, he will hereafter publish every failure which that physician makes in his attempt to heal, because of his claim to infallibility.

ALFRED FARLOW.

Boston, January 27, 1904.

Christian Science not Stoicism.

An address delivered on January 11, in Brooklyn, by President William De Witt Hyde, D.D., LL.D., of Bowdoin College, on "Stoicism," contained some references to Christian Science which lay bare vital problems. The public is entitled to have certain distinctions made which President Hyde overlooked, or of which he may not have been aware. He stated that "Stoicism is a slight exaggeration of the truth of which Christian Science is a fantastic and extreme exaggeration." Now even a slight study of Christian Science will reveal the fact that it differs widely from President Hyde's description of stoicism. He stated: "The central principle of stoicism is that we are the sum of our mental states." Christian Science, however, follows the Scriptural teaching that the real man is made in the image and likeness of God. According to this teaching the real man, or immortal man, is an expression or manifestation of God only, and is not the sum of varying and shifting states of human or mortal mind. The real man reflects the attributes of God, which are invariably and unchangeably good. According to Christian Science, therefore, the only safe way of determining what man really is, is to study the nature of God and to arrive at a definite and scientific understanding of Him. To do this, is certainly not to indulge in any "fantastic and extreme exaggeration," for Jesus himself stated: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

When even a slight scientific understanding of God has been reached, and He is recognized as Spirit and as Love, omnipotent and ever-present, then comes the necessary conclusion that the real man must be wholly controlled by God, and thus the term "self-control" is seen to be susceptible of misuse and misunderstanding, if it involves any assumption that the real man can be controlled by what St. Paul denominated the "carnal mind."

This carnal mind would try to imply that immortal man is a mixture of good and evil, harmony and discord, truth and error, but such a concept is opposed to Scriptural teaching, and is a false or mortal concept of man, which disappears as Science is more clearly understood. Mrs. Eddy has stated on this point:—

"The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of material selfhood, to find the real man and his relation to God, and to recognize the divine sonship" (Science and Health, p. 316).

Stoicism, as the term is generally used in conversation, implies fatalism, a blind submission to evil in its various forms, either as inevitable or as a species of good. Christian Science proves that evil is never necessary and must, therefore, be overcome with good, and it resolutely denies and repudiates the belief that sin, sickness, or sorrow are sent by God or are of His procurement. W. D. MCCRACKAN.

Brooklyn (N. Y.) *Times*

It is reasonable to suppose that the Christian Science practitioner who has healed the sick, knows how it was done and he will tell you that it is the "Mind which was in Christ" that heals, and those who do not know how the work was done may theorize, but the facts are not changed. Jesus healed the multitudes. He did not use drugs or material remedies; it was not his body that healed. It was his pure consciousness of God, his pure thought, before which sin and disease fled. He left this definite promise, "He that believeth on me, the works that I do shall he do also." The Christian Scientist believes in Jesus the Christ, believes that he meant what he said, and the same Mind which was also in Christ, heals to-day as it did centuries ago. Auto-suggestion, self-mesmerism, ecstatic or emotional mental states, and blind faith are not the means used in Christian Science to perform cures. The Bible says, "He sent his word, and healed them." The Christian Scientist believes that God's word heals, and he knows that God's word is not hypnotism, or exorcism, or fetichism.

Our critic thinks that Christian Science has an injurious effect upon "mind and spirit," though it may profit the body. Here again he is mistaken. Christian Science elevates the moral and spiritual tone of its followers, insists upon uncompromising purity of thought and act, raises a high standard of integrity, and demands obedience thereto. Christian Scientists are better citizens, better friends, better units in society than before they practised Christian Science. This is a fact universally recognized by all critics. What, then, does a man lose, who loves God and his fellow-man more than he ever did before.

WILLARD S. MATTOX.

Meriden (Conn.) *Journal.*

It is not the will of God which produces panics.

A. B. STICKNEY.

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From our Contributors.

Preaching.

G. C. PENNINGTON.

"THE best sermon ever preached is Truth practised" (Science and Health, p. 201). Every true Christian Scientist loves our Cause and wishes to act in a manner that will command respect, not so much for the sake of his personal reputation, as for the interests of the Cause. Most of us, however, do little acts and say little things which would look very bad if a brother or sister Scientist were to do or to say them, and which would sound out of place for a Christian of any denomination. As it is the "little foxes, that spoil the vines," so it is these little things that we need to guard against.

As Christian Scientists we are being observed, and it is all the more needful that we "abstain from all appearance of evil," for by yielding to little errors, we not only make a bad impression upon those who might become interested, but we hinder our own moral and spiritual growth. There are a thousand occasions on which we can preach a whole sermon, without saying anything. Prior to coming to Truth we may have used profane language; have we quit to the degree that we do not even use slang which often borders upon profanity? Formerly we may have indulged in a little gossip, have we quit to the degree that we will not listen to it, much less repeat it? Once we may have grumbled at the "butcher and the baker," and at our servants; have we now a kindly, helpful word for them instead? Have we made a clean-cut separation from our previous bad practices, avoiding all appearance of evil? If so, each Christian act and each kind word will prove an appealing and effective sermon.

The world has little use for the long-faced Christian, but does the abstaining from these little evils necessitate this? No, but rather the contrary. Let us "See that none render evil for evil unto any man; but ever follow that which is good," showing kindness to all men and rejoicing evermore. Sometimes we are tempted to make a remark to those with whom we deal, that we would not make to a Christian Scientist. I have done this, and was afterward humiliated by the discovery that Christian Science might be judged by my folly. The lesson did me good and has made me more watchful along this line. While it is true that we should not talk our religion to those who do not wish to hear it, that by no means justifies us in saying to any, what we would not wish a fellow Scientist to hear, "For our conversation is in heaven;" that is, if we are living up to the tenets of our church, to which we have subscribed.

When we first learn of Christian Science, we are so liberated from fear and old traditional beliefs, that we are liable to go to the other extreme, and say and do things which are entirely out of reason and good judgment, because our zeal is not according to knowledge or common sense, and Christian Science often has to suffer the disadvantage until we ripen into a better understanding and commence to undo some of our mistakes. It seems that in small towns and villages there is special need of this silent preaching by good works, because we are there more closely observed.

If we are sometimes tempted to bolster ourselves up with the thought that we are as good as our neighbors, we need to inquire as to our standard of goodness. "It is Christian Science to do right, and nothing short of right-doing has any claim to the name." "The error of the ages is preaching without practice" (Science and Health, pp. 448, 241). "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In Jesus' time it was the error in human thought that criticised the Christ, and it is the same error to-day that is watching for a chance to criticise the demonstrators of his doctrine. It is therefore very important that we watch diligently, that we think rightly, and consequently talk and act rightly, not that we may be thought righteous, but that the Cause we love and represent may not suffer from our errors. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The Nearness of God.

REV. IRVING C. TOMLINSON.

I HAVE been helped of late in thinking of the nearness of God. In Isaiah, 55 : 6, we read, "Seek ye the Lord while he may be found, call ye upon him while he is near." The Christ was foretold as Immanuel, God with us, and through the help given us in Christian Science, it is our blessed privilege at this time to prove that God is with us. God is indeed near us when we truly know Him and reflect His love.

It is important to know *how* He is near us. There are two ways in which a friend may be near. He may be in the same room, and we say that he is near; but only as the friend is one with us in sympathy, only as he loves us and is glad to serve us, is he truly near. Again, though he love us, our own hatred may keep him afar off. Those are near who are one in purpose, sympathy, and life.

The Psalmist says, "For that thy name is near thy wondrous works declare." When our eyes are open we find God near in the bending heavens, in the opening flower, in the lovelight that shines forth from the child's eyes. Let us train ourselves to know that God is near when two hearts beat in kindly sympathy; when a true word is spoken to an open ear; when a loving deed of kindness is welcomed by a grateful heart; when selfishness gives way to sacrifice and pride falls before humility; when resentment is banished and brotherly love floods the heart. As the poet says,—

> 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.

Why we should be Obedient.

JACK MULOCK JACKSON.

MUCH could be written on the subject of obedience,—a key to the greatest pearl within our reach; viz., harmony, mental, and physical. At first, as children, we are obedient to our parents and teachers. Later on, when mortal mind or the human will gradually gains dominion and asserts its sway over us, we become disobedient; defy, it may be, our highest sense of right, and begin to make experiments for ourselves. This period of experimentation in our supposed entrenchment of perishable mortal mind, lasts for a longer or shorter period with each individual, according as his experience is painful or otherwise, and according as he is able to profit by the lessons taught. This experimental stage through which, as it seems, all have to pass, may, however, be made useful as a discipline.

Experience is a great teacher, and if we are wise it will show us why we should be obedient to the omnipresent law of divine Mind. We thus learn, sometimes in a painful way, that which is repeatedly taught in the Scriptures, and in Science and Health: viz., that there is not, and cannot be, any power opposed to God, and that if we had always been obedient our experience would have been painless.

Obedience does not consist in the performance of one or more right deeds, at a given time: it is the conscious effort

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at all times to listen for and follow the Divine promptings. Obedience therefore is a mental condition of acquiescence or conformity with whatever may be our duty for the moment. By way of illustration I give a couple of personal experiences. Mortal mind, as most of us have discovered, is exceedingly vain, subtle, and egotistical, and has long caused me, and possibly some of my friends, to dignify with the name of great determination or resolution of purpose, what is really nothing but stubbornness, and that of the worst kind. And this I fancy is what those called it who may at any time have thought they were not my friends.

One evening last fall, after having weighed the matter with myself for months, I resolved that I would no longer refrain from testifying at the Wednesday evening meetings, should I feel prompted to do so. Upon coming to this decision, I experienced an indescribable spiritual uplift which remained with me for some time, and made me superior to all the discords of my business, which were then, to sense, very great.

Again, quite recently, after another combat with human will, I decided that I would take some part in the church services, and a similar spiritual exaltation followed. These two things which I had long mentally resisted, represented to me my highest duty at the time, and the mental act of obedience conferred upon me the greatest of rewards which we can experience here; viz., mental and physical peace.

The Snare is Broken.

E. H. W.

PAUL says, "For if I build again the things which I destroyed, I make myself a transgressor." These words give a quick and needful rebuke to the temptation to believe that an error which has been dispelled in the past has some subtle power to reappear. The Bible says, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

Truly "Our soul is escaped as a bird out of the snare of the fowlers" (mortal beliefs), and better yet, "the snare is broken," for we have been taught in Science and Health how the snare was made to seem so strong, how we were deluded, how that all the time it was ignorance of what we were and what God was to His creations, that snared (held) us.

A story is told of Lincoln, of how he handled a charge of murder preferred against a young country lad, by a man who testified that he saw the boy commit the deed in a certain beech wood near the village, that he "saw him by the light of the moon." The mother of the boy engaged Lincoln in defence. He came once to the place and was not seen again until the day of the trial. In the mean time the prosecuting attorney had made much stir among the villagers, and all had visited the spot and waited with much impatience the coming of the young lawyer who was to defend the case. Lincoln came and listened in silence to the testimony which seemed so conclusive.

In his turn he arose and asked the jury and audience to "reason together" and to remember that in the beech wood on the night stated, or even in the daytime, it was dark as night,—no ray of light could penetrate the dense foliage at that spot, in that time of the year. Again when they had digested this fact he said, "My friends, this man swears that by the light of the moon he saw this deed done." Taking an almanac from his pocket he showed them there was no moonlight at that time.

Now may not this illustration show that the office of the healer is akin to that of the lawyer. Disease is based upon the belief of Life and intelligence in matter, where Life never is, and this belief is dispelled by the arguments of truth as taught in our text-book. It is a belief in the power or the pleasure of sin, held by mortal sense that must be shattered, that must be proven false, in order to heal sin. Much earnest effort is wasted in argument with the witnesses,—phases of material sense, conditions of seeming discord,—instead of using the quick "agreement" argument with their adversaries,—false claims.

It is not the one man whom we condemn, who is or can be our enemy, it is a false claim to power in some form that frightens us. To "kill our enemy" is to destroy a false sense, even though it may seem to be speaking through a dear friend. We may well be thankful for this testimony found in the song of David, "Our soul is escaped out of the snare of the fowlers," "the snare is broken;" and for the illumination of the Scriptures found in our Leader's writings, especially in our text-book, "Science and Health with Key to the Scriptures."

Following the Trail.

H. L. TOURNY.

IN making a short cut over the mountains, I followed a faint trail, and it was all clear so long as my thoughts were intent upon it. Every sign, no matter how indistinct, had to be taken advantage of in order not to wander off to either side. After a little while I found I was not going right; mortal mind, during an absent moment, took me several hundred feet from the trail. Now it was very doubtful whether I could find the trail again by a direct return either up or down the side of the mountain. The only sure way was to return and do my work over again.

This little experience showed me clearly how perfect our work must be in Christian Science in order to reap the benefits that are promised. All false thoughts must be corrected before we can hope to advance in our understanding. We must return from our wrong ways and follow that marked out by Truth. "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."

[Written for the *Sentinel*.]

"Son, all that I have is Thine."

ALICE J. TILDEN.

I SEARCHED long hours for ease from pain,
For health and strength to work again,
And struggled, too, for ease of mind,
A hearty joy in being kind,
For love of all that's good and pure,
For wealth of thoughts that aye endure,
That self might be effaced in me,
And all my thoughts for others be,
Then quick this promise came, Divine,
"All that I have, my son, is thine."

For thee surcease from care and pain,
For thee success on land and main,
For thee all substance, Love, and Life,
For thee the truth with hope is rife.
And so thy thought of fear resign,
Nor fail to yield thy will to mine.
Canst thou still doubt thy Father's plan,
And dare to place thy trust in man?
There is no fear, there is no hate
For God's dear children to debate,
But only, always, Love benign,
"All that I have, my son, is thine."

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The Lectures.

Colorado Springs, Col.

Carol Norton delivered a scholarly address at the Opera House Thursday evening, December 17, on "Christian Science, the Gospel of Righteousness and Health." A large audience composed of representative people heard Mr. Norton. The speaker was introduced by Rev. Alva Roy Scott, paster of All Souls' Church (Unitarian). Mr. Scott said,—

Ladies and Gentlemen:—The Christian people are confronted with the difficult but inspiring task of making the world better. Everywhere about us are disease, sin, vice, crime, and poverty. But these are not the whole of society. There are thousands and thousands of men and women who love the good life, and are giving their time, strength, and means to uplifting humanity. I believe that there are just as good people to-day as have ever lived in any age of saints, prophets, or apostles.

The task before the Christian world is to suppress the evils, to eradicate the causes producing human and social disorders. The work is more than this. It aims to overcome the evil by deepening and enriching the human personality. Religion is not a mystery, but a self-mastery. We have an example in Jesus Christ. We all desire to be known as his disciples. We accept his leadership.

I am glad to join hands with any people who sincerely desire to promote the Christian spirit and the righteous life.

I am happy in your behalf to welcome the distinguished speaker of the evening, and I have great pleasure, ladies and gentlemen, in introducing to you Mr. Carol Norton.

Colorado Springs Gazette.

Troy, N. Y.

A very large and representative audience assembled at Music Hall last night [January 8] to hear a lecture by Edward A. Kimball, C.S.D., of Chicago, on "The Cause and Cure of Disease." The lecture was under the auspices of First Church of Christ, Scientist, of this city. The speaker was introduced by F. W. Sim, who said in part:—

Christian Science is no longer a stranger among us; there are few towns in our land which do not contain a Christian Science church or society, and thousands of our fellow-countrymen in all walks of life are every day thanking God for the blessings brought to them through the understanding of Christian Science. Jesus said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." Likewise Christian Science comes not to destroy any law of God or good, but to fulfil the command of Jesus, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Christian Science brings to you no new doctrine or religion; it simply unfolds the great truths that Jesus came to teach; namely, the knowledge of God and the worth of man. "This is life eternal," says Jesus, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "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." This, in brief, is the teaching of Christian Science; the rest is only its application. Few will dispute the fact that sin is the cause of all evil and misery and disease of this world, and these conditions will disappear with the overcoming of sin. The lecture this evening in dealing with the great problem of "The Cause and Cure of Disease" will endeavor to show you how to overcome evil with good, how to destroy the lie with the truth, and how to bring out health and harmony in your lives by obedience to the law of God.

The Troy Press.

Vancouver, B. C.

The Vancouver Opera House last night [January 12] was well filled on the occasion of the lecture on Christian Science delivered by Judge Septimus J. Hanna.

Judge Hanna was introduced by the Rev. John Simpson, pastor of the First Congregational Church, who welcomed him heartily to Vancouver.—*Daily World.*

In introducing Judge Hanna the Rev. Dr. Simpson said in part:—

I rejoice in the good work done by the Christian Scientists. I know many to whom Christian Science has made religion a living reality. It has given them a peace, and a vital faith which has awakened my envy. Though unable to accept Christian Science on its therapeutical side, yet I wish my friends God speed for the good it has already done to many, and is doing, especially in the way it emphasizes certain aspects of the Christian religion, which other churches are in danger of neglecting. It is high time that we remember that no one church or creed has the monopoly of Truth. No thinking man ought to be afraid of the truth, for it is the truth that makes us free.

Correspondence.

Lectures at Other Places.

Dixon, Ill.—Judge William G. Ewing, October 8.
Waterloo, Ia.—Carol Norton, October 19.
Haverhill, Mass.—Edward A. Kimball, October 20.
Lima, O.—Rev. Arthur R. Vosburgh, November 13.
Baltimore, Md.—Edward A. Kimball, November 15.
Sacramento, Cal.—Judge Septimus J. Hanna, November 20.
Portland, Me.—Judge William G. Ewing, December 7.
Fresno, Cal.—Judge Septimus J. Hanna, December 8.
Oneida, N. Y.—Rev. Arthur R. Vosburgh, December 13.
Long Beach, Cal.—Judge Septimus J. Hanna, December 17.
Toronto, Ont.—Bicknell Young, December 20.
Canon City, Col.—Carol Norton, December 20.
Aurora, Ill.—Carol Norton, December 27.
Newark, O.—Carol Norton, December 28.
Manhattan, Kan.—Judge William G. Ewing, December 29.
Winfield, Kan.—Judge William G. Ewing, January 3.
Houston, Tex.—Carol Norton, January 5.
Cranford, N. J.—Edward A. Kimball, January 5.
Galveston, Tex.—Carol Norton, January 8.
Muscatine, Ia.—Bicknell Young, January 10.
Everett, Wash.—Judge Septimus J. Hanna, January 10.
Fort Worth, Tex.—Carol Norton, January 10.

After all, why should commerce be excluded from the domain of Christianity? Why not trade in a Christian spirit? Why not put religion first in commerce as in all else? Imagine what a great commercial nation might be, if service and not gain were made the end of trade, if people manufactured and sold for the good of man and the honor of his Maker, if every trade put self last and the public good first. But self will leave everything before it leaves trade. It is leaving,—not exactly politics,—but polity. Self must leave every art before it can approach success; it must leave every great profession too. Art followed for gain is impossible,—it carries its own death-warrant in its heart. Some day gain will cease to be the first aim even of trade.—RICHARD ROSNEY.

No one has ever heard the Bible except it has been read to him by the Holy Spirit.—DR. MCKENZIE.

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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 Point of View.

THE question, "Would you rely upon Christian Science if you were seriously ill?" has often been asked of Christian Scientists, and in the conversation following this inquiry, pneumonia has frequently been cited as one of the diseases for which a physician should be called without delay. To those of the laity who have held this view, the words of Dr. Bevan before the Chicago Medical Society at its recent meeting, must come in the nature of a distinct shock. Dr. Bevan, who, according to *The Chicago Tribune*, stands high in his profession, is reported to have made the following statement:—

"Drug treatment is useless in cases of pneumonia. The medical profession, so far as medicines are concerned, can be of no assistance in the fight against this disease. The sooner the profession will acknowledge this to the public and set to work to discover some specific to save pneumonia patients, the better for all concerned. . . . A physician at the bedside is of no value, so far as giving drugs is concerned."

The *Tribune* says that, "several physicians sprang to their feet to protest against this arraignment. All had to admit, however, that there is no definite remedy known, and they based their protests solely on the contention that they might influence the patient favorably by easing him somewhat, and by the moral effect of their presence."

Consideration of the statement of this Chicago physician leads naturally to the statement of a physician quoted in Mr. Farlow's letter in another column of this issue, to the effect that in a certain case of pneumonia the patient "would have been saved if proper medical treatment had been given her." The inference to be drawn from this language is that she would have been saved by the administration of drugs, yet Dr. Bevan says, "Drug treatment is useless in cases of pneumonia," and his associates "had to admit that there is no definite remedy known, and they based their protests solely on the contention that they might influence the patient favorably by easing him somewhat, and by the moral effect of their presence."

Again referring to Mr. Farlow's letter and to the editorial to which it is a reply, we can see in the latter nothing but the formal expression of a demand that Christian Scientists shall be judged by a standard which they, as individuals have not set up for themselves. Christian Scientists maintain that the Principle of Christian Science is unfailing, and as they reach a clearer understanding of this Principle they more certainly succeed in their efforts to heal the sick. They submit in substantiation of their claims for Christian Science, evidence that it has healed sickness of every name and nature, in many instances after the commonly accepted medical systems had failed.

They claim nothing for themselves other than that, to the extent of their understanding of divine Principle, they can and do heal the sick. That their understanding is sufficient to justify their entrance upon the field of therapeutics is proved by the small percentage of failures attending their ministrations, and in this regard their standing as successful practitioners in the healing of disease is attested by the constant and rapid growth of the Christian Science denomination, which includes none but those who have had the healing power of this Christ-truth demonstrated to them.

What immediate effect Dr. Bevan's utterance will have upon the practice of medicine is problematical, but it will certainly furnish food for discussion in the technical press; perhaps it will turn more attention to the merits of the system practised by Christ Jesus and his followers. M.

The Word Illumined.

A VERY significant feature of the testimonies given by Christian Scientists in our periodicals and in our experience meetings is the frequent reference to the illumination of the Scriptures which always attends the study of our text-book.

Some years ago a prominent clergyman who was warning his hearers against Christian Science, said that one of its great dangers lay in the success which it had in interesting people in the study of the Bible. Another clergyman once attended an experience meeting for the purpose, as he frankly admitted, of finding in the service something that would justify him in his condemnation of this religion. He was deeply impressed by the silent prayer, as well as by the fervent manner in which all joined in the Lord's Prayer, but most of all by the reading of the Bible, and the references made to it by those who testified of their healing, and of the wonderful light thrown upon the Scriptures through the study of Science and Health. The selection read was from 2 Kings, 4, the story of the raising of the Shunammite woman's child. The Reader was not aware of the clergyman's presence, but read some very forceful passages from the text-book, one of which was this, "He [Jesus] restored Lazarus by the understanding that he had never died, not by an admission that his body had died, and then lived again" (Science and Health, p. 75).

It seems that the visitor had been especially antagonized by the fact that Christian Scientists are taught to deny the testimony of material sense, but he saw, what he had never seen before, that they have Scriptural authority for so doing. This Shunammite mother, who never admitted for a moment that her son was dead, who told no one, not even her husband, of the beloved and only child lying cold and still in that upper room, who went to the prophet, and in answer to his question said it was "well" with her child,—this woman was consistent in holding to the allness of God, and not once did she admit the reality of material sense testimony, even in her prayer for help. Surely none would deny that this is the faith, or understanding which "removes mountains" and "raises the dead," and it is not surprising that the minister said at the close, he was going home to read his Bible as he had never read it before, and that in future he should "judge not," lest in so doing he might give a stone where bread was needed,—the bread of Life which was undoubtedly feeding those whose testimonies he had heard.

It is said that many years ago an African chief came to England to ask the queen what was the secret of England's greatness. That noble woman took up a Bible which was at hand and said, "This is the secret of England's greatness." Victoria's answer may well be pondered by all earnest thinkers, for the understanding and demonstration of the truth taught in the Bible is indeed the secret of all true greatness in nations and individuals alike.

Never before was the Bible loved and studied as it is now in the light of Christian Science. Our Leader says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. . . . It is this perception of Scripture which lifts humanity out of disease and death, and inspires faith" (Science and Health, p. 547). K.

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Ideals and their Attainment.

THE millennium has not been delayed because of a lack of ideals, but rather because of the ignorance and indisposition which have barred the approach to them. In all the centuries the Christian ministry has presented to men the character of Christ Jesus as the standard for all true living, and to-day this standard is recognized among all nations and peoples where it is known, as the one matchless ideal whose attainment would satisfy the universal conscience and insure the solution of both the individual and the national problem. All ethical and religious leaders are at one in exalting the example of the Nazarene, and no one can read the homilies and addresses of to-day without noting how generally and how fully the Christ-life has replaced the creedal standards of past requirement.

If, therefore, the possession of a fine ideal, the knowledge upon our part of what we readily concede we ought to be and ought to do, if this measured up to our need, the state and stage of our spiritual development would be far in advance of its present register. The fact is, that to present men with a high ideal of character and conduct may mean more of discouragement than of inspiration if they are not shown at the same time a practical demonstration of the way this ideal may be brought into life.

In his "Republic," Plato, with a prophetic vision of human possibilities which pierced the oncoming centuries, outlined a communal state which in many respects is yet far in advance of the race, but he gave no hint of the progressive steps by which that state was to be developed, and his ideal has meant very little to the progress of the race.

The writer was led to think how easily men fall into this Platonic habit of becoming so enamored of theories as quite to forget the matter of demonstration, while listening to a splendid sermon in which there was presented, with all the fervor and art of impassioned oratory, a concept of the Christian life that demanded the highest degree of spiritual sovereignty. The delineation of what pertains to the duty and privilege of Christian manhood was very beautiful, but the eloquent minister closed his discourse without having said a word as to the practical way of responding to his appeal. The heights of spiritual achievement were disclosed to our view, but we were given no suggestion whatever respecting the path by which they might be reached!

With the advance of science and the improvement of our educational system there has been a very great increase in "laboratory work" in all departments of study, and this practical exposition of the *how* of things is pre-eminently demanded in the ministry of the religious life, for here, as nowhere else, perhaps, Christian people have been tempted to become voluble and enthusiastic over that which they do not possess themselves, and which they cannot show others how to acquire. It is imperative that we always keep the true Christ-ideal in view, but as Christian Scientists the most of us need to be on our guard lest we yield to the mesmerism of unctuous theorizing about ideals, for nothing is more easily accomplished than woeful self-deception as to our own goodness, in view of our good intentions and the glibness and assurance with which we convincingly talk about good things.

If the one evil were able to plan our defeat, it would care nothing at all how much or how earnestly we talked about ideals so long as it saw that we were not earnest in our efforts to bring them into practical realization. Indeed, it might find in our self-satisfying loquacity about good, the very means of keeping us in ignorance of good.

Christian Science renders its every student a service that is above price in its insistence that our real faith is measured by our works, and that preaching without practice is a demoralizing desecration; and the gratitude which Christian Scientists feel for their Leader is never more profound and sincere than when they recall that having reached a satisfying conviction of truth through long and prayerful study of the teachings of the Master, she pressed on with untiring devotion until the practical demonstration of that truth was made for all mankind. W.

Board of Lectureship.

WILLIAM D. MCCRACKAN, C.S.B., has been appointed to the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. As in the case of other members of the Board his field is unlimited. Mr. McCrackan's address for letters and telegrams is The Pierrepont, 45 West 32nd Street, New York, N. Y.

Letters to our Leader.

[*Extract from Letter.*]

Next Sunday marks an interesting event. The window of the Mother Church containing the picture of the God-crowned woman, east of the chancel, has never been illuminated, as it was against a small air shaft, and the light was obstructed by the wall of the adjacent residence. As you may know, many endeavors at artificial illumination were made some years ago, but all failed and the picture remained dimly lighted. The obstructing wall has been pulled down this week,—the last of the houses on the lot for the new church having been razed, and next Sunday will be the first Sunday that this picture has ever been illuminated by the full light of day.

It so happens that the Lesson-Sermon for that Sunday, "Love," contains several references to the God-crowned woman which are even stronger than any given before, as I remember, and it seemed interesting to me that this should occur on the same day, although the lesson was prepared six months ago. I hope this is symbolic of a fuller recognition of our Revelator and her Revelation!

HERMANN S. HERING.

Boston, January 21, 1904.

Boston, January 24, 1904.

Beloved Leader and Teacher:—I thought you would be pleased to learn of a very significant incident in connection with our morning service in the Mother Church to-day. The Lesson-Sermon was on "Love." To-day is the first Sunday that the window on the left of the Readers (the God-crowned woman) was fully seen in all its perfection and beauty. The buildings on Norway Street had heretofore prevented the light of the sun from shining in; but now they are removed in order to make room for our new edifice. On this beautiful Sunday morning the glorious import of the window became more apparent to all, as it revealed itself in the sunlight of this day. The lesson on "Love" with the reference as found in Revelation, which tells of the "woman clothed with the sun," was truly prophecy, it gave us more of its meaning than ever before.

Another incident occurred while the fifth section of the lesson was being read, it was this: two little birds, sparrows, came and lighted on this same window, one above the other, clinging to the outside framework. Their little forms were plainly visible from the audience room. They remained only while this part of the lesson was being read and then flitted away. To me this was a glorious omen. I think this may interest you, knowing that not even a sparrow passeth our Father's notice. May we all get the rich, grand, and deep meaning of the lesson herein mentioned. Lovingly, your student,

HERBERT L. DUNBAR.

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127 W. Mt. Royal Avenue, Baltimore.
January 16, 1904.

Dear Mrs. Eddy:—In a review by John Morley of an autobiography of Mill, there occurs a passage of most imposing and majestic authority.

The prophetic words of Morley sound like a herald, a trumpet of advancing Christian Science. They should prove such a comfort and consolation as to lift from their feet as on wings, the standard-bearers of Christian Science.

The rare and inexplicable gift of the genius of John Morley has seldom found more felicitous illustration than when he states, "Mr. Mill has been ungenerously ridiculed for the eagerness and enthusiasm of his contemplation of a new and better state of human society. Yet we have always been taught to consider it the mark of the loftiest and most spiritual character, for one to be capable of rapturous contemplation of a new and better state in a future life. Why do you not recognize the loftiness and spirituality of those who make their heaven in the thought of the wider light and purer happiness that in the immensity of the ages may be brought to new generations of men by long force of vision and endeavor? What great element is wanting in a life guided by such a hope? Is it not disinterested, and magnanimous, and purifying, and elevating? The countless beauties of association which cluster round the older faith may make the new seem bleak and chilly, but when what is now the old faith was itself new, that too may well have struck, as we know that it did strike, the adherent of the mellowed pagan philosophy as crude, meagre, jejune, dreary."

I have been a close and still closer student of Science and Health, I read all the literature, and it may surprise you to learn that in a small way I begin to grow in stature. Now and then I demonstrate a little, at least to my own satisfaction, that I am in the way towards the life, light, and the truth, and that neither the dust nor the dulness of my daily life can ever wholly extinguish the light which is most within me.

Very faithfully yours,
JOHN HENRY KEENE.

To Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Teacher:—Thinking you will be interested in hearing from the Christian Science reading room in Boston, I write you,—there have been so many interesting and helpful experiences during the last six months.

The rooms are visited by all kinds of people. Some through curiosity or interest, ignorant of what Christian Science is, come in to read and learn about it. Many, after reading, enquire for a practitioner, and go for treatment, and when they revisit the rooms the great change in their countenances indicates that Truth is working in their thoughts.

A short time ago, some one who had just been reading "The Right Princess" came in to enquire if Christian Science could prove a practical help for a child who needed aid. The response was in the affirmative. The lady said she would try it and enquired for a practitioner. At the end of the week her husband came in to buy a pocket edition of Science and Health, and yesterday the two came in together. I had an opportunity of speaking with her, and she told me of the great good Christian Science had been to the three, and that two of their friends had become interested in it. They had attended the Mother Church and were greatly impressed.

Quite a number come in to study the Lesson-Sermon, and many who come in to buy the literature tell, with grateful hearts, of the glorious results of their reading. Visitors come from all over the world,—so many in the last year and a half from Australia that it makes it seem like a near neighbor. Many of these are earnest workers with a desire to increase in the understanding of Science, and they speak with grateful love of the one through whom this wonderful revelation of God has come to us.

The reading rooms are considered by all the visitors to be extremely pleasant and well appointed. As we realize the great good freely opened to all who avail themselves of the benefit of the Christian Science reading rooms, we wonder why they are not filled.

At the time of the annual meeting of the Mother Church, they are filled to overflowing, and the beauty of the Science is shown in the unity of thought which is manifested among this great concourse of people.

Dear Teacher, let me express again my gratitude for your wonderful work of love to humanity, and such generous supplies of good. The revised edition of Science and Health, the Concordance, the Manual, and the wonderful Christmas hymn which brings to us the true idea of Christmas. God is with you, and is being manifested through you to us.

Reverently and lovingly, your student,
ALICE S. BROWN.

Boston, January 24, 1904.

Foxcroft, Me., January 27, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—Feeling that it may give you pleasure to know something of the regenerative work that is being done by Christian Science in the "back woods of Maine," I would state that among our little society in Dover and Foxcroft, six men have been healed by it of the tobacco habit. The beautiful feature was that in each of these cases the healing was brought about by reading the text-book, Science and Health, and attending the Sunday service,—in no instance was special treatment given. All these men had previously tried will power and material methods in their efforts to relieve themselves of this bondage, but it was not overcome until Truth naturally and beneficently destroyed the false appetite. These men, as well as many others, testify in our Wednesday evening meetings to the innumerable benefits, physical, moral, and spiritual, that have accrued to them through their understanding of Christian Science, and feelingly express their deep gratitude to God for giving this understanding to them and to the world through you, our beloved and revered Leader. A lady of over seventy, living in this town, was healed of physical difficulties of many years' standing by simply reading Science and Health, and many others have found health after years of invalidism, through Christian Science treatment. Among the cases healed were consumption, nervous dyspepsia, typhoid fever, rheumatic fever, varicose veins, insomnia, astigmatism, and defective eyesight. If these are the "first fruits," what may not the harvest be if our workers press on faithfully, earnestly, and humbly, in the way you have shown them?

Sincerely yours,
CALEB H. CUSHING.

London, Eng., January 12, 1904.

The Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H., U. S. A.

Dear and Trusted Leader:—Should I not write and thank you with a heart so full of gratitude that it runneth over?

You have proved to me that sin is nothing else than that the mortal willeth otherwise than God willeth, and contrary to Him.

Let no one write to you of humility, and least of all, me. The beliefs that people have of the virtues are not for you; there is but one single object for you, which is to obey your God. And my prayer is that I am learning to do this day by day, from your example and your writings, and that those writings and that example may annihilate self-love and self-hood.

Before coming into contact with your writings, I was only so far with our Master as to own and receive the his-

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tory of his birth, person, and character, and this was all that I had then. I was as much without the Christ, and as much left to my own will, and as little helped by the Christ, as if I did not have Jesus even as described.

You have given me eternal liberty in giving me your writings, as those writings have given me the real Christ.

May I show my gratitude by overcoming this self-life, and increase in loving, so that some distant day I may love to love nothing but the one true and perfect good, and that simply for its own sake, and not for the sake of a reward, or in the hope of obtaining anything, but simply for the love of goodness, because it is good and hath a right to be loved.

Your truly grateful disciple,
FLETCHER L. WILLIAMS.

Dear Mrs. Eddy:—You receive many letters thanking you for your achievements. May I not write just to thank you for your life? I have benefited by your works, but in reading over the excellent article in the *Ladies' Home Journal*, I was most deeply impressed by the goodness that never ceases to labor, even though one might think you had well earned the rest after harvest.

It seems to me sometimes that my only privilege is to labor unceasingly, and that I have not the privilege of getting the reward, humanly speaking, of my efforts to sacrifice self and uplift others, but it may be only the claim of a "disappointed self-love," which so speaks. At any rate, when I considered your days, ever spent in labor, guarding all the practical details of every-day living as well as the mighty movement of which you are Leader, it caused a special sense of gratitude. I think I felt like the obscure artist who, in looking upon a great work of art, said, "I, too, am a painter!"

I could feel that I, too, am a co-worker for God, in however slight measure, and that to give *all* is enough for God's acceptance, whether or not it is accounted as of any value by the world of mankind.

I must not take more of your time, but the heart prompted utterance.

Ever gratefully,
ANNIE H. WILSON.

Lexington, Mo., November 23, 1903.

Manchester, Va., January 26, 1904.

Dear Mrs. Eddy:—One night while I slept, such a dear visit from you came to me in my dreams that I should like to tell of it. I thought you were sitting here in my home and I sat beside you in a child's chair. You held in your hand a sheet of paper on which were some figures that you were explaining to me with mathematical certainty, and I ventured to suggest that a *nine* was not a nine. You turned to me and your rebuke, as has been said of the Master, "was fearful;" but in an instant such a flood of love enveloped us that I was conscious of love only,—your love for me, and mine for you,—and I sat in silent wonderment. I cannot put in words what this experience meant to me, but it healed me entirely of the belief that a rebuke, in order to be prompted by love, must be given in a gentle and persuasive manner. For the rest that I could say, I want to put my finger on my lips and remember my blessings, and continue to "labor to dissolve, with the universal solvent of Love, the adamant of error,—self-will, self-justification, and self-love," as Science and Health (p. 242.), teaches.

Yours in love and gratitude,
MARY SHEPHERD.

When once it is revealed to us that righteousness is to be sought where the Heart-searcher seeks it, not in the material thing done, but in the spiritual spring from which it issues, we discover that it may indeed be infinite, and stretch in advance of a progressive nature, as the object of eternal aspiration.—JAMES MARTINEAU.

Testimonies of Healing.

[Translation.]

A short time before Christmas, 1900, a friend came to me one day with tears in his eyes, saying, "If you wish to see my wife once more, you must come soon, for the physicians have declared that she must die during the next day or two. There is no help for her." My wife thereupon went to the afflicted family, especially to comfort the children of the sick woman.

After her visit there she went to other friends of ours who noticed my wife's disturbed state of mind and inquired after the cause. My wife said, "Do you know of no help for this poor woman? It is so hard to see death enter this family just before Christmas." After a silence this friend remembered that a few days previous she had received a letter from Dresden, reporting a beautiful case of healing from dangerous illness. My wife read the letter and at once grasped the thought. She immediately returned to our friend and brought him the message of a possibility of help through Christian Science. Our friend accepted the offer gratefully, and commissioned my wife to attend to the whole affair.

A letter sent by special delivery reached the Scientist in Dresden at midnight—it was Thursday. On Friday my wife received a telegram saying: "Treatment begun, letter follows." Words fail me to express how anxiously we watched the outcome. When we inquired after the patient on Friday we received the answer: "It is strange, new life has entered into this almost dead body." The improvement continued slowly but steadily. Only when the family physician made his occasional visits did there seem to be a standstill. The doubts of the children, who surrounded their sick mother, were also a disadvantage to the practitioner.

To-day the woman who had been ill for years is well, the circulation of the blood is changed, she has rosy cheeks, is happy, and is grateful to God and to the faithful practitioner.

This was our first proof of the glorious truth of Christian Science. The Psalmist sings: "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." It is the old truth, often heard and often forgotten. If we trust in God, He will not fail us nor forsake us. The shield of true faith is the word of Truth, the protection of the Lord, ever-present divine Love. In holding to the omnipotence and infinite wisdom of God, and in relying upon His love and kindness, through prayer and mental work we shall rise above all fear and despondency. Our hearts rest in confidence and joy; cheerfully we advance as good soldiers of Christ, and we know that "God is Love."

G. N., Bautzen, Saxony, Germany.

The call came directly to me, Have not *you* something to write of the benefits you have received through the teachings of Christian Science for the *Sentinel* or *Journal*. In loving obedience I will try to do my part.

Of healing I have had sufficient to prove to me conclusively the power for good of divine Mind over bodily ailments. The first night I read Science and Health I decided to give it a fair test and began by removing my glasses. After reading for two hours my eyes felt better than they usually did with my glasses on. For several years I had not dared to have my glasses off for any length of time, as such occasions were attended with headache and inflamed lids.

For two years and a half I have not worn glasses and yet have been able to read and do fine work, even with a poor light, when those around would say, "You will ruin your eyes."

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Another experience is one of much interest to look back upon, as it proves that our surroundings, however disagreeable and without hope of change, can be altered through divine Love. My father moved into our present home many years ago, and because of his business thought it impossible to move to a more desirable part of town. Years passed and property depreciated, still we seemed hopeless fixtures of the neighborhood. My father seemed wedded to the house and friends said it would kill him to move.

So things went on until we began to study Christian Science, then nothing seemed too hard to try to overcome. My sister and I started on our work quietly, as our parents seemed opposed to Science. We realized that all change is accomplished in thought before it is made manifest outwardly. One verse from the Bible came to me over and over, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Then I began to have trust that the place would be prepared for us, and that no outward effort of mine was necessary, and so I was not discouraged as time went on. My father seemed unwilling to trust the business to my brother, but that thought was overcome, and in a short time the business was transferred with all peace and harmony. Then the thought of moving, which had seemed so trying to him, changed, and it was with glad anticipation that he looked for a suitable home. The parents planned to build, and learned to love the thought of another home, though still on paper, and became reconciled to leaving the old one, even looking forward to the move with joy. Truly, with God all things are possible.—L. M. W., Baltimore, Md.

After having spent my boyhood in active outdoor life in the exhilarating climate of the Alleghany Mountains, I moved to Texas and engaged in teaching, and this change of habits and climate transformed me into a semi-invalid. I seemed to have the symptoms of a dozen maladies, among which were indigestion, catarrh of the head and stomach, torpid liver, and kindred evils. I had also become a slave to the tobacco habit. I tried to give up teaching and engage in business, but everything I undertook failed, and I was unable to secure employment by which I could support my family. This, added to my ill health, brought on a state of physical and mental depression bordering on total collapse.

About a year ago I contracted what seemed to be a very serious blood disease, with most alarming symptoms. I consulted physicians, who gave me no hope of recovery. In my deep trouble, I went to God in prayer. I prayed as never before that God might deliver me from the evils that beset me. My prayer was answered. I was directed to a Christian Science practitioner of Houston, and after her first treatment a great burden was lifted from my mind. My sleep began to be sweet and refreshing, and I at once began to enjoy my food. Gradually every distressing symptom disappeared. I began the study of the Christian Science text-book, and found in it a revelation I had never suspected, and have since taken up the study of the Bible with a new zest, finding by the help of the "Key," a perpetual fountain of the water of life.

I am now teaching a school of sixty pupils, in a country village where I have all the grades up to the seventh to teach alone, and, what is most wonderful under the circumstances, I seem to be giving entire satisfaction. Any teacher who has tried it knows how hard it is, under the most favorable circumstances, to give satisfaction in a country village. Notwithstanding all this hard work, I have gained in weight twelve pounds since I began teaching. God bless Mrs. Eddy and her earnest followers in their noble work.

L. D. WASHINGTON, Houston, Tex.

I became interested in Christian Science about six years ago through my wife's healing. This was so wonderful to me that I was compelled to acknowledge that only God could bring about such results, though the world might denounce it and say it was blasphemous, and though I was opposed to what I thought were the teachings of Christian Science. My prejudice was, however, overcome to the extent that I began to read and study Science and Health in connection with the Bible, and I have continued to do so ever since, though for a long time I could not understand what I read, and but for the change I saw it had made in my wife, I think I would have given it up. This would have been a great loss to me, for through Christian Science I have come to know that the promises of God can be relied on, and can be used in practical, every-day life; that the God I worship is He "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's;" that the great Master whom I strive to follow lived for me as well as for those with whom he was associated while on earth, and that when he said, "Ye shall know the truth, and the truth shall make you free," he was speaking to those in every age who should have the spiritual understanding of his work.

It would be ingratitude for me longer to withhold my acknowledgment of the blessings, physical and mental, which I have received through the study of Mrs. Eddy's works in connection with the Bible. It has brought health and happiness into my home, has taught me to *know* instead of believe, and has made clear my understanding of my relation to God and man.

GEO. S. POWELL, Asheville, N. C.

In 1897 I was greatly benefited by reading "Miscellaneous Writings" by Mrs. Eddy, and later I purchased a copy of Science and Health. My demonstrations have been much in the line of business, though I have had many experiences of physical healing.

One demonstration in dentistry I wish to relate. My dentist told me that I must soon have two upper wisdom teeth extracted, as they were badly decayed. A great fear came to me that I would never be able to have it done, but the next thought was, "God is All," and "Perfect love casteth out fear." Each morning when I did my mental work for the day, I declared against the seeming mountain of fear that sought to hinder a perfect demonstration; and each morning as I worked, the fear grew less and less. Finally one morning it seemed time to go and I went, still declaring the truth. The teeth were both pulled without one twinge of pain, and they came out very hard as the dentist pulled and twisted them, but no sensation accompanied it. Afterwards the gums hung down, but divine Love was the healer, and in a short time they too were normal. My heart was filled with love and gratitude to God for giving us this help in time of need.

It seems to me that our new Concordance is one of the most wonderful books I ever saw or used. The other evening some fears about superstition were expressed by a member of our household. I looked up the word superstition in the Concordance and found quickly enough statements of truth to quiet the fear.

I wish to express my gratitude for the lessons and experiences of the blessed Communion season in Boston this past summer, and for our revered Leader and guide, Mrs. Eddy.—M. P. J., Oshkosh, Wis.

Through the teachings of Christian Science we have indeed been enabled to prove that "God is our refuge and strength, a very present help in trouble."

Two of my sisters and I were in the Iroquois Theatre

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the afternoon of the fire, December 30, 1903. We were seated in the front row of the second balcony to the left of the center section. The fire started directly in front of us, and when we saw the cause of the unusual excitement, we immediately began declaring Truth, and remained quietly in our seats for some little time. It soon became apparent that we must go, all those around us having left their seats, and we started toward an open door on our left, just as the terrible draught blew the heat and cinders into the theatre.

I never for an instant ceased declaring the present protection of divine Love, and we certainly were led and protected, for we came to one of the main stairways and went out of the front door without encountering any crush or crowd.

My sisters and I had our hair somewhat scorched by the heat, but beyond that we escaped unharmed, and I am most grateful for the fact that we were spared the sight of the suffering of those who were unable to escape.

Christian Science has indeed been the greatest help and comfort to me, and I cannot express my gratitude for the knowledge and understanding I have gained of a God who is our refuge and in whom we can trust.

I feel very grateful to our dear Leader for this great truth and for the many benefits I have received through it.—J. A. S., Chicago, Ill.

I united with a Christian Science Church over six years ago, and it is impossible for me to tell of the innumerable blessings I have received through the knowledge of eternal Truth gained during that time. I was healed of a hernia of thirty years' duration. I had been obliged to wear a brace constantly and endured great suffering, but Truth proved it all to be an unreality and I was freed from the bondage of error. Severe headaches and cramps of the limbs held to be hereditary are gradually but surely disappearing. I have laid aside glasses, which I had worn over twenty years, and can see well without them.

From a child I had attended another church and derived much comfort from my church connection, but when the higher thought in Christian Science dawned upon my consciousness, I felt I had found Truth indeed. Then came the struggle to break away from the lifelong associations and tender ties I had formed, and the doubts and fears that would arise, until I had put aside the old, and held steadfastly to the true and enduring in Christian Science.

I thank God for the spiritual understanding I have gained in Christian Science, and that He has guided our loved Leader to walk so closely in our blessed Master's footsteps. By her untiring devotion to God, suffering humanity is being led out of darkness into light, "and in Him is no darkness at all."—C. L. H., Brooklyn, N. Y.

Before I had a knowledge of Christian Science I was ill from exhausted nerves, and had headaches for several days at a time, when I could keep nothing on my stomach. I also wore glasses for weak eyes. In March, 1902, through the kindness of a Christian Scientist, I read some *Sentinels* and also the *Journal*.

It seemed to me from the outset that it was the religion I had long desired. I found that our God was not one of wrath but of divine Love. I became so interested and so desirous of being better that I soon found the light, and Easter saw no happier woman than myself. I sent afterwards and purchased Science and Health, and that and my Bible are now my dearest possessions.

I no longer wear glasses: my headaches are things of the past, and in most ways I am a well woman, and I hope and believe that by right living I shall be in time entirely so. But for me the joys of Spirit were much more than the physical healing. I can now understand that "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."

May God bless Mrs. Eddy and all those who are laboring to bring this great light and truth to the knowledge of others.—JENNIE HOWARD, Altmar, N. Y.

It would be impossible for me to express in words all that the study of Christian Science has been to me, not so much in a physical as in a mental way, for when it came to me it was truly a case where "man's extremity is God's opportunity." I was taking care of a sister who had been hovering between life and death for two months, and the strain was more than I could bear. I would occasionally break down in hysterical spells of crying, and it seemed as though I could not stop. Had it not been for my sister's two children, of whom I had the sole care, I do not know what I might have done. There were times when it seemed I must run away from it all; that I could stand it no longer. Just then Science and Health was given to me, and I made up my mind that I would read it with an unprejudiced thought, and if there were anything in it that would help me in my extremity, I would find it. From the time I read the first few pages it seemed to come to me that this was just what I had been looking for all my life, and I never questioned its being the truth, although I could scarcely understand a word of it. I had such a peaceful, uplifted feeling, my troubles seemed to vanish into their native nothingness, and I had a sense that I was free.

My brother-in-law being in the drug business we were well supplied with drugs, and I had my room filled with them. I immediately gathered them all together and took them out to a room where my sister kept hers, and said to myself, I shall never need one of these again. That was a little over two years ago, and, while I have had many trials to meet in a physical way, I have never been tempted to return to the use of drugs. I had not had much faith in them for several years, but in my extremity, not knowing where else to look for relief, I still clung to them. I can scarcely remember the time when some member of our family was not under the care of a physician, and we have paid out hundreds of dollars for medicine.

I have had many wonderful evidences of God's protecting care, which are convincing proofs of His ever-presence and willingness to help us if we rely absolutely on Him.

I cannot express in words my gratitude to our beloved Leader for her patient work in giving us this truth. My daily prayer is that I may live so as to be worthy to be called her follower.—S. M. W., Seattle, Wash.

It is with great pleasure that I speak of a demonstration I had on October 28 of last year while I was motor cycling in the country. It was a very wet day and the roads were in bad condition. I was going down hill with all the power on and traveling at full speed. The road was narrow, and a little way in advance there was a farm cart coming towards me. Walking beside this cart was a little child of perhaps ten years of age. Upon my approach she took fright at the sound of the motor and fell directly where I had to go. There was no time to turn off the power and apply the brake. In order to save the child's life, I determined to run my machine into the hedge. Instead of going into the hedge my cycle side-slipped, hurling me into the air. I felt no fear as I had protected myself before setting out on my ride. I fell heavily to the ground just in front of the hoofs of the horse pulling the cart. I immediately jumped up, and although my clothes and boots were very much torn, I was all right, much to the carter's

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surprise. I looked around and discovered that I was over twenty feet from my machine, which was wrecked. Both myself and the child were protected by divine Love.

I am exceedingly grateful to Mrs. Eddy, our Leader, for the truth she has opened out to us. I have been healed, and have been helped by Christian Science in many ways, and it is my constant help and support in daily life.

RUDOLPH M. MAYER, London, Eng.

After witnessing in my family a remarkable case of healing by Christian Science, I could no longer scoff at its claims nor neglect the opportunity it afforded for my own healing.

My first experience was with an eye trouble for which I had worn glasses for over two years. One of the best specialists in the East had prescribed them, and said that they would need to be worn always, as the trouble was incurable. That his diagnosis was correct, from the medical view-point, was proved by the fact that the wearing of them had done away with the very disagreeable effects for the cure of which he had been consulted.

My healing progressed slowly but none the less surely, and in about three months I had entirely discarded the glasses and for a period of over nine years I have had no need of, nor use for, them. They might well be called "dark landmarks," and surely it gave me "joy to see them disappear" (Science and Health, p. 324).

H. G. B., Buffalo, N. Y.

I would like to tell of a demonstration of the power of Truth over error. Some time ago, I had a badly poisoned finger. A doctor who saw the finger said it was a case of poisoning which would turn into eczema, and that I needed medicine very much.

I wish to state that this finger was entirely healed in about ten days through Christian Science treatment alone; no medicine or material remedy was used at all, neither did it turn into eczema. I helped along with the treatment, treating myself every morning and night, also at times in school, from which I missed not one day. A short time ago I had the grip, and Christian Science healed me in a few days. I was compelled to stay away from school only a day and a half.

I am eleven years old now, and have not taken one drop of medicine for about four years. I am very grateful for my knowledge of Christian Science.

HERBERT F. ZIEGLER, Baltimore, Md.

About a year ago a lump appeared in my breast. I consulted a physician and used his remedies for several months. At times it would appear to improve, then it would be worse than ever. In March last it became so painful that the necessary clothing was burdensome and I decided to consult a Christian Science practitioner. I took treatments for three weeks; the lump entirely disappeared and my general health improved wonderfully. Up to the present time I have felt no indication of a return of the illness and have no fear of such ever being the case.

J. C. N., Austin, Ill.

Two years ago my little boy had piles very badly for so young a child. We tried everything we knew of and at last thought that only an operation would give relief. Having been helped myself of a case of asthma by Christian Science treatment, I thought my little boy might be aided by it. We went to the practitioner with him and he was helped at once, and has no trouble of the kind now.

C. B. W., Littleton, N. H.

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Christian Science Reading Room
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MILWAUKEE.

"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 negotiations between the United States and other Powers, and Venezuela, growing out of claims against Venezuela, are nearly completed. Eleven tribunals, whose decisions upon controverted questions must be final, have held sessions during the last six months in Caracas. Of claims aggregating thirty million dollars, about eighty per cent have been rejected and disallowed.

The superiority of arbitration over guns as a debt collector has been clearly shown by the results of these tribunals, both from the cost of collection and the just determining of the facts in many claims. The commissions or courts were mixed, the contending Governments each naming a commissioner, the third member of the court, or umpire, being chosen by some Government foreign to the claims.

An order for the first issue of the new Louisiana Purchase Exposition postage stamps, which are to be placed on sale at all post offices in the United States May 1, has been sent to the Bureau of Engraving and Printing. It calls for the printing of one-cent stamps, bearing the portrait of Robert R. Livingston; two-cent stamps, bearing the portrait of Thomas Jefferson; three-cent, with Monroe's portrait; five-cent, with McKinley's portrait, and ten-cent stamps with a miniature map of the United States, showing the territory acquired by the Louisiana Purchase.

At the religious service at a recent opening of a session of the United States Senate, conducted by Edward Everett Hale, Chaplain of the Senate, Rabbi David Philipson, a professor in the Hebrew College at Cincinnati, assisted. The rabbi in his prayer spoke of this country as the "promised land, the new Canaan, the exemplar of justice, the protector of the weak, the foe of unrighteousness, the sanctuary of liberty, the haven of peace."

Because the new Secretary of War, Taft, was met by a troop of cavalry and the same honor conferred upon retiring Secretary Root, when leaving Washington, it is learned that this honor will be requested upon the reception hereafter of all new ambassadors, to conform to the custom abroad.

The Senate Post Office Committee is reported favorably disposed toward the bill to allow authors' manuscripts to go through the mails at one-fourth the present rates. The House Committee does not appear so favorable to modification of existing rates.

Luke Wright was on February 1 inaugurated as Civil Governor of the Philippines. There was an imposing military parade. The inaugural address was received enthusiastically, every mention of ex-Governor Taft calling out hearty applause.

An immense fire in Baltimore on the 7th and 8th burned over one hundred and fifty acres, destroyed one hundred and fifty million dollars worth of property, twenty-five hundred buildings, and burned out over one thousand firms, including all the newspapers and department stores. It is estimated that fifty thousand people have been thrown out of employment.

Secretary Shaw has issued to all National Bank depositaries warning of a possible call in the near future for thirty million dollars to meet preliminary expenses in connection with the construction of an interoceanic canal.

The United States House of Representatives has so amended its rules as to give the resident Commissioner from Porto Rico additional authority equal to that of a delegate from a Territory.

The report of the Philippine Commission has been sent to the Senate. In it Governor Taft speaks hopefully of the future of the islands. He urges, as heretofore, reductions in tariff rates.

William H. Taft, ex-Governor of the Philippines, took the oath of office as Secretary of War, Secretary Root retiring, February 1. It is said Secretary Root will resume his law practice.

Foreign.

The Austro-Hungarian and Russian Governments have transmitted to the Turkish Government a memorandum, couched in firm but courteous language, making clear the duties and privileges of the two Russo-Austrian civil agents in Macedonia and their relations with the Turkish inspector-general. It amounts, practically, to a rejection of the stipulation contained in the Porte's note of January 10, who insisted that the agents in their tours of the country be accompanied by Ottoman officers. Austro-Hungary and Russia are determined that the work of reform shall not be retarded by Turkish interference, and that their agents shall travel and conduct their inquiries independently of any Turkish officer, should they wish to do so.

The Cuban Department of State and Justice has ordered the prosecution of the persons at Cienfuegos, suspected of responsibility in the defacing of the escutcheon at the United States consulate, and has notified Minister Squiers that an investigation and punishments have been ordered. Three arrests have already been made. The citizens of the place seem universally to regret the incident. The only motive assigned for the mud throwing is said to be political, to create a situation which would result in the ousting of the local officials.

Great excitement is said to prevail at both Savanilla and Cartagena over the presidential election. It is unofficially reported that General Rafael Reyes, at present Colombian minister-plenipotentiary to the United States, has been elected President. There is still much war talk at both these ports.

According to information received at the State Department all the ports of San Domingo are now in the possession of the Morales Provisional Government, which succeeded the Government of General Wos y Gil. The Jiminez revolution seems to have been stamped out.

It is announced that by May railroad trains will be running from Paris, *via* Berlin and Warsaw, to Pekin, China. Through tickets will be available. The trip requires seventeen days.

The first train on the new American railroad to Oroya and Cerropasco, Peru, has been run. It consisted of twenty cars and carried many passengers.

The English Parliament was opened by King Edward February 2 with the indoor and outdoor ceremonies more imposing than usual.

The Cuban cabinet has approved the revision of the tariff prepared by President Palma and the Treasury officials.

Industrial and Commercial.

The first shipment of foreign benzine ever imported into the United States arrived at Philadelphia recently from Rotterdam. The cargo consisted of five hundred thousand gallons of the Sumatra product in bulk, consigned to an independent concern. The benzine was refined in Sumatra, distilled in Rotterdam, is pure white and odorless. The oil trade is interested over the shipment, and it is reported likely that an attempt will be made to have a duty put on the product which will be prohibitive. Customs officials have decided to impose a countervailing duty of less than one-half cent a gallon.

Japan has ordered for shipment from Kansas City, Omaha, and Chicago, 2,500,000 pounds of corned beef; she has contracted in Cincinnati for 12,000 cases of mess beef; she is taking from a Chicago firm, in 60,000-pound monthly shipments, 800,000 pounds of mess beef. By February 15 she will have taken from this country as food for her war forces, about seven million pounds of meat.

European exports to Mexico increased seven times as much as American exports last year, which, says an exchange, shows that an imaginary line may be made harder to cross than thousands of miles of ocean.

The value of the merchandise passing out of the ports of continental United States in 1903 was more than $1,500,000,000.

General.

During the calendar year 1903, up to December 30, 619,684 immigrants—steerage passengers—arrived at New York, as against 547,197 in 1902. The increase of 1902 over 1901 was about 139,000. The heaviest immigration was during May, when 92,815 steerage passengers were admitted. Almost as many came in April. Southern Europe contributed by far the largest proportion of the total. There was a marked increase in the new-comers from Northern and Western Europe, especially Norway, Sweden, and Denmark. Italy leads all the rest.

The British expedition to Tibet is now in a totally unexplored country. The expedition is meeting with enormous transport difficulties in consequence of inaccurate information regarding the nature of the country. The natives are friendly.

A remarkable test has been conducted in Chicago with a new fireproofing substance made from sulphate of aluminum. This costs less than a cent a pound.

It is stated that the cotton crop of India will total this year about four million bales, and that this amount could easily be doubled in a few years.

By a will Oberlin College has come into possession of one of the finest private art collections in the country.

To-day women are admitted to the bar on equal terms with men in thirty-four States of the Union.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Selected Articles.

Misunderstood Points about Mrs. Eddy and her Church Explained.

To the Editor of the *Tribune.*

Sir:—We have just read with interest the six questions propounded by "Query" in your issue of to-day, and will endeavor to answer them in a way that we hope will be satisfactory to your readers.

"First: Why were you obliged to insert in said article after the statement of the tenets of that Church, the words, 'Copyrighted by Mrs. Eddy,' etc. Would it be possible to imagine Jesus Christ as copyrighting the Sermon on the Mount or the Paternoster?"

The writer must remember that in the days of Jesus of Nazareth there was no copyright law, neither did our Master leave any written record of his own teachings. These were cherished in the memory and afterward recorded by his faithful disciples. St. John closes the book of Revelation, as if to establish the authenticity of the work, by saying, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

"Second: Is there any authentic record of any fairly respectable religious body being founded by a woman, and, if so, with what success?"

We do not recall that a woman has ever before been the founder of a religion so important as Christian Science, although many women have been identified with religious movements. The Virgin Mother, who gave birth to the Messiah, and the two Marys who remained loyal to the Master when he was meeting the last tragedy at Calvary while all the male followers but one failed to stand by their Lord, proves the fitness of woman to uphold the standard of Truth. Again, Queen Elizabeth established the Protestant faith in Great Britain, and in latter days good Queen Victoria won the love and respect of the entire world by her practical religious life.

"Third: Whence does Mrs. Eddy acquire the title 'reverend'? In what church was she ordained?"

In 1878 Mrs. Eddy was called to preach in the Baptist Tabernacle in Boston by the pastor of that church, and it was not infrequent for healing to result from her sermons. In 1879 Mrs. Eddy founded the Mother Church in Boston, and was called by the members to be its pastor. She accepted the call and was ordained in 1881.

"Fourth: How is it that, as a follower of Jesus Christ, she has managed to accumulate a fair proportion of this world's wealth, whereas 'He had not where to lay his head'?"

Cases are by no means rare of ministers of the Gospel acquiring wealth and receiving large salaries, but how many records have we of clergymen giving charities amounting to over $100,000 in one year? Mrs. Eddy has exceeded this amount in one year. Her wealth is obtained, not from salaries, but from the sale of her writings, and one book that costs at retail $3 a copy has healed patients who had previously expended hundreds of dollars for remedies and failed to recover.

"Fifth: It may seem invidious to remark, but to me it seems strange, that after all the great minds of the past that have devoted themselves to this subject it should be reserved to a schoolgirl in a country village to evolve a solution of this momentous problem, and it is peculiar, to say the least, that in the summing up of her pedigree and religious ancestry it is emphasized that 'her parents were both devout members of the church, and both had family crests.' Now, in all common sense, what on earth have family crests to do with religion and the 'discovery' or founding of a new religion?"

Christian Science was not discovered by a schoolgirl in a country village, but by a matured woman in the city of Lynn, Mass. It is, perhaps, as difficult for the people in this age to accept the Discoverer of Christian Science as it was for the Jews to understand that "any good thing could come out of Nazareth." Great stress is laid in the Bible on the pedigree of Jesus, tracing his ancestry to the Royal House of David.

Mrs. Eddy in early womanhood gave promise of a brilliant career. F. B. G. Corser, M. D., a prominent citizen of Boscawen, N. H., the son of the Rev. Dr. Enoch Corser, an eminent Congregationalist clergyman, and the principal of Sanbornton Academy, said of her, "My father held her in the highest esteem. She and my father used to talk on deep subjects, frequently too deep for me. She was always pure and good. She stands out in my mind distinctly as my father's brightest pupil."

In her early years she served as substitute in the seminary for the Rev. Dr. Richard R. Rust, while the principal, through illness, was unable to attend to her duties. At sixteen years of age she was a popular writer for the newspapers and periodicals. In fact, the evidences are abundant that early in life Mrs. Eddy possessed rare literary ability.

"Sixth: By the way, is this 'discovery' something like the Northwest Passage, the magnetic pole, or the heart of Darkest Africa?"

The discovery of Christian Science, like all other unfoldings that have taken place in the world, is the revelation of something that always existed, but was not known to man until some one proclaimed this fact in a way that others could appreciate and understand.

I trust that you will be able to find room for this somewhat inadequate answer to so great a theme.

RICHARD P. VERRALL.

New York, February 4, 1904.

New York Daily Tribune.

Mrs. Eddy teaches that God, infinite Spirit, is omnipresent and, therefore, the only entity, and that the physical universe is, therefore, phenomenal and not a reality in the true meaning of that word, or in the sense in which God is reality. It follows as a necessary logical corollary that the evidences of our physical senses, such as tasting, are not matters of imagination on our part, but are phenomena merely, as contradistinguished from the realities of being.

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This teaching is being more and more corroborated by the later conclusions of the physical scientists, who are abandoning the former dogma in natural science that matter is real, and resolving matter, in its ultimate analysis, into non-reality or phenomena. If matter were entity, instead of phenomena, atheism would be the only logical outcome. But physical science is now proving, like the metaphysics of Christian Science, that matter is not an entity because it is not self-created or self-energized. Physical science, in other words, is demonstrating that the dynamics of the material universe—that is, the primal energy that creates and moves all its phenomena—is extra material. Therefore, as Mrs. Eddy teaches, the dynamics of the universe is Mind, or God.

When dogmatists attempt to ridicule the Christian Science doctrine as to matter, they are unwittingly assisting the falsehood of atheism with a premise, which, if true, would be a terrible argument against the existence of God as omnipresent, omnipotent, all-loving Spirit.

No one who keeps pace with the latest teachings in what are called the natural sciences, can be unaware of the beneficent fact that they are fast becoming the ally of true Christianity by helping to prove that extra-material Spirit is the creative and energizing reality of the universe. Former dogmas of some natural scientists that matter is self-evolved and self-sustained, attempting to substitute evolution in place of God's creation, were never more than wholly unsupported conjectures, and they are now substantially abandoned.

The materialistic theory that matter is a reality, using that word in its true philosophical sense and thereby negativing any need for God, has never received the support of the great thinkers of our race. CLARENCE A. BUSKIRK.

Indianapolis (Ind.) *Journal.*

Whatever there may be in the contention as to whether or not healing the sinful and sick demonstrates the truth of Christian Science, this much is certain: the sinful and sick are healed by the application of this faith, and this fact is the only evidence to the practitioner that he really understands the Science, and is the only proof to him that his argument that God, Spirit, is the only real Life, substance, and intelligence, is true; while the claim that lesser powers can produce and maintain sin and sickness, is false. It is useless to quarrel over technicalities.

It might be argued that light "has no demonstration on the plane" of darkness, but the fact remains that when the light appears the darkness disappears, and it can be demonstrated that light is real while darkness is a nonentity. For example, if a room is filled with darkness and it is light without, one might open a window or door, admit the light, and dispel the darkness; but if the room is filled with light it is not possible to admit the darkness from without and dispel the light. Thus we prove the reality of light and the unreality of darkness.

In Christian Science God alone is the Healer, but the Scientist seems to be the medium through which the truth is imparted to the patient.

The idea that six times six are thirty-six cures the belief that six times six are thirty-two, but it might be said in common vernacular, that the teacher of mathematics has corrected the pupil.

The critic, who plays the role of questioner, should not despair in his search for the rule of divine healing. If, as he declares, he has conscientiously studied this Science for a year and still fails to understand it, he ought to account for this as he would if he had studied mathematics for a year and still failed to understand it. The fault in such a case could not be justly attributed to mathematics, but to the pupil. If no one understood and none were able to demonstrate Christian Science, we might well conclude that it is not capable of being understood; but when we consider that the rudiments, at least, of this Science are fairly understood by vast numbers who are daily obtaining good results therefrom, we are forced to acknowledge that it is indeed a Science and capable of being understood and demonstrated. ALFRED FARLOW.

Boston Ideas.

One of the greatest mistakes that the critics of Christian Science make is "that the followers are impelled to throw away the experience of the ages and discredit their own senses." We are a most grateful people for all the good that has come down through the centuries. We are conscious that Christian Science could not have come to this age without the preparation that has been made for it. Science and Health says, "Whatsoever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry, and giving living waters to the thirsty" (p. 234).

Is it "pitiful" to believe in Truth, or something that others do not believe in for fear of being thought ridiculous? It is admitted that Christian Scientists are healthy, happy, intelligent people. Then what are intelligent people but those who manifest intelligence, and accept that which is genuine? ARTHUR E. JENNINGS.

Toledo (O.) *Blade.*

Christian Science has spread because of the great good that comes to those who accept it, and because of the large number of successes in proportion to the failures; and the world will judge it by its successes and not by its failures. Perfection has not yet been reached in the application of Christian Science to the cure of the sick. Because of the great benefits received many have only so recently adopted Christian Science that they cannot be said to have attained great knowledge of its application. In time, better healers will result and a greater degree of success be realized. It takes much serious study and long experience to practise Christian Science aright. CHARLES D. REYNOLDS.

Manchester (N. H.) *Union.*

A recent statement of the mission of Christian Science by one of its authorized lecturers, is appropriate:—

"Coming to this age, which is in the travail of its fierce conflict over creed and philosophy, it comes, not to join in this conflict nor engage with acrimonious competition for your favor. Even though it be stoned and reviled, it reviles not again. Its whole service is to teach men the Science of God and man, to educate them in the holy art of loving, to wipe the bitter tears away, to comfort them that mourn, to heal the sick, and to turn the footsteps of the tired sinner out of the mire of tormenting evil. It cannot quarrel. It does not know how to hate or fight."

DAVID B. OGDEN.

Exchange.

It makes no difference to the Christian Scientist whether our physical ailments are traceable to functional or organic disease or to hysteria, the fact remains that the people are healed and they give the glory and praise to God. What difference does it make, even supposing that ninety per cent of the diseases to which men are subject are imaginary, it is an unsound condition of thought which produces disease, and if Christian Science can remove this illusive, deceptive, unsound condition of things and substitute in place thereof a sound and sane condition, is it not filling an acceptable and useful place in the world? JOHN L. RENDALL.

Iowa City (Ia.) *Republican.*

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From our Contributors.

"Till I Come."

BEN. HAWORTH-BOOTH.

It has been the custom of the Christian church for so many centuries to sit and wait for the personal second coming of Jesus, that the question is seldom discussed within the church whether that position of expectancy is properly authorized by the teachings of Christ Jesus himself. A close examination of his teachings would appear to point to a different purpose on his part.

His last words as recorded by Matthew were, "Lo, I am with you alway, even unto the end of the world," and when referring to his so-called "second coming," he spoke of "the day when the Son of man is revealed." The latter of these two texts would seem to be closely linked in meaning with the former, and they together would seem to point to the revelation of that which has been with us always though hidden from our eyes.

Again, the second coming of Christ is commonly considered to be the same as the coming of the kingdom of God; but when Christ was asked to signify the time when the kingdom of God shall come, he replied, "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."

In a similar manner on another occasion he clearly spoke of heaven as a state of consciousness and not as a locality, for to Nicodemus he described himself as "the Son of man which is in heaven."

Paul tells us that "flesh and blood cannot inherit the kingdom of God." If that be so, how could Christ come in flesh and blood when he cometh in his kingdom?

Again, in the epistle to the Hebrews we find, "Unto them that look for him shall he appear the second time without sin unto salvation." If Christ were to return in the flesh, surely it would not have been correct to declare that only those who "look for him" should behold him; and the words "without sin" would seem utterly unnecessary in the ordinary sense, as applied to Jesus, who was ever without sin neither was guile found in his mouth. The interpretation that these words signify without the sinful flesh; *i.e.*, "wholly spiritual," would seem to be in harmony with the context, the flesh being the emblem or badge of man's mortal and sinful state.

The Prophet Malachi makes a similar declaration, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," thus limiting his manifestation to the consciousness of a portion of the community only, and emphasizing the fact that healing the sick is again to be the sign as aforetime. Again, Paul's retrospect and forecast in his letter to the Corinthians, "Even though we have known Christ after the flesh, yet now we know him so no more" (Revised Edition), should be quoted in this connection. These passages of Scripture would lead us to conclude that only those who look for Christ with the eye of the Spirit shall see him who is with us always and has been with us always,—the eternal Christ "which is in heaven,"—spiritual consciousness.

On the other hand, I am aware that there are texts of Scripture which would at first sight seem to point to a different conclusion, such as the following: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" but, when examined, even this text does not necessarily mean that the second appearance of Christ shall be material. With all deference may we not understand it to mean, "As you have seen him before, so shall you also recognize him again." But though the Scripture declares that only to those who look for him shall Christ appear, yet it also declares that ultimately every eye shall see him, unto him every knee shall bow, and every tongue shall confess him. Thus we are forced to the conclusion that the fault lies with ourselves if we cannot see him now. He is with us to the end of the world, and God the Father of lights has given unto man "every good gift and every perfect gift" from the beginning. It lies with man to avail himself of these good things and to demonstrate the glories of the kingdom of heaven which is "within us," behind the veil of the flesh, available for all God's sons and daughters. And when through spiritual sense men behold the healing Christ, the present Emmanuel, the perfect image of the omnipresent God, the great awakening will be swift and sudden, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

At a great gathering in Birmingham recently, with Mr. Chamberlain presiding, Sir Oliver Lodge, one of England's greatest men of science, declared that "nothing material is permanent." Mrs. Eddy has taught us this same truth for over-thirty years. Truly the mighty atom is cast down from its high estate, and in the words of another scientist (Professor James T. Bixby), we are coming to know that "everything visible . . . is transient, if there be anything permanent it must be in the invisible sphere." The greatest master of science that ever trod this earth declared, "It is the Spirit that quickeneth, the flesh profiteth nothing."

It is a glorious fact that his promise has been fulfilled, "Ye shall know the truth, and the truth shall make you free;" free from sin, from sickness, and ultimately from death, that "last enemy which shall be destroyed." Christian Scientists declare that his promise, "Ye shall know the truth," is now fulfilled, and they speak that they do know and testify that they have seen.

What grateful thanks are due to her whose sweet purity and spiritual perception have fitted her to make manifest this truth to the world! Our hearts should overflow with praise to God from whom we receive healing and every other blessing. These were first manifested by Christ Jesus to an ungrateful and barbarous generation, and now they are to be perfected by his promised "Comforter,"—Christian Science,—which has come in his name. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Be it Slow or Fast."

SAMUEL GREENWOOD.

The boy who struggles with a difficult problem, working hard to apply correctly the rules he has already learned, or to understand those more advanced which may be necessary to complete his work; who turns back after repeated failure to begin again with the knowledge gained from these experiences, and who at last after earnest, careful, steadfast work arrives at the correct solution, has made a scientific demonstration as well as the more fortunate scholar who, with less time and labor, may have reached the same end. The rules used and the Principle demonstrated in each case were the same; the difference in time and work was due to the degree of knowledge and capacity possessed by the two students.

The ability to understand Truth so as to demonstrate scientifically the harmonious realities of being, the universal life-problem, does not come to mortals at the beck and call of their desire. Individual, as well as national, reform includes more than is superficially evident, and neither is accomplished without labor. The human transformation, wherein the sense of sin and suffering gives place to God's spiritual idea which includes no sickness or evil, is not an instantaneous experience. The interval between the individual's awakening from the delusion and deception of evil and matter, and his realization of perfect

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being as God,—good,—only, is a continuous conflict between the Spirit and flesh, and will last until God, "whose [only] right it is shall reign" supreme.

The "earthward gravitation of sensualism" (Science and Health, p. 272) weights the fluttering wings of a struggling desire for spirituality, hence the disappointed hope and the weary sense of time that often mark the early stages of progress. If the human weariness of suffering always denoted a corresponding weariness of sin, there would be fewer laggards along the road to harmony, for but little permanent progress can be made while the heart clings to the idols of self and sense, even though the hands are outstretched to God for physical help. The longing for bodily ease does not always imply the readiness to meet the spiritual demands of Truth; hence "Love is not hasty to deliver us" (Science and Health, p. 22) till the heart is willing to give up to God. But while this is so, who among us has risen to that altitude of spiritual understanding which can always discern where ignorance ends and willing sin begins? The forms and phases of human error are so many and varied, and the means whereby the unwary sense is mesmerized are so subtle and unsuspected, that one were wiser not to say of another that his healing is delayed because of sin, remembering that "all have sinned, and come short of the glory [perfection] of God."

The writer's sympathy, since knowing of Christian Science, has ever been with those who have worked and waited long and faithfully for the removal of some physical trouble but with only partial success; for in his own experience, after nearly three years of almost constant treatment in Christian Science, three years of hope deferred, the healing most desired seemed as far away as ever. Those who have abandoned Christian Science because they were not healed in a week or month, or even a year, would possibly have pitied him for his persistence, even though he had persisted with *materia medica* for ten years previous and gained nothing. Better than they could he have discontinued the treatment as useless, and pronounced Christian Science a failure. He has rejoiced for many years that he did not, however; for at last error acknowledged the omnipotence of Truth, and the trouble disappeared like mist before the sun. Oh no, no one need despair who goes to God, for "He is a rewarder of them that diligently seek Him;" and we may be sure that we shall receive first what we most need, though not, perhaps, what we most desire. Men reckon their days according to the dial, and count their years by the calendar, while God "measures time according to the good it unfolds" (Science and Health, p. 584), hence "God's time and mortals', differ" (Miscellaneous Writings, p. 117).

If we, as mortals, have wandered into that mist of error in which man is regarded as the offspring of evil rather than of good, and as subject to misfortunes and unhappiness, suffering and death, then we should labor, and labor hard, to get out. The pain and peril of this false sense should turn our hearts without regret towards the peace and safety of Truth,—true God and true man,—the right knowledge of which is eternal life. Our returning road may seem a long and weary one; we did not think that we had strayed so far from truth, from God's standard of manhood, until we sought to return. The joy of knowing that, however slowly, we are nevertheless surely on our way to the Father, —to the consciousness of harmony within us,—through a knowledge of Life instead of death, of health instead of sickness, this should outweigh all sense of sacrifice or discouragement because of prolonged endeavors. At times it may seem an endless battle with the ghosts and goblins of our former fears and sins; and again we may seem to move swiftly under sunny skies and through fragrant fields; but it is ever onward, upward, heavenward, Godward, be it slow or fast.

Those who have sought the healing of Christian Science but whose progress has been slow, very slow perhaps, who may not yet see the fruition of their hope and prayer, and whose glimmering sense of dawn may brighten, oh so slowly, need not despair, even though the heart may sadden betimes with weary wonder. The traveler plodding painfully afoot may note the change of landscape and leave it behind as surely, if not as swiftly, as he who journeys by train. No one who has striven faithfully to live the Christ-life as taught in Christian Science is to-day where it found him. He may not have received all the good he hoped for, but he has gained a treasure beyond all former knowledge, and has lost nothing which he still prizes. No one can be too grateful for having learned of the way in Christian Science, and this way does grow brighter even to the slowest pilgrim.

The student of Christian Science who may have grown discouraged because of delayed results, should remember that he is working for permanent gain, and not for the mere sense of physical ease or comfort, which may be to him as material as the dis-ease. The results sought may not always come in the form or in the time mapped out, but whatever seems to hinder the perception of God's perfect work in man is an evil, and so must finally yield to the Christian's growing knowledge of good. It is better to "make haste slowly" and thoroughly, than to rush for the pleasant pastures and be brought back to do neglected or unfinished work. To have gained through Christian Science even the first faint glimpse of the true God, the God whom Jesus knew and worshiped, is cause for constant joy, for if followed obediently it will lead us on to the full day; but to see our way through every dark and difficult place ahead with the little light we now have, may not be possible, and the wise student will no more attempt it than he would undertake to solve a problem in higher mathematics with his knowledge of the rule of three.

How can we tell who is going slow, who fast, if we have not the wisdom to equalize the influence of education, opportunities, and environment? Physical conditions are not an infallible standard of just judgment, for they do not always reveal the extent of the work required to bring thought and character into conformity with the divine ideal.

Are we advancing joyfully and swiftly along the "rugged way," rendering no obedience to sin and keeping ourselves "unspotted from the world," and because of this growth seeing mountains of disease and sorrow cast into the sea of God's oblivion to evil? Then let us give God the glory, and not wonder why our brother is plodding so far behind us.

Are we progressing slowly, yet doing with our might the best we know, giving up no opportunities to evil nor yielding to discouragement? (Science and Health, 254.) Then let us also rejoice in the little knowledge we have gained of God's perfect goodness and in our meed of Love, knowing that our work is as acceptable to God, in proportion to its honesty, as the work of those who may have gone in leaps and bounds before us.

To rise superior to the discouragements and disappointments of human sense through an unwearied faith in God and the Christian's sublime assurance of ultimate and complete success; to struggle patiently and bravely against the seeming triumph of evil, yet seeing the darkness disappear little by little; to withstand undismayed, day after day, the hereditary tendencies of disposition, temperament, and appetite, till they give up by degrees their wrongful dominion and the divine image gradually unfolds; to thus continue ever on the line of progress, measuring our pace only by the growth in purity and love, uninfluenced by physical appearances, is to move in God's time, whether human wisdom call it slow or fast.

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The Lectures.

Santa Barbara, Cal.

A large and intelligent audience assembled at the Opera House, Sunday afternoon [December 20], to hear Judge Septimus J. Hanna's exposition of Christian Science.

The speaker was introduced by Hon. J. W. Taggart, judge of the Superior Court, who said in part,—

When the committee of this organization waited upon me with your request that I introduce the lecturer at this meeting, I hesitated before replying. Your committee anticipated the dilemma with which he thought I was confronted, and said, "Christian Science has reached that stage when it no longer needs an apology from any one who introduces one of its lecturers, whatever his station in life may be." So perfectly confident and assuring was his remark that I at once replied, "I shall be pleased to do so, and appreciate the honor bestowed upon me in making your selection."

But he had not divined the reason for my hesitation. It had not occurred to me that Christian Science needed an apology from me, but it did occur to me that I might be unable to justify myself to a Santa Barbara audience in appearing in such a role. I was not affiliated, or in any way connected, with your organization, and had expressed no thought that could be construed to be in sympathy with the doctrines which you teach.

After your committee retired, I began to consider whether in my own life's purpose I had anything in common with Christian Science? Yes, I thought, there was the betterment of mankind. That was common ground.

Ladies and gentlemen, I take great pleasure in introducing Hon. S. J. Hanna, who will address you on the subject of Christian Science.—*The Morning Press.*

Asheville, N. C

A large and intelligent audience greeted Mrs. Mims on the occasion of her lecture in the Grand Opera House Sunday afternoon [January 10]. Mr. Charles E. Jones, of the Asheville bar, introduced the lecturer to her audience, which gave her the closest attention throughout. Mrs. Mims' address was simple and unaffected, but through every word and graceful gesture intense earnestness was expressed.

In his introduction Mr. Jones said in part:—

Speaking of Christian Science from the standpoint of the outside world, it seems to differ from other religions in that it claims to have discovered the Science of religion. I see no reason why religion should not be reduced to a science, inasmuch as all religious truth must be due to some underlying law. The phenomena of religion can be correlated in the same manner as any other phenomena, and certain principles can be deduced from careful observation which will apply to all religious movements. Christian Science claims that the phenomena of mental healing of divers diseases are due to a certain well-defined law; that this law is purely metaphysical, and that by reason of that law its claims and theories are susceptible of practical demonstration. Many people suppose that the difference between science and religion is that one is based on facts and the other on faith. Christian Science says that the facts of mental healing by an application of its doctrines are so thoroughly established that they are indisputable. It not only advances this test of merit, but is even anxious to abide by the test. It is, as it were, on trial before the world, and you are a part of that vast jury of humanity upon whose verdict the judgment of history must rest. Nothing is fully determined until the judgment of history has been rendered, and this movement must abide by that judgment as must any other movement.

I am reliably informed that there are over a million well-attested cases of Christian Science healing and the witnesses to these facts are not like ordinary witnesses in a court of justice. They have not been called to testify in behalf of private interest and personal profit. Their testimony has been evoked by a firm conviction of the inherent truth in what they say, by a conviction that is willing to face the ridicule and skepticism of the world and the social ostracism which that often brings. Such testimony, I say, is not open to the objection of prejudice or self-interest. We must recognize the fact that these witnesses at least firmly believe in the truth of what they say. Such testimony in a court of justice would be overwhelming, coming as it does from the lips of people of undoubted veracity, hard-headed business men accustomed to detect shams and hypocrisy, men and women of the most eminent culture and recognized mental ability, doctors, lawyers, judges, writers, ministers of the gospel, and ladies above the breath of suspicion. Such testimony challenges the world to give an explanation founded upon the closest scrutiny.

Is Christian Science healing miraculous? I should say that nothing ever is, but there are many religious sects that base their claims to popular approval upon miracles. I have heard learned ministers of the Gospel advance the theory that the miracles which Jesus performed were necessary in order to startle the ignorant masses into a recognition of his Divine commission and the truth, and that once mankind had been aroused to his truth, the need of miracles vanished and the age of miracles disappeared. How utterly absurd must be such a contention in the light of the nineteenth century. Now is the age of miracles. The nineteenth century is but one long procession of startling miracles. The steam engine, the telegraph, the telephone, the dynamo, electricity, wireless telegraphy, the X-ray, and radium are every one of them convincing miracles. And one of the greatest miracles of the nineteenth century is that a lonely woman should by her unaided efforts enunciate so startling a doctrine as Christian Science and convert so many thousands of the most critical and educated people to her belief, especially in an age of enlightened skepticism permeated with the theories of Darwin, Tyndall, Huxley, and Spencer.—*The Asheville Citizen.*

Lectures at Other Places.

Elyria, O.—Carol Norton, November 24.

Richmond, Ind.—Carol Norton, January 17.

Fitchburg, Mass.—Rev. Irving C. Tomlinson, January 26.

Port Townsend, Wash., January 7; Everett, Wash., January 10; Whatcom, Wash., January 11; Ballard, Wash., January 14; Spokane, Wash., January 24.—Judge Septimus J. Hanna.

The Manual and Concordance.

The sense of Truth, Life, and Love, gained from the study of this Manual, has enabled me to see a case of pneumonia, of very severe form, disappear like mist before the sunlight, and that, too, within a few hours.

I feel that we cannot work and strive too diligently, or watch our thought too closely, that the rules given us in this guide-book may be engraven upon our hearts.

ELLA SHASER, Minneapolis, Minn.

The help of the Concordance is invaluable, making the study of our text-book yet more of a delight. As we see the reasons for changes made, it strengthens the heart with a knowledge of what our Leader has done and is doing for us, and brings a humble desire to make haste slowly but surely along the way of Science. The wonderful completeness of the Concordance makes it of assistance in all our plans of study. Thanks for the gift of the Manual, too,—thanks to all for the blessing of our helps, thanks to our Leader first, last, and always.

LUCY HOLTZCLAW, Chattanooga, Tenn.

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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 Advertising.

We sometimes receive inquiries as to the standing of persons who advertise themselves in newspapers and magazines as Christian Science practitioners. We answer these inquiries by saying that Christian Scientists do not advertise, and it is safe to assume that the persons who thus bring themselves to the attention of the public are not in any manner identified with our denomination nor with its healing work. The following reference to the methods employed by unauthorized persons who pose as Christian Scientists, is copied from a previous issue of the *Sentinel*:—

"It is unnecessary for us to say that methods of advertising akin to those of quack doctors and vendors of patent nostrums are not countenanced by Christian Scientists. On the contrary, they are reprehended.

"Christian Scientists have done all they properly can do in the way of advertising when they unobtrusively make known the fact that they hold themselves in readiness to respond to calls for healing sickness or otherwise aiding those who desire such services as come within their province or line of duty."

The above is as true to-day as when it was written, and correctly sets forth the attitude of Christian Scientists as being one of willingness and readiness to help those who desire their ministrations, rather than that of soliciting the attention and patronage of persons who may be attracted by a skilfully worded advertisement.

Christian Science healing is not a thing of barter and sale; it is a holy ministry into which greed, selfishness, and self-seeking cannot enter. The commercialism that bids for patronage and dollars is inconsistent with the true sense of Christ-healing and must ultimately prove to be a delusion to both practitioner and patient. Christian Scientists know that those who would avail themselves of the healing power of this Science must turn to it naturally and without undue influence.

It may be urged that unless Christian Scientists advertise, the public will not know how nor where to find a practitioner, but this will not suffice as an excuse for adopting methods not in keeping with the proper reserve and dignity which befits the high calling of our ministry. Those who are ready for Christian Science will experience no difficulty in finding help and healing. There are but few communities in which some beneficiary of Christian Science cannot be found; the churches of the denomination are many, the free reading rooms maintained by the churches are easily accessible, and a comprehensive directory of practitioners is published in the official organs of the denomination. M.

A Contagion of Good.

From hand to hand the greeting flows,
From heart to heart the bright hope glows.

The religious propaganda which Jesus inaugurated and which has constituted so important a feature of Christian history, is earth's noblest enterprise, and it has been conducted, for the most part, by men and women who have shown a degree of heroism, self-sacrifice, and devotion which has made all mankind their debtors. In all the later centuries, however, these noble people have suffered a disadvantage for which their earnestness, their sincerity, and their abundant works have not been able to make amends, and in proving through the healing of the sick, that "the best sermon ever preached is Truth practised and the demonstration thereof" (Science and Health, p. 201), Christian Science is but supplying what missionary workers have lacked, and what, had they possessed it, would have greatly increased the beneficent results of their labors.

The best missionary to suffering humanity is that brother-man who can speak definitely and unhesitatingly of his own escape from the bondage and afflictions of the flesh, through the apprehension of spiritual truth. He wins the world's attention because he answers to the world's longing, and he silences criticism because his declarations are capable of individual verification.

When the world's cry for relief from pain, and from the enslavement of the senses is met, then universal need becomes an avenue, an impelling occasion for the spread of the healing truth, and propaganda effort is replaced by a contagion of good.

This explains the remarkable growth of Christian Science which, without prestige and without missionary organization or effort corresponding to that of other religious bodies, has astonished the world with its gains, despite a mental resistance such as has not been known before in modern times.

A recent examination of the mailing lists of the Christian Science periodicals brought a surprise in the discovery that these messengers are finding their way to so many remote corners of the earth. To far and unheard-of places in little-known lands, as well as to every quarter of the civilized world, they are bearing to the pain-stricken and discouraged the hope-awakening testimony that God is indeed with men to-day as of old, healing them of their sicknesses and saving them from their sins. One has no difficulty in accounting for these interesting facts when he remembers how swiftly flies a glad conviction, and with what instant love he who has experienced the healing and uplifting power of Truth is prompted to bear to his needy brother the word of assurance and hope. To such an one the fallacy of doubt is forever revealed, and he speaks with the simple and convincing definiteness of him who said, "Whereas I was blind, now I see."

Modern facilities of travel and communication have made the world a great cosmopolis, throughout whose every ward vital ideas run and are glorified as at no other time in human history, and therefore the range and result of our faithful ministry in Christian Science is to be expressed in terms both of the spiritual authority of the word we utter, and of the speed and universality of its dissemination.

A practical illustration of the contagion of good is given in a personal letter before us in which reference is made to the rapid spread of Christian Science in the out-of-the-world mountain regions of North Carolina. Says the writer, "The power that Christian Science has to help these common yet rare country people is no less wonderful than glorious. I found one plain, simple, country household sixteen miles from the railroad, where the daughter was healed of consumption almost instantaneously, where the son was healed of typhoid fever, and where the father has been liberated from insanity of long standing; and to these good, simple people, Christian Science means nothing less, indeed, than God with them."

A fire like this can but be seen and felt for many miles around, and it lends to the clouds of our earthly night a glow of hope which lifts the eyes and cheers the heart of sad-faced sufferers in a yet larger zone.

Another private letter before us tells of the wonderful growth of interest in Christian Science in Chili, S. A., and

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of the many who are asking for treatment and who, having no knowledge of English, frequently come together to learn orally of that healing gospel which has brought to very many of them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." All this has resulted from the healing of a single "incurable," who in hopeless extremity came to the States to try yet another specialist's treatment, and who, when that had failed, heard for the first time of Christian Science, and turning to it "as a little child," was immediately loosed from her bondage. Rejoicing, she returned to her home to publish the glad tidings, and to-day this broad field beneath the Southern Cross is white unto the harvest.

He who attains in Christian Science to that apprehension of Truth and Love which enables him to obey our Lord's command and "heal the sick," is at once freed from all anxiety and solicitude as to the advance and ultimate triumph of this freedom-bringing gospel, and he can smile at the incredulous prophets of defeat, for he knows that "the gates of hell shall not prevail against it." W.

False Christs.

NEAR the close of Jesus' ministry he took occasion to warn his followers against the false Christs which would come in his name, claiming identity with his teaching and work, and he said, "Take heed lest any man deceive you." This showed the high value which he placed upon his teaching, for only genuine things are counterfeited, and that which has no worth is not likely to be imitated.

Before the Christian era there were many theories about God which claimed to be true, but Christ Jesus characterized their effect upon humanity in these words: "O righteous Father, the world hath not known thee." The way of error with all its resultant misery is a long one, but mortals have ever sought escape from its penalties by a short cut. That there is a true way of escape from evil is certain, else would not Christ have said, "I am the way. . . . No man cometh unto the Father but by me." He offered guidance to all when he said, "Follow me," and our Leader has spoken of this way as "the passage from sense to Soul" (Science and Health, p. 566).

Paul speaks of Christ as "the image of the invisible God," from which we can but conclude that the image or reflection of divine Truth and Love is ever with us, otherwise we are not in "the way that leadeth unto life." We must all learn, that we can reach the divine heights only by individual understanding, obedience, and experience. Inseparably connected with this lesson is another; namely, that the spiritual methods which lead to harmony are the reverse of those which spring from mortal belief, or which appeal to it.

If, as Christian Scientists, we are loyal to the teachings of our text-book, we shall never fall into the snares of error through the belief that we can find a way to harmony by adopting the views or accepting the guidance of those who are ignorant of the Christ, Truth. Again and again has the world been disappointed by "false Christs" which "deceive many." The great revolution in Europe about the close of the eighteenth century gave proof of this. Under the guise of a lofty ideal of liberty, equality, and fraternity, thousands were led away into the blackest night, and a fair land was deluged with the blood of error's victims.

Surely all Christian Scientists ought to know that mortal mind has no power to cure the evils it has caused; and that "God reigns" in the social and political realm as well as in the so-called physical. And, in view of these eternal facts, they ought also to know that perfect justice is within the reach of every one who clings unfalteringly to Truth.

We may well remember the Hebrew captives in Babylon who were not only saved from threatened destruction through their obedience to Truth, but were "set on high" above those who were confident in their place and power, and this should make it clear to us that our individual business is to love and obey God, and He will see to it that we are protected and provided for.

Our text-book says, "The Science of Christianity is misinterpreted by a material age. . . . Creeds, doctrines, and human hypotheses do not express it, much less can they demonstrate it. . . . Human philosophy, ethics, and superstition afford no demonstrable divine Principle whereby mortals can escape from sin" (Science and Health, pp. 98, 99). May we not well say of this glorious Truth which has already freed us from so much error,—

Thou, O Christ, art all I want;
More than all in thee I find.

K.

Letters to our Leader.

Rev. Mary Baker G. Eddy.

Beloved Leader:—As we have no State-appointed Thanksgiving Day in England, we held our Thanksgiving service on the last evening of the old year. After the Lesson-Sermon had been read, the meeting was kept open for testimonies. So many rose to express their gratitude to God for Christian Science, and to you as its Discoverer and Founder, that it was suggested by a member of the congregation that all present might like to unite in sending to our Leader an expression of our sense of gratitude for her life-work, whereupon the entire congregation of about five hundred people rose to their feet, and the following motion was unanimously adopted:—

"That the congregation of First Church of Christ, Scientist, London, at this their first Thanksgiving service, desire to express to Mrs. Eddy, the Discoverer, Founder, and Leader of Christian Science, their deep sense of gratitude for, and appreciation of, her life-work."

FIRST CHURCH OF CHRIST, SCIENTIST, LONDON, ENG.
C. VIOLET SPILLER, *Clerk.*

Waldorf-Astoria, New York.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Mrs. Eddy:—It is nearly two years since I began the study of Christian Science. I have confined my studies to "Science and Health with Key to the Scriptures" rather than relying on class instruction. From the first of my knowledge of this new truth, Christian Science has appealed to me more deeply than anything else. Science and Health has been my daily food,—my meat, my drink, and the atmosphere in which I have moved and lived. Of late I have gone through most terrible troubles, both domestic and physical. It seemed that these troubles and the persons instigating them would crush me,—that my sky had darkened with clouds so grey and cold, so heavy and depressing, that the light of hope could never pierce or rift them.

For darker and darker grew the night
In which my fettered soul was bound.

In this condition my anchor, my hope, and my all, was in Science and Health. I read it, I digested it, I lived in it. Soon the light came to me and I saw as I had never seen before,—my pains and sorrows left me. Physically, I was well as though cured by the divine touch. The detestation I seemed to have for the world passed away and I realized, as never before, Love with its warmth and life; Truth with healing in its wings, freighted with peace, success, and contentment supreme.

For in the darkness of my night
I knew my soul had been released,
And in lieu of darkness now came light.

This truth of God, this love and peace which I realized my study in religion had never brought to me before. This

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allness and fulness of God's love,—this force and immensity of truth, and that wholly influenced by Love, wholly guided by Truth, showed me that I could not be harmed, that I could not suffer, that I could not sorrow. First of all, I saw that love, truth, good, health, happiness, and joy were mine, and then that I should carry this divine truth to others, which quietly and in my humble way I am trying to do. As a result of my feeble but earnest efforts a minister's wife in this city has been cured and brought to the knowledge of Truth.

I hope that I may be able with all others who see the truth, as you have seen it and spoken it, to carry forward this work,—enlightening the ignorant, lifting up the fallen, feeding the hungry, curing the sick, making happy the sorrowing, wiping away the tears.

I pray that this truth you have taught may grow and spread until it reaches and comforts all God's children. I have received great help and encouragement from Mrs. Lathrop and Miss Young of this city. Will you, my dear Mrs. Eddy, let me send you a heart full of love. Oh what a precious gift you have brought me.

Gratefully and sincerely,
FRANCES FREELAND HAGAMAN.

December 19, 1903.

Richmond, Ind., February 3, 1904.

Dear Mrs. Eddy.

Beloved Leader:—With a heart overflowing with love and gratitude to God, and to you, the Discoverer and Founder of Christian Science, may I ask you to pause for a moment that I may tell you of the spiritual uplifting received while attending the Communion service in Boston last June, and especially while at Pleasant View; an experience which can never be expressed in words.

Material sense seemed hushed, and since then I have been enabled to do better healing, I have had a larger number of instantaneous demonstrations, and realized more clearly than ever before the meaning of the Scriptural saying, "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." I realize that the proof of our love and gratitude must be found in deeds rather than words, and by following closely and conscientiously the path you have so lovingly and patiently mapped out for us.

Lovingly yours,
MRS. ALICE LUMPKIN.

A Forward Step in Helena, Mont.

First Church of Christ, Scientist, of Helena, has found it necessary to look for more commodious quarters, and God has supplied our needs. A lease has been secured of the First Unitarian Church, corner Park Avenue and Lawrence Street, and on January 3, 1904, our first service was held therein. We rejoice in this move, knowing that it is a step upward and onward.

BESSIE M. MARSHALL, *Clerk.*

Progress in Green Bay, Wis.

October 29, 1903, the first ground was turned for the laying of the foundation of First Church of Christ, Scientist. Work has commenced and the foundation will soon be finished. The architect has prepared plans for a church edifice which will have a seating capacity of above three hundred. It is expected to have the church finished during next summer. We are striving to demonstrate the truth as taught and lived by our Leader, and we gratefully acknowledge God's loving care and guidance.

MRS. M. BUNGENER, *Clerk.*

The Board of Lectureship.

THE following is a complete list of the members of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., with the addresses at which both letters and telegrams can be sent them. Each member of the Board is a lecturer at large and may be invited by any church or Society of the denomination. Lecturers who are also First Readers give only three lectures yearly; and to save them from correspondence it is announced that Mr. Tomlinson and Mr. Miller are First Readers.

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

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

William D. McCrackan, C.S.B., The Pierrepont, 45 West 32nd Street, New York, N. Y.

Frank H. Leonard, C.S.B., 17 Battery Place, New York, N. Y.

Edward H. Hammond, C.S.D., 1901 Linden Avenue, Baltimore, Md.

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

Rev. Arthur R. Vosburgh, C.S.B., 23 Triangle Building, Rochester, N. Y.

Carol Norton, C.S.D., Room 310, 6 Madison Street, Chicago, Ill.

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

Edward A. Kimball, C.S.D., Post-office Box 518, Chicago, Ill.

Bicknell Young, C.S.B., 41 Roslyn Place, Chicago, Ill.

Dr. Silas J. Sawyer, C.S.D., Room 462 Masonic Building, Milwaukee, Wis.

Miss Mary Brookins, C.S.B., 925 New York Life Building, Minneapolis, Minn.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, Eng.

The following items taken from the annual report of First Christ of Christ, Scientist, San Francisco, Cal., indicates growth and activity in that field:—

The membership, January 1, 1903, was 204; the present membership is 282. The amount forwarded to the Mother Church Building Fund is $2,135.40. Free literature has been distributed at a cost of $335.38. Two public lectures have been given within the past year at a cost of $426. The free public reading room, maintained by the Church at an expense of $840, has been visited by 4,388 people during the year.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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Testimonies of Healing.

It has been my privilege to attend Christian Science meetings in many different places, and it is possible that the Field would be interested to hear regarding it.

Many years ago this blessed religion came into my home, and through the study of the Science I have been enabled to apply the rules found in our text-book to the dispelling of all discordant conditions of material existence, from the healing of disease to the overcoming of sin and sinful habits, and now, after fifteen years of investigation while on the road, I am able to say that Christian Science, understood and applied, heals, regenerates, and saves.

I have had the pleasure of meeting many loyal Scientists, and also of attending Sunday service in many places and hearing the grand Lesson-Sermon. It is cheering to know that the same lesson is read in nearly seven hundred churches to-day where but a few short years ago these subjects were studied and pondered by a single individual only,—our divinely inspired Leader, Mrs. Eddy, and the sense of thankfulness fills my consciousness that I am permitted to avail myself of her teachings and that I live in the same age with her, where I not only have her living example of love to impress me with the wisdom and practical value of the Christ Science, but that, in common with thousands, I am able to demonstrate its truth.

A friend said to me some time ago, "It is an easy matter for you to be a Christian Scientist, you are never sick; you are blessed with health; you are prosperous, contented, and happy. Under such conditions I could be a Scientist." I replied, "Do you not know that I have seen sickness and sorrow, want, woe, and misery in all its worst forms? You forget that my wife and myself have 'come out of great tribulation,' and that Christian Science is what transformed us from sickness to health, from sin to righteousness, from discord to harmony. Go thou, and do likewise; embrace the revelation of perfect God, and man, as His likeness, also perfect, and realize the facts of being, that you too may enjoy these blessings."—L. L. M., Chicago, Ill.

I have long felt that I should contribute my mite to the *Sentinel*, which comes every week loaded with messages of love.

I did not accept Christian Science on account of any healing of my own, but after seeing my mother, who was fast drifting toward helplessness with rheumatism, restored to perfect health with only a few treatments in Christian Science, I thought surely this must be the truth as Jesus taught and practised it, and if so it was what I had been longing for.

This was about ten years ago and was the first I had ever heard of Christian Science. We soon got a copy of Science and Health and I began in the right way to see if Christian Science were the truth. I had no thought of studying it for bodily healing; in fact, I did not think I needed it for that, but my soul cried out for something I had not yet found. This book was indeed a key to the Scriptures.

It was not long after I began reading before I discovered that my eyes were good and strong, I could read as much as I wished, and at any time, which was something I could not do before, as my eyes had always been weak. The doctors said they never would be very strong, and that if I did not wear glasses, I might lose my sight altogether. I never gave up to wearing glasses, and now, thanks to Christian Science, I do not need them, my work for the past two years as a railway mail clerk has been a good test. At the same time my eyes were healed, I also noticed that I was entirely healed of another ailment which had been with me all my life, and which was believed to be inherited. Since that time my growth has seemed to me slow, yet when I look back and view myself as I was before Christian Science found me, and compare it with my life as it now is, I can only close my eyes to the picture and rejoice that I have been "born again" and that I have daily been putting off "the old man with his deeds," and putting on "the new man."

Some of the many things that have been overcome through the study of Science and Health, and through realizing and practising the truth it teaches, are profanity, the use of tobacco, a very quick temper which made both myself and those around me at times very miserable, and such thoughts as malice, revenge, etc. I can never be too thankful for what Christian Science has done, and is doing for me, and I can best show my love and gratitude to our dear Leader for giving to me and all the world this blessed truth, by obediently following her as she goes before and points out the way, and by daily, yea, hourly, striving to have that Mind in me "which was also in Christ Jesus."

O. L. RADER, Fort Worth, Tex.

Just four years ago I sought help from one of Mrs. Eddy's students, having been a sufferer of long standing, and I consider it the best move I ever made in my life, because it brought back my physical health, a peace of mind I never knew before, and enabled me since that time to solve every problem and difficulty that has come up in my business, as well as in my home life. When I first called upon this dear friend who has helped me so much, my hope and courage had about given out,—a stomach and bowel trouble of twelve years' standing having worn me out, both mentally and physically. As a result of this siege of sickness, my heart acted very badly; the least physical exertion would bring on palpitation and great mental depression. At times I would have to hold my head to keep it from shaking, I was in such a nervous state. My writing became wretched, and I could hardly hold a pen, as my fingers would become so cramped. I was limited in my eating to a very few things.

These are only a few of the many things that made me wretched up to four years ago, and what I did not have I feared; in fact, I feared everything. I do not think it possible for a human being to have been in a worse condition than I was. My healing was not only a most beautiful one, but a remarkable one. All these troubles have vanished like a dream. To those who are not helped quickly, I would say, Do not become discouraged, but work all the harder to get a better understanding of Christian Science. While my condition was helped from the start, it was some time before I was perfectly healed. Sometimes old conditions would come back, but only to be dispersed again. I rejoice that my healing was not a quick one, because it only spurred me on more and more to learn about this Christ-truth, and now I am so interested in it that I would not give it up for anything. In my household we have had many beautiful healings; three children in the family have never tasted a drop of medicine.

In closing, I would like to mention that the second week I was treated in Christian Science I took off my glasses after having worn them for six years for a bad case of astigmatism. The New York specialist who examined my eyes said I would have to wear glasses all my life for astigmatism. Christian Science disproved this statement, as I have not worn them for four years. To say that I am grateful to Mrs. Eddy for this truth, and to her student who stood by me so faithfully in this battle against error, is to put it very mildly.

BRUNO WEYERS, Brooklyn, N. Y.

It would be difficult for me to condense into one article the many benefits I have received from Christian Science, but I will tell of one demonstration which was to me a beautiful proof of divine protection. Some years ago, when I was on my way to Germany, I became conscious

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the first day of the passage, of severe pains in my back, also that I was growing feverish and so weak that it was with difficulty that I managed to move about. My thoughts seemed so befogged and my memory so entirely gone, after a few days, that even my Bible and Science and Health conveyed no meaning to me. The one thought that seemed clear was that "God is Love and God is All" (Science and Health, p. 366), and I tried to cling to this precious thought. I went to every meal and was on deck all day. I knew of no Scientists on board and did not wish the error known, for I was sure that those in whose care I was put would insist on medical aid.

When we landed we had cold, rainy weather, and I was obliged to be out a good deal. By the time I reached Dresden, my destination, it was just two weeks since I had sailed and I had not slept a single night, and the error was voicing itself louder all the time, so that those with whom I was staying became rather fearful. I wrote to a practitioner for help, and the next evening as I was retiring, received word that she was working for me. I shall never forget the feeling of peace and love that then came to me. Like a tired child I laid my head on my pillow and slept the entire night. The next day the fever was broken, and in a short time I was quite myself again. Later on my hair came out to such an extent that those with whom I was staying showed it to a doctor and related the case to him. He declared it was a form of typhoid fever, and when he learned that I had had no medical aid, and that I was enabled to be up the entire time, he was more than astonished.

Nothing is as dear to me as Christian Science, and when I think of its infinite blessings and realize how empty existence would seem without it, my heart goes out in gratitude to our noble, loving Leader, Mrs. Eddy, through whose selfless life and patient toil we are enabled to know and demonstrate this truth.

FLORENCE LOUISE FRANK, Brooklyn, N. Y.

[Translation.]

In 1900 I was sick with the grip, a stubborn cough, and other troubles. Medicine did not help me. Then my son came and told me of Christian Science. I said that I did not believe in it but that I would try it, and I let him treat me. I immediately began to improve and before long was entirely well.

Some time later I had throat trouble. I was very melancholy and took no interest in anything. I said that I could not understand English, could not read Science and Health, and I listened to people who spoke to me against Christian Science. A neighbor brought me medicine and urged me to take it, saying that there was no reason why I should not try both at the same time. I took the medicine and besides went to a doctor. I was going at a fast rate toward my grave. Then I gave up the physician and medicine, and waited a whole year. After that I turned to Truth with my whole heart and said that I would unconditionally surrender to divine Love and that I wanted to be healed through Truth.

In two months Christian Science healed me and I thank God and our Leader, Mrs. Eddy, who has brought the truth to us which has saved my life. The Bible is my comfort and *Der Christian Science Herold* is a great help to me, for I cannot read English.

Dark days have come since, but now I know the truth, and the light always dispels the darkness. Words fail me to express my gratitude for this great blessing. I used to think that I was a burden to my family, having always throat trouble or some other disease. Now I am entirely well and know that God can heal every organ of the body.

My daughter had the same disease and my son's child, who was eighteen months old, had spinal curvature and had never been able to stand on his feet. Both were healed in a very short time through Christian Science after they had tried physicians before coming to Truth. Therefore we will give God the glory, and praise His name forever.—C. G., Campbell, Neb.

[Translation.]

With a grateful heart I send in my testimony, hoping that it may help some one else. I wish I could let the whole world know how much good has come to us through Christian Science.

I was raised in the Lutheran faith, yet I could never find what my heart longed for. My questions were never answered. Where and what is God? and where and what is heaven? One day a friend handed me a little book, "Healing through Christian Science," and in this book it was all clearly explained to me, and then I knew that "it could not have been otherwise." O how glorious, how satisfying this was! From that moment on I felt born anew.

My husband had suffered with stomach trouble for fifteen years, had tried many physicians from far and near, also electricity, different baths, etc. Just at that time he returned from a noted physician who had told him that he had cancer of the stomach. While under treatment by this physician he grew worse and then decided to find out what Christian Science could do for him.

After he had treatment for two weeks, he said, "I feel born anew, like a different man, and now I begin to live."

He could eat and drink naturally, and it gave him no more pain. He could sleep well and was contented and happy. Formerly he would eat almost nothing and could not sleep. O how grateful we were, for divine Love was reflected in the whole family!

We then took all the medicine (and we had a great deal of it in the house) and buried it. Now God is our physician, not only in sickness, but in everything that causes trouble. We have since then had class instruction and this has helped us over many rough places. I have also had the opportunity to help others to come into this glorious truth; and I pray daily that I may become a good laborer in God's vineyard.

We are sincerely grateful for all our beloved Leader, Mrs. Eddy, has done, and to all who work faithfully in Christian Science. We can best prove this by our works.

FRAU ALMA KNORR, Granton, Wis.

Six years ago this coming November I laid down my pill-box for the last time and took up the Bible and Science and Health. Six years ago I laid down my little gods that I had been hugging close, and found the only living and true God, and in finding Him, I also found peace, health, and greater happiness than I supposed could possibly be found on earth. Should I go into the details of what Christian Science has done for me, there would be no room left in these columns for other testimonies, but I wish to state briefly that I was healed of ulceration of the bowels of eight years' duration, also of female trouble in its worst forms, from which I suffered everything, and when Christian Science found me I was at the point of death, in fact, my sister-in-law thought I was dying, and ran next door to bring the practitioner with all possible speed. I had always bitterly opposed my idea of what Christian Science was. The hardest of all for me to grasp and hold was the "scientific statement of being," and when, in time, my patient helper tried to convince me of the allness of Spirit and of the bondage of material beliefs, I stoutly declared I knew I did have a material body, and it suffered, too. Then she gently and kindly said, "Now you just hold on to that sense of the body until you find something better." I then saw what a frail reed I was holding to, and I turned from it to the realization of the allness of God, and reaped the benefits of so doing.

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From a sick, fearful, fretful woman, I have become strong, well, and happy, finding God a "very present help in trouble," for which I have to thank our dear Leader who has given us the key that unlocks the blessed Bible, wherein we find the "peace of God that passeth all understanding."

The *Sentinel* and *Journal* come to us as very welcome guests, and we can but look back and wonder how we ever lived without them.—Mrs. J. G. Rayner, DeWitt, Ia.

I would like to make a grateful acknowledgment for a demonstration of Christian Science made in our home.

Two children were going to school in a near-by city (Niagara Falls), and upon the way were bitten by a mad dog. After the authorities took it in charge they decided it to be a very bad case. The little girl's father was a physician, and it was decided that he should take the children to New York for the Pasteur treatment, which he did, and returned in two weeks with the children desperately sick.

The boy died a horrible death, the circumstances of which are too tragical to relate. That very day the mother of the little girl received a letter from the physician in New York who administered the treatment, telling her it would be better for her to take her child to a Christian Scientist who might be able to do something to quiet the fear, and he thought that mind had much to do with it.

The little girl, a relative of ours, arrived at our home that night in an alarming condition. We telephoned to Jamestown for treatment, and in three weeks she was out of danger and recovered perfect health and strength, and her fear of dogs was also destroyed.

We had never seen any one in so emaciated a condition as this child was when she came to us. She would not drink water—did not want to see it even. She would lie half asleep for five hours at a time and then spring up and scream, "The dogs! the dogs!" A physician on our street expressed great interest in the case and showed surprise and pleasure at her recovery.

It would be impossible for us to fully express our gratitude to God, to Mrs. Eddy, and to the practitioner who so faithfully worked for this demonstration.

Mrs. Victoria A. H. Parker, Ellicottville, N. Y.

[Translation.]

For fifteen years I had suffered with articular rheumatism, and in spite of all the medical assistance which I had employed from far and near, and the so-called natural method of healing, and home remedies, there seemed to be no help for me. I was almost unable to perform my duties, and feared that I would have to give up my work entirely.

Then some one who had been healed through Christian Science directed me to a lady to whom my relatives wrote for me, asking for help. She kindly directed us to a practitioner, and after the second treatment I was so much relieved that I could do my work and was very happy.

I am convinced that God alone, through the prayer of the Scientist, has freed me from my pain, and now I can perform my duties as formerly.

I am very grateful to Christian Science for the help I have received.—Frau Andrich, Dresden, Ger.

My second boy was tongue-tied, and my friends and the physician thought he never could talk plainly. I brought it to the attention of a friend and asked for Christian Science treatment, and the difficulty was entirely overcome.

He is now only three years old, yet he articulates as clearly and distinctly as any child of that age that I have ever known.

While I am not a Christian Scientist I am glad to acknowledge the good it has done in my family.

Mrs. Clifton J. Melrose, Jamestown, N. Y.

After many years of invalidism during which all the means known to *materia medica* and surgery were tried without any good result, I turned with little hope and only as a last resort, to Christian Science. To my surprise and delight I found myself gaining in health and strength from the first treatment. The healing was not immediate but required some months of treatment before I was restored to perfect health, though the time seemed short to me after the weary years of discouraging results with physicians and surgeons.

I naturally became deeply interested in a remedy which had so wonderfully met my great need, and I soon found that the physical healing was the very least of the many blessings which Christian Science had to offer me.

I have not only been in perfect health for over eight years, but this blessed truth has taught me how to live, to love my neighbor as myself, and to seek and find in practical, every-day results the heaven our great Master told us was a present reality.—J. M. B. H., Buffalo, N. Y.

When I read the article in the *Sentinel* for June 20, 1903, where Mrs. Eddy brings up the thought, Who shall be just? I thought, with what gladness I could join the happy throng who are proclaiming all over the land their gratitude to the Discoverer of Christian Science by which the healing gospel proclaimed by Jesus of Nazareth is brought to us.

While so many are telling of the wondrous benefits they have received from its healing power, it is with deep gratitude that I thank Rev. Mary Baker G. Eddy for the blessings it has brought to me.

Before I had the privilege of reading her writings I was wearing glasses to enable me to do work that called for good sight; after reading Science and Health, I said, If that book is true, I do not need my glasses. The proof followed. I can work without them.

Miss Lucy Keen, Plainfield, Ill.

I wish to express the deep gratitude I feel to Christian Science, and also to add my testimony as to the physical healing I have received. When I first inquired into this important subject I was suffering from neuralgia, and the doctor who prescribed for me had in vain tried to cure the very severe pain. I had Christian Science treatment and the trouble disappeared in a few days. Indigestion, influenza, and other ills have also been healed by treatment, and I am very grateful to the Scientists who have so patiently helped me. Our gratitude to Mrs. Eddy is in proportion to our realization of the infinite beauty of the truth she has given to the world. It is indeed a pearl of great price.

L. B. L., Brighton, Eng.

I wish to bear witness to the healing of my son. The doctors in Buffalo said he had inflammation of the eye-ball, and that one third of his sight was gone.

There was a spot upon the right pupil that the physician said would never go away, and that there was danger of the entire pupil disappearing.

I went to Jamestown and procured Christian Science treatment, and the sight has been entirely restored.

Mrs. W. F. Stetson, Cherry Creek, N. Y.

When I first asked assistance in Christian Science, two years ago, I was suffering from inaction of the bowels. Remedial and mechanical means had ceased to give relief,—inaction from ten to twelve days occurring. The treatment resulted in entire relief which has been lasting.

I have also experienced relief from other conditions which were thought serious, and I take pleasure in acknowledging the good that has been accomplished.

David B. Parker, Ellicottville, N. Y.

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From our Exchanges.

If the garb of profession and mere doing good to be seen of men were removed, and all concerned were to appear as they are in the sight of heaven, it might be found that the criminal who stands behind prison bars is far less a thief than many a respectable church-goer who sits in a luxurious pew. The prisoner is a thief before men, but he may be forgiven by the Lord. The crime may have been committed under exceedingly trying circumstances, and may be external to his real self. He may condemn himself on account of it. He may not sanction it in his heart in the least. It may not be in his ruling love at all. But the thief in the sight of God is so intentionally, in his heart. He may not have appropriated money, but he is really no better than the one who has, because he has in his heart that principle which would lead him to do so if it served his purpose. The natural man is too dull to understand this. He thinks that if he is outwardly respectable it is all that is required.

E. D. DANIELS.
New Church Messenger.

The transgressor's life is hard in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple. He who has turned from evil to live with God never raises that question. He knows that the earth, without peace of heart, without joy in right and sympathy with good, without the happiness of God's presence and delight of service, is a hard and narrow and unhappy place. The true and full inheritance of the earth belongs to the children of God, and to no others.

Far back, also, in every transgressor's consciousness lies the hard trial of self-contempt. He may not admit it to his thought. Conscience may be ill-educated and under careful discipline; but in the moments when he sees clearly, the sinner is self-judged. God has let us sit upon the seat of counsel, and we see what value we have put upon our souls in bartering with evil.—*The Congregationalist.*

The "good old Gospel" is not what this or that man, in some past age, or all the preachers of all the ages together, proclaimed, but what our Lord and his disciples, and Paul and other of the New Testament writers declared to be the "good news of the kingdom." It is to them, not to their fallible interpreters, that we should go with humble and prayerful hearts for illumination. Not that the research and learning and pious exposition of good men, diligent students of the Word, in past centuries should be despised; but "the good old Gospel" is the gospel of the New Testament, and to that divine source of inspiration and knowledge we should constantly return. It alone is the touch-stone by which to test the genuineness of all attempted interpretations of it.—*The Examiner.*

Religion is meant to direct conduct, and the smallest affairs of life are to come under its imperial control, and the only way by which a man can get any good out of his Christianity is by living it. It is when he sets to work on the principles of the Gospel, that the Gospel proves itself to be a reality in his blessed experience. It is when he does the smallest duties from the great motives, that these great motives are strengthened by exercise, as every motive is.—ALEXANDER MACLAREN, D.D., Litt.D.
The Homiletic Review.

I believe in God as the source of all love, so that wherever there is love, there God is.

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

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Items of Interest.

National.

Emperor William dined with United States Ambassador and Mrs. Tower on the 11th inst. Among the guests were George von L. Meyer, United States Ambassador to Italy, and Mrs. Meyer, Melville E. Stone, Dean B. Mason, United States vice-consul general in Berlin; Albert Ballin, General Director of the Hamburg-American Line; Henry Wiegand, General Director of the North German Lloyd Line, and the members of the staff of the American Embassy there and their wives. The diplomatic corps at Berlin regards his Majesty's presence at this dinner as a compliment to the United States, and that it is intended by His Majesty to be an unusual indication of the high position Mr. Tower has attained as ambassador to Germany.

President Eliot of Harvard University on the 7th, by previous request of the Central Labor Union of Boston, addressed a large audience representing organized labor on the question of trades unionism at Faneuil Hall. His prepared paper occupied an hour, and then for about an equal time he answered questions that were submitted by delegates. The feeling of distrust, uncertainty, and tension that pervaded the atmosphere at the beginning entirely changed as the afternoon wore on and the speaker, though speaking fearlessly, won the good will of his audience, even though he did not win them to his views. A hearty vote of thanks was tendered him at the close.

The attitude of the Board of United States General Appraisers toward pulp wood imported from the province of New Brunswick, Canada, has been clearly defined by Judge Somerville, who has just handed down a decision that no countervailing duty should be levied on pulp wood coming from that province. The controversy over this duty has attracted much attention among manufacturers.

Specific instructions have been cabled Rear Admiral Wise, commanding the training squadron in Dominican waters, regarding the protection of American shipping interests there. This action was taken as the result of the firing by a Government gunboat on lighters attempting to land a part of the cargo of the Clyde line steamer New York.

Harvard College Observatory has issued, in line with recent proposals for fuller cooperation among various observatories, two announcements recommending uniform observations of the planet Iris and more extended observations on various stars of long period.

The St. Louis loan of $4,600,000 for the Louisiana Purchase Exposition has passed the House by a vote of 161 to 95.

Foreign.

Negotiations between Japan and Russia looking to a peaceful adjustment of the differences between the two Powers failed, and war has been declared. United States Secretary Hay has issued an identical note to the European Powers, Germany, Great Britain, and France, suggesting their co-operation in requiring both Japan and Russia to confine the conflict to Manchuria and Korea and avoid Chinese territory. Great Britain has already consented, Germany has expressed her approval of the note, and France will undoubtedly reply favorably. China has declared herself to be neutral, likewise the United States and France. Both Japan and Russia requested the neutrality of the United States.

Japan has acted with characteristic vigor and efficiency, has made an attack upon Port Arthur and occupied Masampo.

The net result of the first week of hostilities, according to official reports, is that about forty per cent of the Russian war vessels have been put out of service temporarily, a considerable force of Japanese has been landed in Korea, and Russia has been put everywhere upon the defensive.

Attorney-General Longley, head of the Crown Land Department of Nova Scotia, has introduced an important measure in the Legislature providing for the protection of forests from fire. The loss last summer was estimated at over a million dollars. The new bill provides for the appointment of a chief forest ranger for each county in the province. He will be paid a fixed salary and will have the power to appoint as many deputy rangers as will be required to patrol the timber limits. The cost of the patrol service will be borne jointly by the timber owners.

Governor Dole in his annual report on Hawaii says, "At this rate, unless there should be a larger immigration of American settlers than now seems probable, the present numerical inferiority of those who may be classed as belonging to the Teutonic race as compared with the Hawaiians, will in a few years become a still greater inferiority as compared with the then American citizens of the Hawaiian, Portuguese, Japanese, and Chinese races."

Speyer & Company of New York have contracted to take the thirty-five million dollar Cuban loan. The price to be paid for the bonds is 92, two per cent above the minimum.

Reports are current in German military quarters that Russia has declared a protectorate over Tibet.

Industrial and Commercial.

The Department of Commerce and Labor of the United States, through its Bureau of Statistics, shows that the exports from the United States to Europe have grown during the period 1893–1903, from $680,000,000 to $1,087,000,000, or sixty per cent; those to North America from $125,000,000 to $227,000,000, or eighty-one per cent; to South America from $34,000,000 to $46,000,000, or thirty-five per cent; to Asia and Oceania from $31,000,000 to $92,000,000, or 197 per cent; and to Africa from practically $5,000,000 to $31,000,000 or 489 per cent; while the growth in total exports has been from $876,000,000 in 1893 to $1,484,000,000 in 1903, or sixty-nine per cent.

The import side shows a growth from Europe from $392,000,000 in 1893 to $528,000,000 in 1903, or 25 per cent; from North America from $171,000,000 to $182,000,000; or seven per cent; from South America from $103,000,000 to $113,000,000, or nine per cent; from Asia and Oceania from $102,000,000 to $161,000,000, or 58 per cent; and from Africa from $4,000,000 to $11,000,000, or 175 per cent; while the total imports show a growth from $776,000,000 in 1893 to $995,000,000 in 1903, or 28 per cent of increase.

On the basis of the average price of coal for January the miners in the anthracite region will receive for that month an advance of seven per cent over the April basis. The average price was $4.85 and the base price is $4.50 per ton. For every advance of five cents above the base, the miners, in accordance with the finding of the Anthracite Coal Strike Commission, receive one per cent advance in wages. They received the same advance in November and December.

An enthusiastic meeting of the American Road Makers was held last week at the Capitol Building in Hartford. Great interest was manifested in the meeting. Credentials were received from 1,129 delegates, representing twenty-nine States, and 670 were personally present. Papers were presented showing the progress made in various States.

The Boston Associated Board of Trade has adopted a resolution requesting the New York, New Haven, and Hartford Railroad to change its business, if not its legal, name to the New York and Boston Railroad. The other name is considered too long for business convenience.

The total gross railroad earnings for 1903 aggregated $1,755,678,836, showing the largest increase on record, $182,099,849. The railroads upon which the reports were made aggregated a mileage of 172,788 miles.

The Census Bureau estimates the amount of cotton ginned up to January 16 as 9,859,277 commercial bales. There were in active operation 30,171 ginneries.

Another cargo of eggs from Germany, amounting to two thousand American cases, or sixty thousand dozen, has arrived at New York.

General.

Statistics compiled by the Pension Department of the Pennsylvania Railroad, show that in the four years the organization has been in operation, $1,224,087 has been expended for the relief of those entitled to consideration. These expenditures do not include the cost of the department's operation, which is paid by the company.

In the four years' operation of the pension plan, 2,126 employees have been retired as pensioners from the active service of the company. Of the total number retired, 426 were between the ages of sixty-five and sixty-nine years, 348 were retired upon their own request and with the approval of the employing officer.

The management of the Uffizi Gallery has discovered eight cartoons upon which are a score of sketches and studies by Michael Angelo. The studies include two nude figures supposed to have been intended for two of the twelve apostles he wished to paint in the Sistine chapel, and two groups of figures used in his "Deluge" in the same chapel. There are also architectural sketches.

Wages in the United States on the average, says an exchange, are more than twice those in Belgium, three times those of Denmark, France, Germany, Italy, and Spain, and one and a half times those in England and Scotland.

The words of a Macedonian war anthem have been set to the tune of Yale's "Boola" song.

Between May 15 and October 15, 1903, Switzerland registered 152,553 tourists.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

"Strong Reasons."

MARY TROXELL.

WHILE much has been said concerning the financial question as related to Christian Science, I wish to give my individual testimony of benefits received in return for certain sums paid for literature, healing, and instruction. The spiritual and material cannot be weighed in the same balance, nor can material sacrifices, so-called, be counted against the gains God gives, yet it is sometimes well to consider these things.

My first expenditure was three dollars for a cloth copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. In the first reading of this book, I was turned from a growing tendency towards atheism to an assured faith in God as demonstrable Principle, and to a conviction of the truth of Christian Science which has never been shaken; from drugs and discouragement, which were all that *materia medica* could offer, to a mighty hope of help and healing. My faith in prayer and the Bible, which had been deadened by doubt and dogma, was restored on a basis of spiritual understanding, and the life and miracles of Christ Jesus were illumined. Can the value of these things be weighed or measured?

For class instruction I paid the usual fee. In return I received systematic, thorough teaching in class, and supplementary instruction in students' meetings; years of patient, tender care and counsel in personal problems and aid in treatment when in physical need, for Christian Scientists do not claim to reach at once a perfect realization of physical or mental harmony, but are grateful for the gradual overcoming of persistent disease and obstinate conditions of sin and error. I had also the privilege of going to my teacher for advice in emergencies, or in difficult cases, and in these various ways was enabled to gain for myself a clearer knowledge of the practical application of the Science of Mind-healing for the benefit of others. From the time of my first work in practice, I was also enabled thereby to earn some means towards self-support, which became in time sufficient to meet my obligations and privileges towards our beloved Cause, and thus I received back again many times over the cost of my own tuition.

For modest sums paid for treatment at different times, I have been relieved, sometimes in a single treatment, of agonizing suffering for which no alleviative had ever before been found, except a stupefying drug. I was healed at one time of an acute heart attack; at another, in one week, of a form of nervous prostration brought on, in belief, by over-work, from which I had become so weak that I could scarcely walk across the floor; at still another, in two treatments, of a badly ulcerated tooth which had produced swelling, inflammation, and intense suffering; these and many other instances, of which space forbids mention, give proof of the sustaining and healing power of Truth under trying and unusual circumstances.

I have paid, in times past, large amounts for the services of regular physicians and specialists, including consultations with oculists; from all of which I received but little relief and no permanent benefit.

For small contributions to our lecture funds, I have invariably received from the lectures large spiritual gains,—a higher understanding of the Fatherhood of God and the brotherhood of man, and an enlarged perception of the nature and scope of Christian Science work.

For years it has been my privilege to subscribe to our regular periodicals, the *Christian Science Sentinel* and *Journal*, and with unfailing regularity these faithful messengers of Truth have followed me from place to place, bringing words of cheer in dark hours, and inspiring thought in time of need,—best of all, delivering promptly and correctly the tender messages of love and wisdom from our Leader. My home would not seem like home without these familiar friends always on my table, and extra copies are always at hand for any thirsty soul coming to my door who will receive them.

Christian Scientists gladly and gratefully lend their support to their church homes and find there resting-places for quiet thought and communion with their God. I have invariably received at each Sunday service a new revelation of spiritual truth in the Bible Lesson-Sermon, and many times mental and physical healing at the Sunday and Wednesday evening services.

A By-law of the Mother Church provides for a yearly per capita tax from each member; each year when I send this small offering I pause a moment to consider anew my relationship to this church and feel that another gleam of infinite Love is realized.

Of the rich, unnumbered blessings which have followed whenever we, as a body, have been called upon to work for, or contribute to the Building Fund of the Mother Church, I can but say that they are priceless and precious. When we begin to count our spiritual blessings, they appear indeed as the stars of heaven for multitude and glory.

As each "heart knoweth his own bitterness," so in God's work "a stranger doth not intermeddle with his joy." The peace God giveth none can take away, and His joy abideth forever.

Imagination vs. Illusion.

LUCY HOLTZCLAW.

THERE are many familiar examples that emphasize Mrs. Eddy's statement in "No and Yes," page 12, that "Disease is more than *imagination;* it is a human error, a consistent part of what comprise the whole of mortal existence,—namely, material sensation and mental delusion."

The child imagines the stick he rides about the yard to have the qualities of a horse. The plan a man has in mind of a house, and the product of all inventive genius may be explained by what is called the power of imagination.

I sat in a car recently that was not moving; through the window at my left another train was moving backwards. My eyes said, We are moving forward, and as far as the evidence of the senses was concerned we were proceeding on

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our journey. By looking out of the window at my right, I saw that we had remained absolutely still. This was not imagination; it was illusion,—the car was there and I was sitting in it, a train of cars was outside and it was moving, only the material sense of eyesight presented an illusion that exactly reversed the facts and made me believe something was true which was not; and until some proof came that was higher than that of the eyesight, I could but believe the falsity. We do not imagine the sun to move across the heavens—we have built up no new concept of the sun; what the senses say about it, however, is just the reverse of the scientific fact.

The ancients did not imagine the earth to be flat; obedience to the false testimony of the material senses made them believe the opposite of what has since been proved the fact; they were under an illusion or delusion. Delusion deals with unreality, that which does not exist nor cannot; when the truth is known about any illusion, it disappears.

We may imagine God to be a patriarchal-looking man, as I did once, seated on a throne, and sending disease or death or famine, riches or peace, as He was propitiated or not. Such a concept is built on the false notion that God is not Spirit and Love, and therefore it is the product of illusion.

To the material senses we live in material bodies, but all that the material senses say is false, though some of its falsities are not so seemingly apparent as others. It is the spiritual sense that detects and reverses these falsities. The man did not imagine his hand to be withered, though to the material sense of life it was so. Jesus' spiritual sense reversed the false testimony and restored the hand whole as the other.

When we attain to spiritual sense, when we know the truth, then we see the whole false fabric of the material senses, the delusion, in all its nothingness. To prove day by day the falsity of illusions is the work of the Christian Scientist.

Overcoming Fear.

LOU MORSE EARLE.

IN "Science and Health with Key to the Scriptures," and in all the other writings of Mrs. Eddy, there is nothing more frequently pointed out than that fear is the source of nearly, if not all, human woes, mental and physical, and that, in the understanding of this most important truth and the overcoming of fear, lies their destruction.

There is no material influence that so dominates and enslaves mankind, whether civilized or uncivilized, ignorant or cultured, old or young, as this fear. It is so incorporated into human nature that we are not fully cognizant of the extent of its subtle influence over mind and body until, through the teachings of Christian Science, it is uncovered to us, and then we begin faintly to comprehend the magnitude of the work before us in becoming so perfected through divine Love that all fear is eliminated from consciousness.

When we have made even a small beginning in this direction we are able to rejoice in some freedom from its enslavement, for we invariably find that each time we succeed in allaying fear of any nature through the application of the truth we have learned in Christian Science, we have also stilled the mental or physical turmoil it produced.

Recently I was able through steadfastly holding to the omnipresence and protecting care of divine Love to make so perfect a demonstration over fear (that without my understanding of Christian Science would have distracted me), as to elicit the remark from those who witnessed my composure, "I would never have believed it possible for you to be so calm and quiet, I am amazed," and none of the physical manifestations that used to follow such intense mental strains were present.

With each added proof or "sign following" we are encouraged to press on step by step to the final triumph of Truth and Love over every degree and form of fear. We see it so constantly manifested and hear it so universally expressed in such varying forms and degrees as to make us realize the imperative necessity for prompt and thorough work on the part of all those who have the understanding and ability to cope with it scientifically, and each one of those should rejoice in the possession of this understanding, knowing, as they do, that in so far as they overcome for themselves, they aid in the final and total overcoming for all; since "whatever blesses one blesses all" (Science and Health, p. 206).

Probably there is no one who does not realize the truth contained in the words of St. John in his first epistle that "fear hath torment," and who has not had that statement verified in his personal experience. Equally true and verifiable is the statement in the same verse, "There is no fear in love; but perfect love casteth out fear." It is evident from the tenor of these statements that Love is the antidote for fear, and that on this basis alone can it be overcome; therefore to be rid of the torment of fear we must be ruled by Love in every thought, thus displacing thoughts of fear. Mrs. Eddy quotes this same verse, "He that feareth is not made perfect in love," and says, "Here is a definite and inspired proclamation of Christian Science" (Science and Health, p. 410). This sets forth the fact that Christian Science also teaches us to overcome fear on the same basis and by the same means; viz., by being perfected in Love.

An Important Question.

IRA C. HUBBELL.

SECULAR as well as religious history records innumerable instances where man has asked the question, "What shall I do that I may live?"

Many persons have essayed to answer this very important inquiry, and, strange to say, few relatively have been willing to accept the only clearly intelligent answer that has ever been given.

The Bible is accepted by all professed Christians as an inspired book, in which the will of God is transmitted to men in terms that they can comprehend. Throughout the Bible we are taught that all wisdom, understanding, creative force, and manifestation are in God and are of God, and yet men pass their years groping in darkness and refuse the light, because it is not manifested in keeping with their circumscribed determination to cling to effect rather than to seek causation. The teaching of Jesus the Christ pointed ever to causation, to the absoluteness of God, and he persistently adhered to the invariable law of spiritual cause and effect. Jesus overcame all false sense of manifestation through his knowledge of the only real causation, and demonstrated the truth of his declarations by his works; but men have been entranced by the effects of Jesus' teaching rather than impelled to action which is in harmony with his teaching.

This great question was asked of Jesus by one who said, "Master, what shall I do to inherit eternal life?" Jesus answered, "What is written in the law? how readest thou?" The inquirer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus' response is a remarkable one: "Thou hast answered right: this do, and thou shalt live." Love God with all your energy, all your power, all your might, all your thought, all your heart, and your neighbor as yourself. This will give eternal life.

At another time Jesus said, "I am come that they might have life, and that they might have it more abundantly."

And again he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These are remarkable sayings.

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Suppose you went to some noted man to-day and asked him what you should do to have continued happiness and good health. Quite likely he would tell you that you should take a cold bath every morning, not eat any breakfast, take long walks, join a gymnasium, be very careful not to sit in a draft, go to bed early, and avoid getting the feet wet. He might also commend some medicine. What would Jesus answer? This,—Love and obey God absolutely.

Our difficulty in doing this lies chiefly in the fact that through a false conception, reception, and understanding of Jesus' life, teachings, and works, we have not accepted the truth that if a man love and serve God only, as did Jesus, through divine power and intelligence he can do the works of the Master.

The Bible records that the early followers of Jesus healed all kinds of sickness, overcame and destroyed all kinds of evil, and even raised the dead. Paul, Peter, James, and John passed their days teaching and doing these things. Their writings left to us tell of their demonstrations of the power of Truth to destroy all forms of error, and it is a logical conclusion that we can take Jesus at his word when he says, "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."

A conscientious study of the Bible as interpreted in Science and Health by Mrs. Eddy, will bring the truth-seeker a solution for every problem that in any way concerns man, for Christian Science brings into consciousness a spiritual understanding that enables us to read the Bible intelligently and to apply its truth in our daily lives.

The writings of the Discoverer and Founder of Christian Science, have taught me of God, as have no other works, and through this teaching my former sense of mystery, darkness, and superstition, and my lack of understanding is being removed, and I am daily learning that "Godliness with contentment is great gain," that "the kingdom of God is not meat and drink," and what Jesus meant when he said, "The kingdom of God is within you."

The Child and the Dragon.

HELEN L. SWASEY.

SEVERAL years since, there appeared in an English periodical, a very striking print of a picture then on exhibition in Europe.

It represented a dragon; not the conventional type so well known in schools of art, with the head of a man, but a dragon that was all animal. Its monstrous head with protruding eyes was only excelled in ugliness by the thick body, upon which the skin lay in hide-like rolls.

The figure of the dragon formed almost a complete circle, with only a narrow space between the head and the tip of the tail, and in the center of this ring thus formed stood a little child of rare beauty, clad in white garments, with uplifted face, utterly unconscious of danger. The space in the incomplete circle was just wide enough for the little feet to pass out.

The object-lesson depicted by the artist is indeed applicable to these days, when the "besetments of evil" portrayed by the dragon, apparently surround us on every hand; but through the teaching of Christian Science the way has been shown us, "strait and narrow" yet wide enough for our feet to pass out from the animal circle, this illusion of life in matter, this self-mesmerized condition of thought, into the glorious understanding of the reality of Life as God, which reveals the utter falsity of its "supposititious opposite." The most beautiful and touching feature of the picture, was the calm confidence of the young child in the very midst of the seeming evil about her, protected as she was by the innocence and purity which were symbolized by her white garments.

Experience bids me state that I have been delivered from the subtlest "foes, within and without," by steadfastly intrenching myself in the rock-like certainty that Christian Science is the revelation of God to this age, and by knowing that obedience to the statutes of Divine Science contained in the Manual of the Mother Church, and faithfulness to the admonitions of our Leader will bring us into the "promised land" of holy living and freedom from the fetters of conventionality with all the disappointing delusions expressed by that one word, materialism.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

"Inexcusable."

GEORGE L. BRETT.

THIS one word "inexcusable" has without doubt saved me much suffering since trying to live, think, and act up to my highest understanding of Christian Science.

The time was that, as a business man, it seemed to be a duty to inform my customers of the failings in my competitors or in their merchandise, thinking I possibly might profit by so doing. My thought, through the teachings of "Science and Health with Key to the Scriptures," has entirely changed. I now *know* that if *I* think and talk wrongly I am bringing upon myself suffering. "Whatsoever a man soweth, that shall he also reap." Love, the divine Principle of all true being, is the power, source, and creator. So long as our thought is not in harmony with divine Love and Truth, there must be error in the result or manifestation.

When my attention was drawn to the words of Paul: "Therefore thou art *inexcusable,* O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," it was just what I needed,—there was no alternative, and the thought came to me, How can I expect harmony when fearing and thinking of failure?

The words of our Leader in "Miscellaneous Writings," have helped me very much, where she asks (p. 104), "How shall we reach our true selves? Through Love." No doubt we shall reach our true selves when we see man as God sees him. Our Saviour, Christ Jesus, by word and deed showed us the way. Through mortal selfishness and ease in error the way became darkened, until again, through love to God and man, our Leader, Mrs. Eddy, has brought to suffering human sense the word of Life, Truth, and Love, that he who will may profit thereby.

Following the Pattern.

J. E. FELLERS.

AN understanding of tapestry making furnishes a good lesson. The pattern hangs above the heads of the weavers. They study and watch it closely while their hands guide the shuttle and control the warp and woof. It is an interesting fact in connection with this work that the weaver cannot at any time see the right side of the tapestry until it is completed. "He can only weave and wait." He knows, however, that by studying the perfect pattern which hangs above him and by applying the rules which he has learned, he will give to his employer an exquisite handiwork when the web is loosed and the right side is turned towards the light.

In making our demonstrations in Christian Science, the physical senses present the wrong side of things and we seem to be working on that side. However, by holding steadfastly to the teachings of Science and Health, and working with understanding, the Christ idea, which is the perfect pattern, will be manifested, and we shall hear the "still small voice" whisper, "Thou hast been faithful over a few things, I will make thee ruler over many."

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Selected Articles.

Healing the sick is not the ultimate aim of Christian Science. It is merely one of the necessary steps in the growth of the spiritual man. Jesus healed the sick and Christian Scientists follow Jesus, but Jesus nowhere gave out the thought that this included the whole of man's growth. Christian Science traces all discord,—all sin, sickness, and death,—back to its ultimate cause, lack of understanding of God. God is omnipotent, good, the cause of all that really exists, and on this basis Christian Science denies the reality of disease. We have schools and spend millions to overcome ignorance in our children. Has ignorance a real existence? No. It is merely an absence of truth, which has real existence, and which the Psalmist says hath a price above rubies. To a Christian Scientist, it is not logical or conceivable that God created disease, and since He did not create it, it has no real existence, but is merely a false conception manifested on the body. It is classed with ignorance which clearly has no inherent reality, being merely the absence of truth.

It will thus be seen that the basis and practice of *materia medica* and Christian Science are wholly at variance. *Materia medica* looks to material means for help in time of sickness; Christian Science to God alone and discards all material aids. *Materia medica* looks to the effects as manifested by the body and attempts to remove these by material remedies. Christian Science looks beyond and sees the fundamental error in the mortal thought which controls the body, and by the enlightened understanding gained from the study of the Bible and Science and Health overcomes the causes through prayer, and thus the effect disappears.

EZRA W. PALMER.
The Critique (Denver, Col.)

The greater part of a Christian Scientist's practice is with those who have spent the most of their lives, and generally all their cash, in treating with the drug system, and have finally, and as a last resort, turned to Christian Science, with perhaps a faint hope that something might be done to relieve their suffering.

Christian Science is doing much towards the uplifting of humanity which is known only to the beneficiaries and their immediate friends. This regenerating work includes the healing of sickness, intemperance in all its phases, dishonesty, hatred, malice, and their attendant evils; and the method employed, which is Christian Science practice, is scientific. Christian Scientists cannot truthfully be charged with neglect. No class of practitioners takes into consideration the conditions, mental or otherwise, which surround the patient, as do the Christian Scientists, and none work with more vigilance to relieve their patients from suffering and restore them to health; and the reason for their success is to be found in their perfect basis.

The application, however, is not always made with understanding, and therein lies the possibility of failure. All we ask is that we shall be judged by results as a whole.

A. V. STEWART.
Rockford (Ill.) *Republic.*

To the Christian Scientist, the proof that the inspired Word is contained in the Scriptures, is the inspiration he is experiencing in his daily life. The "breathing into" imparted by the Holy Comforter, the ever-present Christ, is unfolding within him a spiritual uplifting, destroying the demands of the carnal mind and its desires, and illumining the sacred pages of the Scriptures as they brightly mirror every experience of his individual life.

It is wonderfully refreshing to hear a minister boldly assert that inspiration is experienced to-day as throughout past ages. Such a man can better understand and appreciate the position of Christian Scientists toward their Leader, the author of their text-book. The mistake, which he comes near committing, is inferring that Christian Science is considered by its devotees as a special dispensation rather than recognizing that through years of suffering and purifying trials, disappointed by and weaned from reliance on material sense, Mrs. Eddy became receptive to the inbreathing spiritual sense of the Scriptures, and lovingly gave it to a waiting world.

NORMAN E. JOHN.
Wilmington (Del.) *Star.*

I think we shall all agree that the evils of earth, though mountains to mortals, have no weight in the sight of omnipotent God; and it is in this light that Christian Science declares the impotency of evil. It deals with sin by overcoming it, and this because there is nothing in it,—no profit, gain, or benefit; and, therefore, mortals must cease from it in order to be something, that is, be men.

If all mankind understood and applied the Christian Science teaching that an individual is a man only in proportion as he departs from evil, there would be no sin and no sinners. Men do wrong because they believe there is something in it, not because they believe there is nothing in it; and it is certain that the conduct of every man who reforms is in keeping with the doctrine that there is nothing in wrong, whether or not he be governed by a conscious adoption of such a theory.

ALFRED FARLOW.
The Boston Herald.

While Christian Science maintains the truth of Jesus' statement, "If a man keep my saying, he shall never see death," and of its Pauline correlative, "The last enemy that shall be destroyed is death," it does not maintain that, according to human experience, there is no death. Christian Scientists claim no authority or ability in advance of other Christians in the keeping of those Gospel requirements which are incumbent upon every professed follower; but they have, in a measure, proven that resistance to the discords, worries, and distresses which ultimately lead toward death, and the dwelling in confidence on the promises of divine protection and eternal spiritual life, gives greater peace and health to-day, and less fear of and inclination toward this last enemy.

DAVID B. OGDEN.
The Oregonian.

Correction.

In Mr. Verrall's article on page 371 of last week's *Sentinel*, copied from the *New York Tribune*, full names and titles should have been given as follows: Rev. Richard S. Rust, D.D., and S. B. G. Corser, A.M.

The Quarterly.

In the current *Quarterly*, page 27, Sect. III., the Science and Health reference, 539—7 to 12 should be omitted. Page 34, Sect. V., the first Bible reference should read Deuteronomy, 33 : 27.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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Among the Churches.

The Work in Mexico City.

At our regular annual meeting in December, 1903, the president's report showed a marked advance during the year. I give you a few extracts therefrom.

The Society, which had been organized two years before, was constituted First Church of Christ, Scientist, in December, 1902, about six years from the time the first healing was done in the capital.

The church gave its first lecture in March, 1903, from which much good was derived. It was then getting ready for its second lecture, which was given January 21, 1904. October 15, 1903, services were commenced in the Spanish language, being held on Sundays at 10 A.M., just preceding the English service at eleven o'clock.

The Sunday School has been made a special feature ever since the work was planted in this field, and the classes have grown right along. The children are very receptive of the truth and try to apply it when they can, giving some very good demonstrations in class on Sundays. When the church was organized in 1902, they gave a handsome Reader's desk to the church, and they aid the Cause materially in donating literature to the circulating library. This library is an important department of the work. We have five copies of Science and Health, kindly donated by various friends, which we loan to those interested, and much good has resulted therefrom, as also from the loaning of other works of Mrs. Eddy.

Our Publication Committee has done efficient work in the local daily, *The Mexican Herald,* and also with other English papers published here. There is much yet to be done with the Spanish papers, but this work will be accomplished gradually.

The attendance at our Mexican and English services is always good, and both the attendance and membership are increasing steadily. Though only a few active workers sustain the work here, it has been continually demonstrated that God is our source of supply.

Healing and saving work is being done daily, and many are "bearing witness to Truth," both among the Mexicans and the foreigners. A number of copies of Science and Health and other writings of our Leader have been sold during the past year.—R. ERARD, *Clerk.*

Reading Room Work in Toronto, Can.

The report of the Reading Room Association in connection with First Church of Christ, Scientist, Toronto, for the year ending December 31, 1903, shows a substantial growth in the reading room work. Not only were the sales of literature much larger than the preceding year, but new avenues and channels were opened up where our periodicals are now welcomed.

Our committees whose duty it is to place our literature in the public libraries and public institutions of the city are constantly making opportunities to place it where all Truth-seekers may have free access to it. The literature supplied by these committees is stamped with our reading room address and the church address, and we learn from persons who call at our reading rooms that they were attracted there by helpful articles which they had read in the *Sentinels* or *Journals* supplied the various libraries of the city.

We keep a number of copies of Science and Health as a circulating library. These books are loaned for not more than a week at a time to persons properly recommended. By this system our text-book has reached many homes. Reports from the hotels and the steamers where our literature had been placed show that it has been appreciated there also.

Thus the work develops and broadens, and false ideas about Christian Science are replaced by truer conceptions through the perusal of our literature.

M. I. BROWN, *Secretary.*

Growth in McKensie, Tenn.

In the summer of 1897, two hungry and thirsty seekers after Truth began meeting once each week for the purpose of studying our Lesson-Sermon, and before the summer was over their numbers had increased to five. The next step was taken in the fall of 1897, when we went from our dwellings as a place of worship to the Christian Church, and in the following spring, we moved to the hall where we now worship. Out of these honest, earnest efforts have grown First Church of Christ, Scientist, which was chartered by the state in July last.

The different ministers in the town have preached against Christian Science, but it was error striking at Truth, and it has not injured us in the least. In fact, it has created an interest in Christian Science among people who had never been interested before.

Much good healing has been, and is being accomplished here all the time. Surely that happy day is well on the way which Mrs. Eddy speaks of in Science and Health, p. 55, when all shall recognize his re-appearance, and acknowledge the healing power of divine Love in what it has done and can do.—MRS. MILLIE MCKENZIE, *Clerk.*

To Build a Church in Hartford, Conn.

The Christian Science Association, more properly called First Church of Christ, Scientist, have decided to build a church edifice of their own and have been for some time prospecting for a satisfactory site. No public announcement has yet been made, but they have purchased the lot on the south side of Farmington Avenue next west of the residence of H. B. Stedman, which has been the property of Charles E. Gross, and they intend to build there in the spring.—*Hartford* (Conn.) *Courant.*

An Interesting Letter.

THE following letter, with enclosure, comes from a Christian Scientist in India.

Editor Sentinel:—Betimes our critics try to make capital out of the statement of Pundita Ramabai that "Christian Science is identical with the Hindu philosophy." It is generally understood that her statement was made upon hearsay and not upon a careful study of our text-book, nor upon an investigation of its teachings, practices, and their results.

It may be a pleasure to the Field to hear a word from one who has caught a glimpse of the Truth revealed in Christian Science, who recognizes that there is a very helpful difference between Christian Science and Hindu philosophy, and who gratefully acknowledges the same.

On receiving and reading a copy of "Unity of Good" he writes, "Thanks, thanks to my brother for a letter and *the book which will save India,* if she holds the doctrine which is taught . . . and the practical; *i.e.,* Christian Science."

Again he writes,—

"*My own brother in the supreme Love:*—Lalana cannot describe the gratitude he feels in his heart, the gratitude for what you are doing for India. India needs such a peace-bringing message as Mrs. Eddy's Message of 1901. He sends thanks, thanks to you and for your blessed organization, for the books, pamphlets, and *Journals* you sent him, but he will be glad to know that you are expanding your mission here. His joy will know its full gratification if some of you demonstrate your Science here. You who have demonstrated so long. . . .

"Love to every Scientist.

"LALANA."

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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 Undivided Garment.

FROM time to time critics rise to find fault with Christian Science, and especially to demur to the use of the word Christian in connection with it. Happily these critics have grown fewer in number, and their words receive less notice than formerly.

Webster's definition of Christianity is: "The religion of Christians; the system of doctrines and precepts taught by Christ. Practical conformity of one's inward and outward life to the spirit of the Christian religion." The Century Dictionary gives as one definition of the same word: "Conformity to the teachings of Christ in life and conduct," and as the definition of the word Christian, "Specifically, one who possesses the spiritual character proper to a follower of Christ; one who exemplifies in his life the teachings of Christ."

When it is remembered that a great part of the record of Jesus' ministry is a record of healing, it would seem that the position taken by Christian Scientists is, in this regard, consistent with at least one essential of Christianity, yet it is on this point that Christian Science differs in practice from other Christian denominations. Few critics have made this difference in practice so plain as has the New Jersey clergyman who recently said in a sermon, "Such attempts as that of Christian Science to claim for religion the work of healing are but a harking back to a discarded arrangement of things, an arrangement that kept men in bondage to superstition and ignorance, whose casting aside was a triumph for knowledge and for the welfare of man."

If healing is to be eliminated from the gospel why not expunge all our Master's words as given in Matthew, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

The inference to be drawn from the reverend gentleman's words is that a better way than that of Jesus has been found, but we doubt whether that will find ready acquiescence from either doctor or layman. Christian Science is firmly planted upon the entire gospel of Christ Jesus, and its followers ask only for that judgment which is based upon his teachings and practice. The "daily walk and conversation" of Christian Scientists; their deeply religious trend of thought; the love which they manifest toward their fellow-mortals; the healing of the sick, must stand as their justification for the faith that is in them.

As tending to show that this judgment is rapidly crystallizing in favor of Mrs. Eddy and her teachings, we quote the following editorial from a recent issue of the *Workers Gazette*:—

"If common ideas or principles are common property, and if they always existed, like, for instance, the law of gravitation that helps every man to keep his hat on, then no person is entitled to the credit of originating them. Still, any person who discovers and shows us, or learns and shows us, common ideas or principles, and thereby benefits us, is entitled to our gratitude for helping us to realize or recover our own that was lost to us. The judge who protects our rights that have been invaded, or the neighbor who finds and returns our purse that has dropped out of our sight, merits our appreciation of his kindness and our best wishes for all the success that is due him.

"The pages of history contain the names of many men and women who have shown and tried to show (mostly the latter) the people the way to see and enjoy more of the beauty and happiness of the life that is common to all. . . . In the Science which treats of the nature of good and evil, and which is of more importance than all other sciences because the light received therefrom can be used in the uncovering and removal of error in all other sciences, the name of Mary Baker G. Eddy, we predict, will some day be duly honored by the world for helping the poorest and lowliest and meanest and most oppressed and despondent men to realize that they have a grand equal inheritance to all the good things of life which it is possible for them to enjoy on the earth."

M,

The Fostering of Fear.

MORTAL mind loses no opportunity to discover itself, and one of its latest exhibits has been honored in the press reports by the announcement of "An Exposition of the Characteristics of Consumption." This was held in one of our large cities and it is said that the gathering of experts gave all "the latest theories respecting the white death a competent presentation and discussion."

It is an interesting coincidence that just at the time that "up-to-date knowledge of this disease" was being acquired by these well-meaning specialists, an experienced physician, who is ranked "high in his profession," should be declaring in a neighboring city, that the drug system can be of no assistance in the fight against what is very frequently but the initial phase of the dread disease referred to. It having become apparent that the drug treatment of this and many other maladies is wholly ineffective, the materialist is impelled to look further for cause in order to make further experiment toward its removal. In so doing, however, he meets with so many possible and conjectured occasions of ailment that to put them in battle array and then ask poor humanity to guard against them each and all, is to beset life's every path with terrors and make it a constant scare, a ceaseless struggle to avoid the ills of which our fathers, as all concede, were happily ignorant.

This perennial prospecting for the sources of disease is called "Advanced Medical Science," and it is in good form to doff your hat in its presence, but the humorous instinct is rather irreverent, and not infrequently one has occasion to smile generously when some "knight of the quill" ventures to intimate that all scientific statements being duly considered, the outlook is becoming altogether too boogerish to be comfortable, and propounds a query like the following, which we quote from an exchange.

"Pretty soon life will not be worth living. Surrounded and controlled by prohibitions and warnings against invisible enemies, we shall soon envy the inhabitants of Darkest Africa. They know they are safe when they have the right charm in the right place, but we, poor, civilized sufferers, can never know it. The awful germ lurks everywhere, and the most ordinary precautions of cleanliness may set him loose upon us.

"Our forefathers and foremothers lived long and happily and healthily without any knowledge of germs. The parlor was dusted without fear, and other things were done which modern science tells us can be done only upon our peril. Is it possible that their ignorance was their safety, and that our knowledge or imagination constitutes the only real peril there is?"

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In theoretically locating the causes of disease in matter, the devotees of *materia medica* are logically led to pry into its abnormal conditions with the hope that through chemical or microscopic analysis these causes may be discovered. They seem, however, strangely indifferent to one of the most unfortunate results of this procedure; namely, that as the mentality of the people at large comes to be dominated by thoughts of disease, their susceptibility to it is correspondingly increased.

Elaborate descriptions and detailed reports of the progress of the affliction in the case of all prominent people, are sown broadcast through the daily press, and the inevitable outcome is that state of fearsome familiarity with abnormity which, as all mental students agree, conduces to its multiplication; so that in the end it is seen that well-meaning effort because of its false basis and unwise methods, but aggravates the ills it aims to relieve.

This fear-breeding philosophy and endeavor, Christian Science would replace with the demonstrable truth that "The procuring cause and foundation of all sickness is ignorance and sin. It is always a false sense mentally entertained, not controlled, which induces disease;" and that "the cause of disease obtains in the mortal mind," and its cure can obtain only in "the immortal divine Mind" (Science and Health, pp. 411, 174). Instead of delving into inert matter to discover the source of our ills, it finds the explanation of both sin and sickness in the supremacy of material sense,—the belief of that which is false,—and for this the one efficient remedy is the apprehension of Truth. It counsels not the diagnosis and elaboration of abnormity, but the acquirement of the mind of him who knew and proved the nothingness of these enemies of our health and peace.

Thus would Christian Science effect the death of fear and the dawn of faith by awakening man to his true possession, —"a conscious, constant capacity to understand God" (Science and Health, p. 209), in the exercise and dominion of which sickness and sorrow flee away, so that with Browning he can say:—

> No Fear! or if a fear be born
> This minute, it dies out in scorn.

W.

The Avoidance of Extremes.

THE tendency of the human mind to go from one extreme to another proves a lack of the true understanding which never finds a necessity for evil in any direction. Christian Science does not admit that evil is undeveloped good, or good carried to excess. One of our early lessons is that if we are obedient to Truth we shall be divinely guided and directed in all we do. Our Leader teaches emphatically that we must learn to distinguish between "the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter." She also says, "The neophyte is inclined to be too fast or too slow" (Miscellaneous Writings, p. 117). This shows that understanding is needed in order to avail ourselves of Divine guidance.

A few months ago, a timely warning was given in the *Sentinel*, in view of the fact that some of our members had been the victims of misplaced confidence, and had been defrauded by persons who falsely claimed affiliation with Christian Science. Although similar reports have come in recently, it is not advisable that our columns be given to statements of this kind, since the purpose of our periodicals is to tell of the power of Truth to destroy all error. A word to the wise should be sufficient.

If we ponder deeply the apostle's counsel that we "Love not the world, neither the things that are in the world," we shall not be likely to fall into the snares set by those who offer means of acquiring wealth, other than those of "industry, intelligence, and integrity." We may well be wary of those who do not scruple to use the sacred name of Christian Science in order to promote speculative schemes, which, if worthy, ought to stand on their own merits.

Further, when we are appealed to for charitable aid we certainly need much wisdom, but if we have studied our text-book faithfully we shall be prepared to deal intelligently with the conditions to be met, and escape imposition through our knowledge of "the art of dissecting thoughts, in order to discover their quality, quantity, and origin" (Science and Health, p. 462).

So long as we believe in the reality of disease we are unable to remove its manifestation, and this applies to dishonesty and poverty as well. Just here we may learn a valuable lesson from the allegory of Adam's fall into error. When he complained of nakedness, God said, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Those who do not understand and acknowledge the supremacy of Mind over all error, are in a poor condition of thought, and from this poverty all need to be healed. We need to know both for ourselves and others that the limitless resources of good await the true seeker, and a way to their acquirement is indicated in these words of our text-book: "diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose" (Science and Health, p. 514). If we think that we do our duty by merely giving an alms, and this is often much the easiest thing to do, we may only be adding thereby to an already burdened sense; and if we give heedlessly to dishonesty, we may seriously unfit ourselves for true giving. If time is required in order to understand the conditions to be remedied, we must make this a part of our offering, and then we shall be both wise enough and loving enough to avoid the extremes of refusing aid where it is really needed, or of giving where it is not deserved.

Although the great Teacher commanded his followers to feed his sheep, and even to seek out the wanderers, he never counselled them to feed the wolves which might appear disguised as sheep; on the contrary, he frequently warned them against this devouring error, and said, "Be ye *therefore* wise as serpents." To meet the needs of this period our Leader bids us "be wiser than serpents," and at the same time she says, "Be faithful at the temple gate of conscience, wakefully guard it; then thou wilt know when the thief cometh" (Message to the Mother Church, 1902, pp. 29, 31).

K.

Appreciation of the Manual and Concordance.

THE new Manual has been a great help to me. Article VIII., Section 1, has awakened me to the necessity of being more faithful in the performance of every duty, of manifesting more promptness, more exactness.

I am indeed glad that we are required to be good English scholars, and I have begun regular school work in English, under a competent teacher. I have long felt a need of this, but have allowed others' opinions to influence me against following a course that seemed right to me. I am very grateful also for the Concordance. In contemplating the immense amount of labor necessary to give us this complete work, I feel that it will be impossible for me ever to spend another idle moment. Mrs. Eddy says, "Be active, and, however slow, thy success is sure" (Miscellaneous Writings, p. 340). What marvelous love she has for us! She proves it daily by her work.

If we are loving our fellow-man as we should, we shall strive to follow our Leader's example and "'work—work—work—watch and pray'" (Communion address for June, 1900, p. 4).—MARGARET A. VAREY, Chicago, Ill.

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A Letter to our Leader.

Richmond, Va., February 10, 1904.

Dear Mrs. Eddy:—When a little girl eleven years of age I was spending the winter in New York City with my grandparents, and I had a dream which made an indelible impression on my mind. I dreamed that I was out in the street, when suddenly there came a darkness over the earth and the people commenced running to and fro in the wildest state of excitement. I inquired of the person next to me the cause of such confusion? The reply was, It is the judgment-day, and Christ is now descending.

I thought I looked up and saw the Saviour slowly descending from the clouds, and never can I forget the beauty of his countenance and the gorgeous color of his raiment.

I stood transfixed, when, lo and behold, he presently stood right beside me and laid his hand on my head. The pressure of his hand awakened me, and even for a while after that I seemed to feel distinctly his touch.

All my life since having that dream, I have wondered what it meant, and never knew until I was touched by the beautiful Christ-truth and awakened into a higher consciousness and newness of life.

My gratitude to you for bringing to light this glorious truth is too deep for words. My physical healing has indeed been wonderful, but far above that has been my spiritual uplifting, and the peace which has been brought to me by the blessed knowledge of God as Love. With the deepest gratitude to you for lifting me out of the darkness into the light,

I am lovingly yours,

MRS. HELEN I. YOUNGER.

Rev. Mrs. Eddy will Contribute $1000.

THE REV. MARY BAKER G. EDDY is deeply interested in the movement to secure a proper representation by the State of New Hampshire at St. Louis and has done her part toward making it successful by indicating a desire to give a thousand dollars to the fund in the event that the total reaches the minimum established by vote at the recent public meeting called to consider the subject. Her letter, received at this office last evening, is as follows:—

Pleasant View, Concord, N. H.,
February 10, 1904.

Dear Mr. Meehan:—Mrs. Eddy says you may put her name down for a contribution to the fund for an exhibit from New Hampshire at the St. Louis Exposition, for $1000, to be paid in case the full amount requisite therefor is obtained. Yours truly.

C. A. FRYE.

Concord (N. H.) *Patriot.*

The *Patriot* was very pleased to be able to announce yesterday that the Rev. Mary Baker G. Eddy had offered the sum of one thousand dollars towards the fifteen thousand which the commissioners deem sufficient for the creditable representation of New Hampshire at the St. Louis exposition.

The generous donation speaks volumes for the public spiritedness of this woman. There are many in New Hampshire just as well able to give, and there are thousands who would be infinitely more justified in giving. The only motive which inspires this action on her part must be her abiding love for the state, and her desire to see New Hampshire in a fitting place among the galaxy of states, as they will appear at the greatest exposition ever held in America.

Concord (N. H.) *Patriot.*

The Lectures.

St. Paul, Minn.

Bicknell Young, C.S.B., of Chicago, gave an address on Christian Science in the Grand Opera House yesterday afternoon [January 24] to a large audience, under the auspices of First and Second Churches of Christ, Scientist. Mr. Young was introduced by Howard C. Van Meter, First Reader of Second Church.—*The St. Paul Globe.*

New York, N. Y.

Rev. Irving C. Tomlinson, C.S.B., lectured on "Christian Science and its Leader, Rev. Mary Baker G. Eddy," January 29, under the auspices of First Church of Christ, Scientist. The lecturer was introduced, in a few felicitous words, by Mr. J. D. Higgins. Though the evening was a most inclement one, the large church auditorium was filled by a deeply attentive audience. Very full extracts appeared in a number of the New York papers, and *The Tribune* of the following day devoted several columns to its report, so that the lecture has reached a very large body of readers.

Correspondence.

Lynn, Mass.

Under the auspices of First Church of Christ, Scientist, of this city, a lecture was given in Lynn Theatre by Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., January 24, on the subject, "Christian Science and its Leader." There was a good-sized audience in attendance, which included many who are not of the society and who listened attentively to the address. The meeting was called to order by William H. Lewis, First Reader of the local congregation. The speaker was introduced by the Hon. Henry C. Attwill.—*Lynn Item.*

Orange, N. J.

Edward A. Kimball, C.S.D., of Chicago, lectured in Music Hall last Sunday afternoon [January 3] to a representative and appreciative audience. The speaker was introduced by W. L. Trowbridge, First Reader of the local branch church, who said in part,—

The aim and purpose of the lecture to which your attention will be invited this afternoon is one that is precious to us all; for the whole world is striving for a better knowledge of Truth, to acquaint itself now with God and be at peace. Two thousand years ago the humble Nazarene, the purest man that the world ever saw, stood in the presence of Pontius Pilate and was asked, "What is Truth?" and to-day we find mankind still closely pressing the question, and with renewed vigor; and yet, Jesus Christ said, "the kingdom of heaven is at hand." It was at hand then; it is at hand to-day.

It is the privilege of every man and woman in this community and everywhere, to seek Truth in his or her own way, but, remember, God does not withhold Himself from His creation. We bespeak your kind attention and your unbiased judgment for the lecture that is to follow. We are all members of the one brotherhood, the one divine idea, seeking the same goal, and we shall present our views to-day in the spirit of love and charity for all; and I say to you, that if Christian Science has done anything in this community or in any other, to lessen sin, sickness, and death; anything to alleviate the great burden of human want and woe and misery; if it has elevated mankind physically and morally, and brought him nearer, in his understanding, to the great heart of the Infinite, then I ask you, is not Christian Science entitled to your most impartial consideration this afternoon?—*The Orange Chronicle.*

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Testimonies of Healing.

As I sit here to-night, my thought goes back to the time when I was unconscious of peace and happiness, when my sad heart had sunk far below hope or faith in any power that could lift me above the sense of discouragement in life. When I look back to that time and compare it with the present, my heart overflows with gratitude and love to God and to those dear ones who have helped me to find the true God.

At one time I belonged to an orthodox church and I took part in most of the meetings. I received a great deal of good, and I thought I was learning a great deal about God, but one thing I did not learn, and that was how to pray so that my prayers would be answered.

A little later on I thought I would take advantage of some of the so-called pleasures that came up before me daily. Because I had not received a practical knowledge of Truth, I was led by my own evil thoughts into sin, and after a short time this caused a great mental unrest, which it was impossible for me to overcome without help.

I would go to my room at night and pray as I had heard others pray at church, but when I awoke the next morning I would be in the same condition, trying to get rid of thoughts that caused me pain and sorrow, and at the same time claiming them as my own thoughts.

I knew of Christian Science but did not know that it could make me happy, still I saw that all the Christian Scientists I knew were happy. I decided to read Science and Health, as I was told it would make me happy also. I read part of it and, like many others, said I could not understand it, but I was told to read on, and it would help me any way.

I was also told to go and have a talk with a gentleman who understood Christian Science, and that this might help me to understand it. I did so and went a number of times, always receiving just what I needed, and I always came away feeling a great deal better.

One day I read these words: "Man's enslavement to the most relentless masters—passion, appetite, hatred, and revenge—is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over them, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself, into purer desires, even into spiritual power and good-will to man" (Science and Health, p. 407).

Here I stopped and read the lines over and over, and I gave it more thought than anything that I had ever read. I knew that if I ever overcame this mental torment I would have to go to work, and that it all depended upon me. It had all been uncovered to me that my sin caused my sorrow, and that I must get rid of sin first. Now how was I to do this? I worked, and I tried to overcome it, but I could not see but that it was a reality until I read, "The sin, which one has made his bosom companion, comes back to him at last with accelerated force; for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal" (Science and Health, p. 569). I now could see how to do my work, for I read, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously" (Science and Health, p. 392). I did this, and as I turned away from the evil thoughts I could see that harmony was being manifested in my consciousness.

Before receiving any benefit from Christian Science at all, I had given up to the idea that my life was but a short period of torment, and would soon end in destruction, but now I have learned that God is my Life, and that this Life is always good and harmonious and endures forever.

I am glad to say that my wife and myself have had class instruction, and that we are both honestly striving to get a better understanding of God. We look to God, the giver of all that is good and true, for all our happiness.

I am thankful that I am living in this age and that I am one of the many who have joined hands to demonstrate this healing and uplifting power, as revealed to us by our dear Leader.

May God bless the Founder of Christian Science, and my dear teacher, who has toiled with me and helped me to understand Christian Science. May God also bless those who are afar off, and bring them to the fold.

CLAUDE L. BRITTAIN, Parsons, Kan.

It was the hunger and thirst for righteousness, that led me to Christian Science in 1891. I was searching the Scriptures trying to understand why the healing could not be done now as in Jesus' time, when I heard that a man in Kansas did wonderful healing by faith. I wrote to him and addressed my letter to "The Faith Healer," as I did not know his name. He replied, saying he was not a faith healer but a Christian Scientist. He sent me a *Journal* and some tracts. I read them many times, for I had at last found that for which I had long searched.

We sent for Science and Health, and O what a light came with it. I felt that God had sent it to us, and I never doubted a single statement made in this book.

We are many miles from any Christian Scientist, so have never attended the services and have not taken class instruction, but we have not used any medicine since the book came, and we have a large family.

About a week after we began the study, my husband came home, saying his foot was nearly cut off. A doctor was sent for, and he said that the joint in the big toe was fractured, said he could feel slivers of the bone, and the next two were nearly cut off. This was in February, and the doctor said he could not do any work all summer. He came back next day and dressed it, and seemed much surprised that it did not hurt any. The next morning we threw away the liniment, saying we would trust God alone for help, and this was the last material remedy we ever used. Each day we studied the Bible and Science and Health. The ninth day he walked on his foot, and in a few weeks it was entirely well, and at the same time his appetite for tobacco was destroyed. I was called to treat a friend for toothache, and error suggested that I had best not undertake this, for it would be a failure, and they would laugh at me. I went in and took up Science and Health, but was trembling so that I could hardly hold it. I opened it, and as I glanced over the words, "Lo, I am with you alway," they seemed to be written in letters of gold. This message brought a peace that passeth understanding, and the toothache disappeared. This was over twelve years ago, it was when the light first dawned upon us, and many have been the demonstrations since, proving that God is a very present help in trouble.

I have seen the power of divine Love melt away fevers of different kind, rheumatism, colds, burns, felons, sore eyes, flux, spasms, consumption, heart trouble, diphtheria, and many other ailments. "Who is so great a God as our God?"

Words cannot express my gratitude to God for His loving kindness, and to our dear Leader, who is so patiently showing us the way.

We are members of the Mother Church, and have about all of Mrs. Eddy's writings. We are yet studying the Lesson-Sermons alone, but we know the thought around us is changing.—MATILDA R. BROOKS, Ingraham, Ill.

It was not for the actual healing of physical ills that I was first brought to Science; it was rather the power claimed

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for Christian Science to heal on the Scientific basis of the allness of God and the nothingness of evil, discord, and inharmony that roused my curiosity to know how God had been thus, so to speak, rediscovered amid the mass of dogma and superstition attaching to His holy name. At my wife's instance, I read "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. I did not quite understand it at first, because I was so unaccustomed to take anything written on ecclesiastical subjects, literally, or to realize that words of hope and comfort could apply to my present state of being. My delight and wonderment,—"Why, it is literally true that God is Love, and never created discord or inharmony; they are as unreal as the mirage or as counterfeit coin!"—may be imagined.

I was verging on my fifty-ninth year when I took class instruction. Besides my share of minor ailments from time to time, I had had one serious infliction from almost infancy; viz., tendency to inflammation of the cornea of the left eye, from, I think, my fifth year until some four years ago. After my twenty-first year the attacks became acute, often confining me to a dark room for some weeks. This was followed by convalescence with a pad over the eye for some three or four weeks more. At last, so frequent did the attacks become that, by advice of a celebrated oculist, the cornea was cauterized with a red hot wire. After that, though the effects of the attacks were greatly mitigated, their frequency was not affected to any great extent. I had two in three years. It was after the last attack that I came to Christian Science, and for four years I have been quite free. I used to be bothered by acute attacks of lumbago, which absolutely crippled me for days at a time and caused great suffering on the slightest movement; also by attacks of indigestion in form of heartburn which seemed to follow partaking of certain kinds of food and which necessitated liberal doses of carbonate of soda. I did not treat myself specifically for any of the above ailments, but since taking up the study of Christian Science they have quite gone. The unlabored working of the divine Mind has been the cause of my freedom. My gratitude to our devoted Leader cannot find expression in words, for not only have my physical ills been dissipated, but claims of moral discord and inharmony have also been proved null and void.

T. H. A., London, Eng.

I wish to acknowledge the benefits I have received from Christian Science. Before hearing of this teaching I was troubled with sick headache, constipation, dyspepsia, piles, catarrh, and almost every disease to which mortals are subject. This sick headache dated from childhood, so that I could never plan any work ahead. I might do a full day's work one day and be in bed the next. The physicians told me I inherited it, and would never be rid of it. I took everything I could hear of that was recommended, but I suffered so at times, that I actually believed my head would burst open. All the medicine I ever took did me no good. Some would relieve the pain for a short time but did not remove the cause.

One day in conversation with a friend he recommended Christian Science to me, and said it had healed a relative of his of heart disease, and it might help me. This was the first time I had ever heard of Christian Science. I applied to a practitioner in Chicago, who gave me absent treatment, and advised me to buy Science and Health and study it, which I did, and I have been studying it ever since.

It is now nearly fifteen years since I heard of Christian Science for the first time, and since then I have relied entirely on the teachings of the Bible and our text-book for health and happiness. Divine Love has led me on.

I have been blessed with the privilege of class instruction, and am now able to overcome every seeming discord with the understanding of Truth. My entire healing has seemingly been slow, but I am more than grateful for this, as it has brought a wonderful spiritual advance. My "passage from sense to Soul" (Science and Health, p. 566) has not been strewn with flowers. I have had many trials that seemed more than I was able to bear, but through all, my faith in Christian Science has never wavered. At times the mist of mortal strife would quite overshadow the sense of true being, and for some moments I could think of nothing to say or do. In such times I would hold and repeat the first thought of Truth that came, and I have often been lifted out of the gloom by declaring that God is All.

I am very thankful for Christian Science, and hope to be able to realize more and more of the truth of being.

A. S. VANVALEY, Heyworth, Ill.

[Translation.]

Before I learned to know Christian Science, I belonged to those people who believe that God sends them sickness, pain, and trouble. Heretofore I had always looked to the services in the evangelical church for comfort; yet here it was taught that sickness and trouble were sent by God to try us, and that we must bear them patiently. This never gave me any comfort and I left as discouraged as I had entered. I turned to other denominations, but did not find what I longed for. When I was about to lose my faith in God, a friend told me of Christian Science. I soon visited her again and asked her to tell me more of this new religion, and that same evening I went with her to the Christian Science service. How different this was, what a deep impression the reading from our text-book, Science and Health, made upon me. What happy and joyful faces I saw. Although I must confess that I understood but very little of this first service, it gave me much to think of and I felt that it must be something glorious and wonderful.

I attended the services regularly; the desire to understand more and more grew daily, and yet it took me a year to understand the teachings of Christian Science somewhat. How frequently I struggled; it was all so new, so wonderful, that I could hardly comprehend it, and yet how happy I was to learn of Truth, to know that we need not be unhappy or sick, that God is Love, Life, good.

I had no treatment, but unhappiness and sadness left me, and peace, happiness, and joy entered in. My family noticed the change with surprise. For two years I had entirely lost my sense of taste and smell, and this was restored to me through Christian Science. I have had many small demonstrations and I use Science to overcome both great and small errors. Through Christian Science I am mentally and physically well, and my family has a happy, healthy mother who is blessed in having her husband and children with her to work and grow in the truth.

Words fail me to express my gratitude to God and to our beloved Leader, Mrs. Eddy, who has revealed to us the love of God through Christian Science. May all know and realize that this is the only right way to Truth and Life.

EMILIE GEORGI, Dresden, Saxony, Ger.

Soon after taking class instruction I was asked by a friend, "If one of your children were seriously ill do you think you would have faith enough in Christian Science to trust to it and not send for a doctor?" I felt very sure of the truth as it had been taught me, and I replied bravely, "Were one of my little ones ever so ill I *know* I should not send for a doctor," and before many days I was obliged to prove true my words. My daughter, then five years old, was taken very ill with acute bronchitis. I called a Christian Science practitioner and felt no anxiety, as I expected the case to be met at once.

It did not seem to be; rather the child grew worse daily until for five or six days she was only partially conscious and was unable to take nourishment. At last the time

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came when we could not arouse her at all, and it did seem as though we were surely passing through the "valley of the shadow of death." Even at this time the thought of sending for a doctor never entered my mind, though it was suggested that it would be well to do so. I was alone with the child for a little while, and though it seemed that my heart would break, I commenced to sing that comforting hymn by our beloved Leader, Mrs. Eddy, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397), and before I had finished consciousness returned to the little patient and she awoke as from a refreshing sleep. The work was done, and when the practitioner returned the little one had eaten a hearty breakfast and was playing with her blocks in bed. Through this experience I have learned never to speculate on a case of error, but to stand firmly on the Rock of Ages, knowing that we do not stand alone, for God is omnipresent and omnipotent.

MRS. ANNIE R. BEARSE, Brooklyn, N. Y.

It is about fifteen years since I first heard of Christian Science through the healing of a friend who had spinal trouble, but I did not become interested in it until about four years ago. At that time I was suffering with a gathering in my ear and had been under medical treatment for several weeks with very little relief, though the specialist who treated me said he had done all he could for me.

Christian Science treatment had been suggested by a friend several times during my illness, but I had been reading so-called mental science for several years, and could not believe that Christian Science could heal where this other had failed to keep me from sickness. Finally, in desperation and as a last resort, I turned to Christian Science for help and was healed in one treatment.

It was some time after I commenced reading Science and Health before I seemed to get a ray of light from it, but since that first ray of light dawned upon me I have never had a doubt as to the truth of its teaching, and I can now see why Christian Science heals where other mental methods do not, in that it is founded upon the Bible and brings to light the teachings of Jesus in their entirety.

I have been greatly helped by class instruction and association with Scientists who are pioneers in the work in our midst, and I am deeply grateful to our Leader for uncovering or discovering for us this wonderful truth and the method of its demonstration.—MARY V. FISK, Toledo, O.

We are often asked by those out of Christian Science, In case of accident, of what use would Science be? and I think that my case of healing will answer this question.

While working in a flour-mill in Grand Forks I got my right hand caught in a belt and pulley, and the friction of the belt ground out the inside so that the bones in the back were exposed from the front, and the muscles were all burned off, so that the doctor said the hand would have to be taken off. But I believed in Science some, so I at once called in a Scientist. I was in great pain when she arrived, but she sat down and treated me, and in less than five minutes all pain left, and I was able to wash, and eat my supper. I never lost any sleep, and the next day I wrote a letter with my hand, and in five weeks I was back to work again, my hand as well and strong as ever. I wish to add that my wrist was also out of joint and I never knew when it went back in place.

This happened about thirteen years ago, and since then I have taken class instruction, and I am thankful to my teacher for her kind guidance and care, for I owe her much. I wish to express my love and thankfulness to our Leader, Mrs. Eddy, for this truth which she has given to the world. It is indeed the bread of life which feeds and heals suffering humanity.—GEORGE E. THOMPSON, Ojata, N. Dak.

About three years ago Christian Science was brought to my attention by the young lady who has since become my wife, she having received great help from it. I was impressed by her physical healing, but more so by the wonderful truth it unfolded. It awakened an interest in the Bible which never before existed. I did not feel at that time that I had any need of Christian Science for physical healing, enjoying health that I thought above or as good as the average, but I find upon looking back and comparing the past with the present that I have been relieved of several disorders which caused me great annoyance, and, at times, severe suffering, among which may be mentioned headaches of frequent recurrence and bilious attacks.

I have also been cured of the tobacco habit, in which I had indulged for more than ten years. I wish to say for the benefit of any one who may desire to rid himself of this useless and expensive habit, that it is made easy of accomplishment through the understanding gained from the study of Christian Science, as taught in Science and Health by Mrs. Eddy.

I am thankful indeed for the little knowledge I have gained, the physical freedom it has brought, and for the larger life and possibilities it has revealed.

L. G. REYNOLDS, Chicago, Ill.

I first attended a Christian Science meeting last July, and am pleased to say that I have had a most peaceful time since, for I now know that I am God's child. I have for a great many years been surrounded by error, and have been well permeated with it, almost to my mental destruction. I was on the verge of nervous prostration, having three times during my life been obliged to go to a sanitarium for several months at a time. I had seemed to be filled with worry, hate, fear, etc., which were very extreme, and several bodily ailments were also very troublesome.

By continually reading Science and Health and other works by Mrs. Eddy I find they all are now gone.

Each day I find greater strength, and the first thing when I get up in the morning I thank God for everything, and also all during the day at very frequent intervals. I have memorized the "scientific statement of being," as given in Science and Health, and I know that I am God's child, having had numerous and convincing proofs that He is All in all. It seems that I was saved for some wise purpose, and I am very desirous of doing all I can to further the Cause of Christian Science in the right manner for the benefit of as many as may be placed in my way to show the power of Truth to make them whole.

GEORGE HARVEY PIERCE, Chicago, Ill.

[Translation.]

My servant had suffered for some time from weakness, loss of appetite, and difficulty in breathing. The physician called this condition a disease of the heart and nerves. He gave her different remedies, but she received no help. Then he wanted me to send her home for six months. I let her go home for six weeks and resolved to take her to Christian Science if she should be no better on her return.

I had learned to know and love this beautiful truth two years ago. It had brought me many blessings, many happy hours and I could nevermore turn from it.

When the girl returned, she was not better but worse, and besides her old troubles, she was afflicted with bleeding at the nose. I immediately took her to a practitioner, and in a few weeks she was entirely healed and could perform her duties. The nose-bleeding stopped after the first treatment.

We are very grateful to the dear practitioner, and every day we praise God for Christian Science, and we thank Him for our great Leader, Mrs. Eddy.—H. K., Dresden, Ger.

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From our Exchanges.

The world we see depends on what we are. Often we do not like to admit this. We like rather to stand off as critics of what is before us,—men are so false, nature so hard, society so cold, the world how wrong!—quite forgetful that the vision is of the eye that sees as well as of the thing that is seen. If the light that is in us be darkness, how great is that darkness!

Or, when we admit that we are involved, with what extenuations we shake off the burden! The stars were not favorable at our nativity, we think. We quarrel with our fortune rather than criticise ourselves. Friends, let us frankly acknowledge the part we bear. If in your fellowmen you see so little to approve, if honor be so rare and virtue so exceptional and selfishness so all pervasive: if society be so heartless and nature so loveless, and the way of life so dark and hard,—depend upon it there is disease in you, which by all life's worth and beauty you are bound to cure.

A. W. JACKSON, D.D.
The Christian Register.

"Revealed." Notice how the great argument centers also in that word, and revolves about it. The Gospel is a revelation. The Bible is a revelation. That is what we continually call it. But we are constantly losing the force of these words and letting them slip from us. Revealed is the same as unveiled, where the veil is laid back and the objects which were covered and concealed are exposed to view. As Paul here says, "In the Gospel the righteousness of God is revealed for those who will believe it; and the wrath of God is revealed against the ungodliness and unrighteousness of men." It creates nothing; but it uncovers these great things of God and men, and shows them to us just as they are, and as they must ever be.

The Examiner.

Religion is a personal matter. Each individual must deal with God for himself. Others may pray for and counsel him in the things of God, but the business of adjustment between the soul and God cannot be transacted by proxy nor by men in the mass. The Psalmist proposes to relate his religious experience when he says, "Come and hear, all ye that fear the Lord, and I will declare what He has done for my soul." He sings of the providence and salvation of God as though they were his personal property.

The Christian Advocate.

No one, at all familiar with the teaching of Jesus, can doubt that he laid strong and constant emphasis upon the importance of a right heart. No amount of outward conformity, no intellectual persuasion can satisfy the claims which Jesus makes upon the human soul. A man may believe never so much concerning Christ, but if he have not Christ's spirit he is none of his. We must be born from above, must center our affections and purposes in God, if we would be citizens of the kingdom of heaven.

The Standard.

Nor is it of fatal consequence whether our parents were all they should have been. It may determine the mode of our temptation, whether we have to resist intemperance, greed, or other things. What they were may determine our trial, but not our fate. It is our relation to Moses' God that does that. Need I waste breath to say that Moses would never have been what he was but for his religion?

REV. C. E. MACGINNESS, A.M.
The Homiletic Review.

The peace of Christ is worth more than the things of this world; do our unconverted friends see that we believe that? The grace of Christ is mightier than evils; do we prove that to those who observe us?—*The Standard.*

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

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Items of Interest.

National.

Following the exposures of the Postal Department come the astounding details of the methods followed by the ring which secured in the Northwest a million dollars worth of valuable public lands through forgery, bribery, and fraud. The evidence, gained by an investigation covering more than a year, has been laid before the Federal Grand Jury of the District of Columbia. The method pursued was for dummy entrances to be made upon lands about to be set aside for forest reservation purposes. When this was set aside then the cheap land in these reservations was exchanged for the pick of valuable public lands. In this way hundreds of thousands of acres were fraudulently acquired.

Commissioner General Alexandrovsky has officially announced the abandonment of the proposed participation of Russia in the St. Louis Exposition. Following close upon this announcement Mr. Hajimeota, Assistant Commissioner General from Japan, announced that every foot of exhibit space that is given up by Russia will be applied for by Japan, which has ample exhibit material here, or on the way, to fill the additional space.

The House Committee on Foreign Affairs has authorized a favorable report on the Hitt resolution authorizing the President to correspond with the Governments of the principal maritime Powers with a view of incorporating into the permanent laws of civilized nations the principle of the exemption of all private property at sea, not contraband of war, from capture or destruction by belligerent Powers.

The House Committee on Post Offices and Post Roads has agreed to the report of a sub-committee raising the salaries of rural free delivery carriers to a maximum of $720 per annum instead of $600 as at present. The report agreed to take away from such carriers the express and news agency privileges which they now have.

The insurgents in San Domingo have committed another breach of international law by entering the American consulate at Samana and forcibly taking away two refugees. This, with other breaches, makes up a formidable case against the republic that may justify interference in maintaining order in the island.

Representative Shafroth, from a Denver, (Col.) district, whose seat was being contested by R. W. Bonynge, arose in the House last week and voluntarily resigned his seat, admitting that investigation showed that frauds not sanctioned by him had been practised in the election. His course created a sensation.

There is a possibility that the beautiful St. Botolph Church of Old Boston, England, may be duplicated upon the banks of the Charles River, near Boston. This is made possible by a will providing for an Episcopal cathedral in Boston.

Dartmouth Hall, about which centered much of the history of Dartmouth College, and which has sheltered Dartmouth men for four generations, burned to the ground on the 18th.

The Panama Canal Treaty was ratified on the 23d in the Senate by a vote of 66 to 14. All amendments were rejected.

Foreign.

Fifteen hundred tons of wheat and barley foodstuffs for Japan were unloaded at Vancouver from the Royal Mail steamship Empress of China, after having first been loaded on that vessel bound for Yokohoma. The ship discharged on orders from the British War Office that she was not to take any contraband goods. This is to apply to all naval reserve steamers on the Pacific in the British Register, but does not apply to steamers not in the naval reserve, which takes cargoes at their own risk.

Conditions in Venezuela are reaching a satisfactory basis. By a decree just issued, the Government has opened the ports of Guanta, Sucre, and Guiria, which were closed as a result of the revolutionary disturbances; the Government has paid the overdue allotments on account of the award of the Venezuelan Mixed Claims Commission of 1890, amounting to about seventy-seven thousand dollars.

Minister Bunau-Varilla at Washington has been notified of the recognition by Portugal of the Republic of Panama. All the European Governments having diplomatic representation at Washington, with the exception of Turkey and Spain, have now extended recognition to the Panama Government.

A treaty of arbitration between Denmark and Holland was signed February 12, to become effective when the ratifications are exchanged. It contains no limitations in regard to questions which can be decided by The Hague Arbitration Court.

India has nearly 30,000,000 acres in rice, 18,000,000 in wheat, 75,000,000 in other food grains, 1,600,000 in sugar cane, 251,000 in tea, 10,000,000 in cotton, 1,000,000 in indigo, and 300,000 in tobacco.

Industrial and Commercial.

Estimates on the cost of construction are being prepared for an electric railway from Guadalajara, Mexico, to the town of Chapala, on the northern shore of the lake bearing the same name. If built, this line will render accessible to the traveler the largest body of water in the State and one of the most beautiful in the world. The lake is six thousand feet above the sea level, entirely surrounded by mountains, and has a temperature that varies but a few degrees during the entire year.

An enterprise of considerable importance, promoted by men of national repute, is about to be inaugurated near Aiken, S. C., to engage in the manufacture of pottery from the Aiken County kaolin clay, considered the finest in the world. The clay also carries large quantities of aluminum, and a plant for its extraction will be erected.

The Pennsylvania Railroad Company has found the bids for the construction of the Manhattan Tunnel under the North River, New York, so high that it will probably build the tunnel itself instead of letting it out to contractors.

Twenty of the ninety engines ordered of the American Locomotive Works for use on the Mexican Central Railway, have reached their destination. They are a special design of the mogul type.

A rich find of onyx has been discovered in a cave in Jackson County, Alabama, and a rich surface deposit of phosphate at Scottsboro.

The log cut in Maine this winter is expected to total about 750,000,000 feet.

General.

General Peary, in speaking of his approaching trip to the North Pole, expects confidently to attain the goal of his hope and reach the Pole. He has twelve years' experience behind him. His plans contemplate a special and powerful vessel, steel sheathed, with one thousand to fifteen hundred indicated horse-power engines capable of wide steaming area; the employment to the utmost extent of a tribe of faithful and devoted Eskimos; and the use of the American or Smith Sound route. He expects to start in August, reach Grant Land in September, and in the following February make a sledge journey from the northern end of Grant Land straight across the central polar pack to the Pole itself and back, making altogether four hundred and twenty nautical miles.

An advance of five per cent in the price of diamonds has just been made by the De Beers Diamond Selling Company, according to advices from Amsterdam, Antwerp, and London. This is the fourth advance within a year. This company handles over ninety per cent of all diamonds mined. About sixty per cent of these come to the United States. Diamonds now sell about twenty per cent higher than at the time of consolidation of the De Beers mines in South Africa in the 70's.

The cities with populations above the million mark are: London, 6,581,372; New York, 3,437,202; Paris, 2,714,068; Berlin, 1,888,848; Chicago, 1,698,575; Vienna, 1,674,957; Canton, 1,600,000; Tokio, Japan, 1,440,121; Philadelphia, 1,293,697; St. Petersburg, 1,267,022; Calcutta, 1,125,400; Constantinople, 1,125,000, and Pekin, 1,000,000.

Two and one-half tons of whalebone have been sold in London at the rate of fifteen thousand dollars per ton, which breaks all records in the matter of price. It is stated that there are only four tons of whalebone in the world, all the supplies having been exhausted.

A special train on the Santa Fé road recently made the trip from Albuquerque, N. M., to Chicago, 1,663 miles, in 37 hours, 15 minutes, including stops. This is an average speed of 44½ miles an hour. Great speed was made through the mountains.

A portrait of Michael Angelo by himself has been discovered at Paris. Old engravings permit of the identification of this picture with the original of Michael Angelo. Two other portraits by himself are extant, both of them at Paris.

The building of the Alaskan Central Railroad from Seward on Resurrection Bay to Atwood, a distance of 413 miles, is said to be assured. The road will tap regions rich in forest and mineral resources.

It cost one cent a head to take the first census and seventeen cents a head to take the twelfth census.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Overcoming Ingratitude.

CLARENCE A. BUSKIRK.

INGRATITUDE is a product of the mortal mind that is unillumined by Truth. It is always a glaring vice when exhibited by others. When we ourselves exhibit ingratitude, —and we are all thus guilty more or less frequently and flagrantly until we learn the unreality of error,—our egotism seeks to escape the eye of conscience. In this it would imitate the foolish ostrich when it buries its head in the sand and imagines that its entire body is concealed. We forget that while such petty concealments may, perhaps, deceive ourselves, they are absurdly transparent in the light of omniscience. And it is often the case when we succeed in our sophistries with our own consciences, seeming to hide our sins from ourselves, that our evasions are but transient and ineffectual; and, later on, our punishments whip us all the more severely because they are delayed. Soon or late the uttermost sands are sure to run in the glass of justice.

It seems to have been the generous hearts which have suffered most frequently and most keenly from the hemlock-cup of ingratitude. Socrates was not alone in finding his contemporaries ready "to heap ingratitude on worthiest deeds." Praxiteles was not the last to find his most beautiful statue destroyed by the malice of one he had benefited. Timon merely suffered a world-wide experience when he learned from the desertion of the parasites who had shared in his glittering munificence that sentiment which Dryden has expressed in his line, "Want gives to know the flatterer from the friend." Poor old King Lear was neither the first nor the last who has fled even into the tempest and lightning-torn darkness to find peace for a heart sorely pierced by the poisoned arrows of ingratitude. Too often, our highest motives and purest deeds are misunderstood and maligned by their beneficiaries. Too often, when we have consented to act as disinterested ladders for others tc climb by, we find curselves ignored when we are supposed to be no longer useful. Indeed, the teeth of monstrous ingratitude seem to be found nearly everywhere in the abode of mortal mind, inflicting many a wound upon the sensibilities of the generous.

Is there a tree by the casting of whose leaves into these bitter waters they, like the flow of Marah, shall be made sweet? The tree of Truth grows everywhere; it grows in every age, and never withers nor perishes; its leaves are the effectual remedy for every evil. Love moistens its roots with perpetual vigor, clothes it in beauty, and fills it with music. Whoever shall linger long enough beneath it shall find his own spiritual mightiness as divinely formed, and thus be enabled to overcome the errors of ingratitude in himself and in others.

We are taught, however, by Mrs. Eddy, that "it is easier to desire truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of being, without striving for them. This strife consists in the endeavor to destroy error of every kind, and to possess no other consciousness but good" (Science and Health, p. 322).

We cannot "destroy error" as manifested in our own or in others' ingratitude, except as we "possess no other consciousness but good." These be wondrous words: "Possess no other consciousness but good!" In all the years talismanic sentences have been engraven amid mystic figures; but never Delphic shrines, Roman altars, or Egyptian temples knew such words as these. They contain the implication of the primal truth,—God, good; they have power to cast out the phantoms of error; they breathe a benediction.

If we can but bring ourselves to that state in which we shall "possess no other consciousness but good," we shall have solved life's enigmas; and while we are educating ourselves to approximate this consciousness, we are climbing the holy mountains which are not peopled by the phantasmagoria of error.

If we are atheists, or if we believe that God is capable of hate, or revenge, or injustice, or that He is both good and evil and given to chance and caprice; then it follows that we must possess some other consciousness than good. The Christianly scientific concept that "God is Love" implies that all reality is good, that to "possess no other consciousness but good," is to possess the only consciousness which is true. All other consciousness must be false, or else God is not All in all.

The Christian Science concept of God takes away from us the last refuge and excuse for ingratitude towards our Father who dwells in heaven,—harmony. The more this concept becomes a part of our consciousness the less ingratitude can we feel or manifest, and the more will our consciousness overcome the sense of ingratitude in others.

Is there any reason, if the Christian Science concept of God be the true one, why gratitude towards Him should not be constantly in our thoughts? We may be untrue to God, but God can never be untrue to us. Earthly friends may turn against us. Wives, husbands, sons, daughters, brothers, sisters, all may prove ungrateful; those we trust may become traitors; wealth may vanish, and poverty and dire afflictions assail us on all sides; but God's friendship is always awaiting us, and His hand of help is always ready when we seek it. God's friendship is without variableness or shadow of turning. It awaits us in success and in failure, in riches and in poverty, in joy and in affliction. Though we abuse it, yet is it ever ready to receive us again and again when we rightly seek it. In place of our treason it gives us forgiveness and faithfulness; from our sins and follies, it points us to the paths of purity and wisdom. God is strength for our weakness, harmony for our discords, peace for our tempests. God's loving watchfulness is ever over us, God's loving care is ever around and about us. He guards the pauper and the prince alike. He is no respecter of persons. All may turn to Him in their distresses and none shall be turned away. And God's arm is never shortened. Our Father is omnipotence as well as Love. Why should we not trust in God always and in all things, and mingle with our trustfulness the perpetual perfume of gratitude?

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The True Ground of Assurance.

M. L. BAKER.

Ah me, for why is all around us here
As if some lesser god had made the world
And had not force to shape it as he would?
Or else as if the world were wholly fair,
But these dull eyes of mine so dense and dim
They have not power to see it as it is.

THESE words express very much the sentiments of many thoughtful people looking for a fuller light and revelation as to what God is, and what is His relation to His creation. We who have the joy of clearer vision through the spiritual illumination which came to our beloved Leader, guiding her to give to the world our wonderful text-book, "Science and Health with Key to the Scriptures," render grateful thanks to God and to His messenger. What a joy is ours to know that God is indeed all that the Bible declares Him to be, and that it is our privilege to realize this, knowing that the mists of materiality will vanish and our vision be cleared when we are willing to forsake the beliefs which have held us in thraldom, and turn with simple, childlike trust to divine Truth. Our prayer needs to be for the fuller understanding which is a "quality of God" (Science and Health, p. 506), that understanding which will indeed lead us into all truth. Since we know that in divine Love there are no shortcomings, that in omnipotence there is no lack, that in omniscience knowledge cannot be bounded, and knowing as we do to our great joy that man as God's reflection can only reflect what He is, our effort must be to sweep from our consciousness all that hides our true being. As we go along our way, seeking faithfully to live in obedience to Truth as revealed through the Bible and Science and Health, it is a great joy to demonstrate the omnipresence of divine Love and man's right and privilege to reflect that Love, and his dominion over material sense. We read in our text-book that Science "rests on fixed Principle, and not upon the judgment of false sensation" (Science and Health, p. 128).

It has been a great help to me to have been able to prove this within the past week. An old ailment in the form of a badly ulcerated throat asserted itself. I did not at once detect the nature of the error, hence it was not met as quickly as it might otherwise have been. The tonsils were much enlarged and inflamed, and covered with ulcers. This state continued for four days. Again and again during this time, the unpleasant symptoms accompanying such a condition tried to assert themselves, but were *instantly* met by a thought of Truth. I saw how powerless was error in the presence of Truth. The whole trouble disappeared without causing me the slightest inconvenience. I ate as usual, went out in the inclement weather, and did everything as usual. The realization of my dominion as God's child was too strong to allow erroneous material belief to have a stronghold. It was a most interesting experience and I could say with Paul, "I take pleasure in my infirmities, . . . for when I am weak, then am I strong." It was a most valuable lesson to me not to make anything of a manifestation of error, but simply to know its nothingness. I had many times been utterly prostrated by an affection of this kind, and the proof which I have just had of the omnipresence, naturalness, and availability of good, the ever-operative Principle of our existence, has increased my gratitude to the Father of all good and to our beloved Leader, through whom has come to us this revealed truth.

"Thy Will be Done."

ALICE THRALL.

CHRISTIAN SCIENCE, in its teaching that there is but one good for all, restores the undivided garment of righteousness, or rightness. It countenances no partial truths, makes no concessions to the "ifs" and "buts" of material hypotheses, and it refutes the doctrine of a mixture of good and evil elements in man's constitution and development. This point established, the lessons of daily life lose their bitter pangs, for thought, looking upward, receives the divine impulse, catches a glimpse of the universality of harmony and the mighty trend of its law.

Whatever is best, whatever is the divine plan for the Cause of Christian Science, is best also for the individual Scientist, and can work out only the ends of good wherever it touches human experience, for under the law of interdependent harmony there can be no divided duty, no element of loss in another's gain. The scientific sense surrenders the guidance of human affairs to divine Principle, and the Scripture is fulfilled: "Commit thy way unto the Lord; . . . and he shall bring it to pass." We do not mould our own careers, in their events or potentialities; but "trusting God with our desires," as Science and Health declares (p. 1), they are moulded into right action.

It is axiomatic that Truth makes no mistakes. Whatever, then, proceeds from Truth, the only cause, is of the divine impulse, and must be, to its farthest bound, harmonious in relation and expression. Under this law it is "more blessed to give than to receive;" for whatever is of God can never be lost, nor can it diminish in usefulness. Thus the understanding of self-surrender takes to itself brighter joys, new possibilities, and develops them on progressively scientific lines.

This unity of good in operation is one of the lessons of the hour, and leads the followers of Christian Science in paths untrod since the early dawn of the Christian era. Individually discerned, faithfully followed, it will impel the Cause from stage to stage of progress, into the milennial dawn. The individual problem is the hastening of this consummation by consecrated effort to surrender self to God. When, step by step, this is finally accomplished, man has lost nothing, and gained much. Then will man see that every effort to bless another, even though involving sacrifice, has secured his own blessing and enriched his own understanding.

[Written for the *Sentinel*.]

The Treasure House.

MARY J. ELMENDORF.

THERE stands a wondrous Treasure-House,
Beside a peace-enfolded sea,
Wherein are riches fairer far
Than pearls of Ind or Araby.
Its strength is as the granite hills;
Its walls white as the soaring dove;
And from the sea-deeps to the stars
Is writ its name of Love.

The cloud-strewn pathway leading there
Is rough and fraught with wraiths of gloom;
Yet he who, dauntless, struggles on
Shall see the pall of shadows bloom
As Aaron's rod, with flowers of light;
And he who tramples wayside sins,
Shall tread at last that tranquil zone,
And pass within the open gates
To find its wealth his own.

Within that Treasure-House is peace;
Healing and harmony are there;
Power and truth and grace sublime;
And mankind to this store is heir.
Go, ye that walk with sin or care:
Go, ye that suffer, ye that grieve;
Before those portals watch and pray,
Knowing ye shall receive.

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Selected Articles.

Christian Science.

WE have attended the services of the Christian Scientists. We have always found their meetings full of intelligent, well-dressed, attractive people, a little above the average. Without entering into any discussion as to the merits of Christian Science as a cure for disease, we desire simply to state what we have heard in these meetings.

During a period of perhaps one hour sometimes ten or fifteen people rise and offer testimony as to the benefits of the teachings of Christian Science. These testifiers are sometimes men and sometimes women, seldom boys or girls. They mostly refer to physical maladies that have been cured. Their statements are along similar lines.

Briefly summarized, they are to the effect that some chronic ailment had dragged them down; some moral turpitude had beset their life. Church and doctor had failed them. The evangelical religion and drugs had alike failed to reach the case. Since making Christian Science a study they had been restored to strength of body and peace of mind. Father and Mother, brother and sister, rise quietly and give these testimonials in the most solemn and sincere manner imaginable.

We do not doubt a word they say. We believe they are telling the truth. We might possibly offer a different explanation of their cure than they are inclined to offer for themselves. But it makes very little difference. The fact is they are cured. This, after all, is the principal fact. Whereas, they were once sick, they are now well. That is enough. We feel no disposition whatever to distrust their faith or to criticise their theories.

The result justifies the existence of such a cult. Their Sunday services are very quiet. They consist of singing hymns that convey the same sentiments and the same aspirations that would be heard in other churches, and to an onlooker it seems very much like a religious service of the most reverent character.

We wish them much success. We hope they will increase. We really believe that it would do our town good if Christian Science should wax strong and become a real power in social life. Surely it can do no harm to have something happen among us to stir our faith in the power of mind over matter, of health over disease, of truth over error, of prayer over speculation. By an M. D.

Braintree (Mass.) *Observer.*

The Rights of the Child.

To the Editor.

An editorial in *The Globe* a few days ago on Christian Science and the law, concluded as follows: "But we must recognize the separate rights of the child, and defend it when necessary, even against wrong by the parents. Recognizing the rights of a child to protection by the state, we must require that it receive, when sick, such medical aid as is endorsed by the general concensus of public opinion." Whether it is meant to refer to Christian Scientists or not, the above statements will be understood as pointing to them, and in justice to more than seven hundred Christian Scientists in Toronto, permit me to state that they are quite as careful in looking after the health of their children as any other class in the community, and obey the laws regarding contagion, quarantine, etc., as strictly as any others. That the children of Christian Scientists do not need any protection against their parents' negligence may be seen from the low mortality rate among them as compared with the rate among other children of the city. Because Christian Scientists do not believe in the efficacy of medicine as they used to, it must not, therefore, be argued that they are less careful of their own and their children's health, for, after trying medicines first, and afterwards Christian Science, they have found the latter to be more effective. The mortality rate among members of the Mother Church of Christian Science per year for the last two years has been about five per thousand, as compared with the rate of about eighteen per thousand for the city of Boston for the same period, and the rate of nearly fourteen per thousand for the Province of Ontario for the same period. C. R. MUNRO.

The Toronto (Can.) *Globe.*

Christian Scientists are neither teaching nor practising the nonsense that "your body does not exist," and that in case of accident you need no help. No Christian Scientist denies the existence of a single object in the universe, but opinions may differ as to the nature of matter.

As far as my reading has gone, I have never found any satisfactory definition of matter, except in the Christian Science text-book, and there is much to show that even natural scientists are tending to define matter in terms of mind.

Science is classified knowledge, but there are vast areas of knowledge which are conceded to be inaccessible to the physical senses. The whole domain of what are called abstract ideas is outside of their range. Christianity teaches that God is the creator and first cause of all that is, and Jesus said. "God is a Spirit" (John, 4 : 24, R. V.).

Shall not that be called science which deals with the first cause of all that is? Science cannot be limited by the uncertain evidence of the physical senses; and the problems of life and death, happiness and holiness, cannot be solved according to the vagaries of an illusive belief styled matter. The test for the man on the street is to ask himself what he really desires, and an honest investigation will lead him to discover that the height of his desire, the acme of his hope, is a purely mental, metaphysical, and abstract idea, variously called happiness, comfort, peace. He may imagine materialistic means for attaining this desire, but his goal is never matter. W. D. MCCRACKAN.

Detroit (Mich.) *Times.*

We agree with the critic that the argument "that there is no such thing as feeling, tasting, or smelling, except in the imagination of persons, is all bosh." Christian Science does not teach any such absurdity, though the uninformed may think it does. What Mrs. Eddy does say is this, "Mind alone possesses all faculties, perception, and comprehension; therefore mental endowments are not at the mercy of organization and decomposition" (Science and Health, p. 488). Remembering that by Mind, Christian Science means God, who will deny that in Him in whom "we live, and move, and have our being," are all faculties, and that they are immortal? WILLARD S. MATTOX.

Bridgeport (Conn.) *Standard.*

Every convert to Christian Science, finds that the good which he may have derived from other religious beliefs is retained and all its promises fulfilled in the degree in which Christian Science is understood. This inspires confidence and continued study, inasmuch as it is found that Christian Science has taken away none of the good but has rather enhanced the value of that which remains.

ALBERT E. MILLER.

Reading (Pa.) *Telegram.*

The triumphs of true eloquence, the most august manifestation of power on earth, are never seen except when the orator comes forth in the *simple* majesty of truth; overpowered with the weight of his convictions and the momentous import of his theme.—"Orations of the Revolution."

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Among the Churches.

Growth in Helena, Mont.

The Christian Science society has taken a lease of the Unitarian Church under the terms of which it will hold services there Sundays and Wednesday evenings. The growth of the society necessitated larger quarters.

Helena Independent.

Progress in Atlanta, Ga.

Second Church of Christ, Scientist, which since its organization has been located at 122 Peachtree Street, has moved into handsome new quarters in the Grand Building.

The public reading rooms are situated in the front on the fifth floor, and the regular Sunday services and mid-week services are held in the spacious rooms of the Atlanta Women's Club, on the same floor.—*Atlanta Constitution.*

Growth in Omaha, Neb.

The Christian Scientists of Omaha, who have been holding services in the church edifice, Twenty-seventh Street and St. Mary's Avenue since 1895, are compelled to secure more commodious quarters. Pending the erection of their contemplated church structure, they have secured the use of Chamlers' Hall, Twenty-fifth and Farnam Streets, their first service to be held in these quarters Sunday. The hall has a seating capacity of six hundred.—*Omaha Bee.*

New Church Home in Iowa City, Ia.

First Church of Christ, Scientist, held the first service in its new quarters January 10. Spacious rooms in Odd Fellows Block have been beautifully fitted up and both the auditorium and reading room are very adequate and attractive.

This church was organized in October, 1903, and now has an active membership of fifteen and is steadily growing.

Items from *Iowa City Republican.*

Advance in Ashland, Ore.

The *Ashland Tribune* refers to the annual meeting of First Church of Christ, Scientist, as follows:—

A resume of the year's work showed a marked increase in interest and attendance at all services, also an addition of ten to the membership. The treasurer's report was most encouraging, as it showed all obligations cancelled and a very substantial sum in the treasury with which to start in on the work of 1904.

Distribution of Literature in Kansas City, Mo.

First Church of Christ, Scientist, of Kansas City, has tendered the public library Mrs. Eddy's works as follows: six copies of "Science and Health with Key to the Scriptures," and one copy each of "Miscellaneous Writings," "Rudimental Divine Science," "Unity of Good," "Retrospection and Introspection," "Pulpit and Press," "No and Yes," "Christian Science *versus* Pantheism," "Christian Healing," "People's Idea of God," and Communion Messages for 1900, 1901, 1902. A most courteous letter from the librarian expressing his hearty thanks for the same has been received.

Church Edifice begun in Snohomish, Wash.

The corner-stone of First Church of Christ, Scientist, has been laid and it is with thankful hearts that we witness the growth of another monument of the truth of Christian Science. The first faithful workers, who have met and overcome so many obstacles, feel their work has not been in vain, and we who have come in later can scarcely realize how great a joy this must be to them. Our Readers are efficient, and the church bids fair to prosper. The ceremony of laying the corner-stone was simple and impressive, and the text-books of Christian Science were deposited in it. We hope soon to occupy our own building.

ROSE D. HASKELL, *Clerk.*

The Work in Momence, Ill.

We are glad to report progress at this point. Among our membership we have those healed of tumor, deafness, rheumatism, hip-disease, grip, the wearing of glasses, smoking, etc. We are slowly gaining ground, three new members having joined us lately. Our average attendance is now about twenty. We have just started a building fund and look forward to the time when we shall occupy a building of our own.

Many of us have had the benefit of class instruction, and all our members desire to express their loyalty to Christian Science and to our Leader. In following her as she follows Christ, they know that they are following the lead of wisdom and love. J. VAN INWAGEN, JR., *Clerk.*

Progress in Herkimer, N. Y.

First Church of Christ, Scientist, in Herkimer was organized one year ago with fifteen members. During the year a lecture has been given by Judge Ewing and a contribution made to the building fund of the Mother Church. The room in which the services were held was found inadequate for the growing needs of the church, and a suite of rooms in a new building, including hall and reading room, were engaged.

A building fund was started during the first year of the organization of the church, the Easter offering being set aside for that purpose.

The reports read at our annual meeting have given us a feeling of gratitude and renewed our courage. Every claim of error which has threatened to impede our progress has been overcome by Truth and this overcoming has been a cause for rejoicing.—O. E. NAUGH, *Clerk.*

The New York Central Christian Science Reading Room Association.

The annual meeting of this Association was held January 19, in the Sunday School Room of Second Church of Christ, Scientist, New York. There was a good attendance and the reports of president, secretary, treasurer, and librarian were listened to with interest.

The Central Reading Room at 23 West 23rd Street, which was opened in November, 1903, under the auspices of representatives from Second, Third, Fourth, and Fifth Churches of this city, has gradually progressed in its work and much Christian Science literature has been distributed. In addition to the many visitors from the city and suburbs, there have been several visitors from distant parts of the country who have availed themselves of the privileges of the Reading Room, where all are cordially welcomed.

Several gifts to the room have been received, including a gift of literature from our beloved Leader, Mrs. Eddy, for all of which we are grateful.

The cause of unity and of the publicity of Christian Science in this city has been helped by this work, and we look forward to steady progress under the guidance of divine Mind.—R. E. CAREY, *Secretary.*

Men talk as if victory were something fortunate. Work is victory. Wherever work is done, victory is obtained. There is no chance, and no blanks. You want but one verdict; if you have your own you are secure of the rest.

EMERSON.

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The Lectures.

Beloit, Wis.

Christian Scientists and their friends Friday night, January 22, listened to a clear exposition of Christian Science by Bicknell Young, C.S.B., of Chicago.

Dr. E. G. Smith, Professor of Chemistry in Beloit College, and one of the leading authorities on chemical analysis in the country, introduced the speaker.—*The Beloit News.*

Walla Walla, Wash.

Judge Septimus J. Hanna of Colorado Springs delivered an interesting and exceedingly impressive lecture in the Opera House last night [January 19] before an audience whose size was a gratifying indication to the local Christian Scientists of the interest taken in that subject.

The lecturer was introduced by Mrs. M. Anna Osgood, C.S.D., who made a speech of presentation that touched on the sphere and purpose of Christian Science and took up some phases of the work.—*The Walla Walla Union.*

Phoenix, Ariz.

Judge William G. Ewing of Chicago yesterday afternoon [January 10] addressed a very good-sized audience at the Dorris Theatre, on the subject of Christian Science. The character of the audience, though, was more impressive than its size, for the occasion was one that called out only thoughtful men and women who desired to listen to the remarks of an able man on a subject that has commanded the attention of educated people generally in recent years. Judge Ewing was introduced to the audience by Judge D. H. Pinney, well known both here and in Chicago, in short but very appropriate remarks.

The Arizona Republican.

South McAlester, I. T.

A large and representative audience turned out at the Opera House Sunday afternoon [January 3] to hear Carol Norton lecture on Christian Science. Judge G. A. Grace made a graceful introductory speech, as follows:—

Ladies and Gentlemen:—We have assembled this afternoon to hear a presentation of the doctrines of Christian Science by one of its authorized exponents. Most of you I presume, like myself, are unacquainted with the real claims and accepted doctrines of that organization, as well as with the arguments and reasons by which they are supported.

I understand, however, that in 1866, Rev. Mary Baker G. Eddy, by prolonged study of the Scriptures, discovered the fundamental principles of Christian Science, and as all science is knowledge reduced to order, she set forth those principles in a book, first published in 1875, entitled, "Science and Health with Key to the Scriptures."

That book I have partly read and can assure you that it is a work of unusual power. No one can read that book without conceding the ability of the writer, and acknowledging the possibility, at least, that the world has not yet grasped the full significance of the glad tidings of great joy announced to the Judæan shepherds; and that the church itself may not have lived up to the full measure of its privilege in doing works of love and power.

"Shall these dry bones live?" was the query of the ancient prophet; shall pain that wrings mortality, shall disease and suffering, fly away like a horrid nightmare, before the awakened mind, imbued with a new appreciation of the Master's words: "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do."

It is not impossible that new and great truths may be discovered in our day. It is certain that the great doctrine of evolution, for instance, if not first suggested, has yet been established in our own day and time. Let us not treat the new ideas that shall be presented to us to-day as such were treated in the days of Copernicus, Galileo, of Des Cartes, and of Columbus; but on the contrary, let us hear, and weigh, and consider, and, like the noble Bereans, search the Scriptures to see if these things are true.

While I know but little of the subjects to be discussed and have no decided views upon them, we are fortunate to-day in having a man with us who does know; a gentleman who gives his days and his nights to the study of this work; a man who has a mission and will give to us the results of his scholarship and study,—Mr. Carol Norton,—whom I now have the honor to introduce to you as the lecturer of the evening.—*The Evening News.*

North Yakima, Wash.

Judge Septimus J. Hanna delivered a lecture in Larson's Theatre, Monday evening, January 18. He was introduced by A. W. Hertzka, First Reader of the local church, who spoke in part as follows:—

Friends:—The lecture which you have been invited to hear this evening is given in the spirit of brotherly love, and our only reason for giving these lectures is our love for God and our desire to have all share in the many blessings which we are receiving through the understanding of God as taught in Christian Science. Jesus said, he was "the door" and "the way." Christian Scientists are not seeking to enter by some other door, nor to climb up into the heavenly kingdom by any other way than that pointed out by Jesus which "way" we understand to be the way of the cross,—the way of self-sacrifice and self-denial,—in order that we may show forth the love that is in God, not the love that is in our mortal selves. An unbiased and unprejudiced mind, however, is needed, in order to understand the truth or to rid ourselves of the errors we may find within ourselves. We need the spirit of Gamaliel, who, while not in the ranks of Christianity, said, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We need the spiritual discernment which is able to see that if a work is of God it will stand throughout eternity, but if of man, error, and human invention, it will come to nought and has within itself the seeds of self-annihilation and self-destruction. The lecturer of the evening has not come to defend the truth but to explain. Truth needs no defence, it is its own defence. Truth does, however, need to be understood. Jesus said, "Ye shall know the truth, and the truth shall make you free."—*Correspondence.*

Coldwater, Mich.

A good-sized audience was present at the Christian Science lecture at Armory Hall [January 24], including many business men and representative citizens. In introducing the speaker, Judge F. B. Reynolds said in part,—

This is an age of independent thought, and especially is this true along the line of religion. There are a great many denominations, each having a creed of its own, yet among those denominations there is a growing liberality regarding each other. There is a natural tendency on the part of us all to think our religion is the only religion, but on consideration I am convinced that there is something good in each creed. As for myself, I am not an advocate of Christian Science and my knowledge of it is somewhat indefinite, but I welcome this opportunity of listening to a discussion of the subject, and I believe such is the attitude of all who are present this afternoon. I take pleasure in introducing to you Arthur R. Vosburgh, C.S.B., of Rochester, N. Y.—*Coldwater Reporter.*

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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 Living Christianity.

ONLY to the extent that a religious faith is able to relieve the necessities of humanity, whether these necessities be moral, physical, or spiritual, is it of value to mankind. Knowing that religion must be practised as well as preached, Christian Scientists will respond with a hearty "Amen" to the sentiment thus expressed by a writer in *The Homiletic Review:* "Religion is meant to direct conduct, and the smallest affairs of life are to come under its imperial control, and the only way by which a man can get anything out of his Christianity is by living it. It is when he sets to work on the principles of the Gospel that the Gospel proves itself to be a reality in his blessed experience."

When we read the statement, "The only way by which a man can get anything out of his Christianity is by living it," we naturally inquire, What is this Christianity which must be lived? The answer can be found only in Jesus' own words and works.

When Jesus was asked, "Which is the first commandment of all?" he said, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Matthew says, "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. . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." And immediately after the Master had delivered the Sermon on the Mount, "Behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

In the forty days which Jesus spent with his disciples after the resurrection he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me," and after the Holy Ghost had descended upon the disciples, Peter and John healed the lame man at the gate of the temple, and when they were called to account for this evidence of Christianity, "Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

The healing of disease and the destruction of sin is inseparable from Christianity, for they are inseparable from the record of Jesus' ministry, and just to the extent that we can do the works which he did for the salvation of humanity can we claim that we are his followers. That this work is being done is shown by the testimony of thousands who were sick and who are now well. The article signed, "By an M.D.," on page 405 of this issue is an impartial testimonial to the fact "that the Gospel proves itself to be a reality" to those who diligently seek Truth in the way of Christ.

M.

The Divine Exaction.

THE authority of Truth is revealed in the unvarying insistence and universality of its demands. It knows no favoritism, makes no concessions, and what it requires of one it requires of all. As the sun's rays find their way into every state and condition of darkness to fulfil in every instance the same behest, so do the divine ideas hasten to the fulfilment of their one all-comprehensive duty, and they ignore not one jot or tittle of that perfect law, the entirety of which is dishonored in its least infringement.

When Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," he left no place for reserve in Christian consecration, and made it clear that our responsibility is to be met only in the completeness of our individual obedience. When he said, "Preach the gospel, heal the sick," he surely spoke to all men, and in terms of equal requirement; and his commandments are to be kept by a sincere and persistent endeavor to do just the thing he names.

Christian Scientists are not exempt from the temptations of a false sense of humility, timidity, or incapacity. They are often prompted by error to assign to others duties and responsibilities which come to them, but the fulfilment of which is not in keeping with some unredeemed sense, taste, or habit; they may "feel so weak" or "so unworthy," and they thus begin to make excuse. It is certainly true that a division of labor is no less wise in the human activities which have a spiritual end, than in those which have an economic end, and that each should contribute that kind of human effort in which he is most skilled, but it is none the less true that the spiritual requirements and obligations of Christianity are imposed upon all alike. Each must meet and overcome for himself every foe of the spiritual life, and in so far as error finds in us any response to its appeal, any concession to its falsities, in so far it is revealed as our individual and yet unconquered foe. The slightest fear or hesitation in meeting a claim of disease, is evidence that a task is laid upon us respecting it which no other may assume, and this leads us to the realization, sooner or later, that every Christian Scientist must reach the understanding which will enable him to face every known enemy of health and holiness as its master.

The command is definite, unequivocal, "Heal the sick," and it places upon every disciple the duty and privilege of destroying the asserted power of every demon of disease. This is both our supreme obligation and our supreme privilege. We may wisely call for help in the time of our spiritual immaturity, or we may defer the harder problems for a day of increased understanding and experience, but to error's every challenge we must some time make answer and enter the lists armored with Truth for its defeat, and there is no discharge in this war.

The seriousness of this work before us might startle even the most courageous did they not know that it is God that worketh in us to will and to do of His good pleasure, and that the darkest, most terrifying manifestations of evil, to human sense, disappear into their native nothingness before the light of Divine understanding. "The refutation of the false testimony of material sense is no difficult task, in view of its conceded falsity. The refutation becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth" (Science and Health, p. 396). The fight is on for every aspiring

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heart, and the quickening words of the Master may be heard above the din of every earthly conflict, "Be of good cheer, I have overcome the world." The promises of God stand fast, and the demonstrations that are being chronicled in the advancement of our Cause remove all occasion for doubt as to the outcome. "Him that overcometh will I make a pillar in the temple of my God." W.

The Corner-Stone.

WITH the lapse of time many of the objections which were raised against Christian Science in the earlier days of its history have, one by one, been withdrawn. Those who are disposed to be fair, are admitting that it is a statement of religion which gives a reasonable postulate of the nature of God and a consistent explanation of man's relation to Him. It is easy for all to accept a declaration of the justice, impartiality, and mercy of God; for the advanced thought sees that these attributes are inseparable from an intelligent concept of the Supreme Being. There are, however, many who refuse to take the next step and admit that the right conception of God leads inevitably to the demonstration of Truth in the healing of the sick; indeed, it seems that there would now be little objection to Christian Science if this vital doctrine were not insisted upon.

After our enlightenment through the study of Science and Health, we wonder at our quondam blindness to the unequivocal teaching of the Bible on this subject. We find the great Teacher giving it constant emphasis as in his memorable discourses in the Temple after the triumphal entry into Jerusalem. He then quoted from the 118th Psalm, which contains a dramatic narration of the experience of one who "called upon God in distress" and was healed. This man goes up to the Temple to offer sacrifice and thanksgiving, and this is his song as he approaches the entrance, "I shall not die, but live, and declare the works of the Lord. . . . The stone which the builders refused is become the head stone of the corner." The Master cited this passage when the priests and elders demanded his authority for the healing and teaching which he was then doing, and he added, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

When Peter and John were brought before these same dignitaries charged with the offence of healing a man lame from his birth, Peter boldly maintained that it was the Christ-power which had healed the man, and said, "This is the stone which was set at nought of you builders, which is become the head of the corner;" and he added, "Neither is there salvation in any other." The helpless cripple could find no other salvation save this, and his presence there was the only endorsement Peter needed, for when they saw him standing by the apostles, "They could say nothing against it."

It were well to ask what Christianity would avail the thousands, who in late years have been healed through Christian Science, if this "chief corner-stone" were removed from the vast temple in which they now aspire to worship the Father, "in spirit and in truth"? It is true that at one time this healing had no place in their thought, or at most it was only the tradition of a bygone day, but the hour came when, hungry in the wilderness, or tossed perchance on a dark and stormy sea of sorrow, sickness, or sin, all else having failed, they were ready to say, "Blessed is he that cometh in the name of the Lord,"—in the name of the Christ who bore the scorn of men, but who healed "all manner of sickness and all manner of disease." Then they found that the same Christ is to-day sufficient unto every human need.

There are many who hold the mistaken belief that this healing means nothing more than relief from physical suffering, but this is far from being true. Could the world but know what it really brings to those who accept it, not a voice would be raised in condemnation, for all would recognize in this healing ministry the presence of Emmanuel, —God with us. To be healed in Christian Science means that God has been revealed as the only Life, and as we reflect the divine Life we cease to be either sick, sinful, or sorrowful, since these conditions are not to be found in God. This healing is indeed the "corner-stone," and our Leader says, "Past, present, future, will show the word and might of Truth—healing the sick and reclaiming the sinner —so long as there remains a claim of error for Truth to deny or destroy" (Miscellaneous Writings, p. 100).

K.

Letters to our Leader.

St. Augustine, Fla., February 17, 1904.

Beloved Teacher:—I am among the blossoming roses, waving palms and ferns, flowering shrubs and plants, and soothing, balmy breezes of the languid, "sunny South," and glad indeed am I to get away from the sordid atmosphere, the greed of gain, and love of money, that has seemed of late more and more noticeable and offensive in New York, as in most large cities.

I agree with the poet who said, "God made the country, and man made the town" (meaning mortal man). Certainly the country, with its sweet simplicity and expressive silences, its natural beauty and freedom, seems nearer the Creator and a better place in which to offer the heart's true worship and praise, though those who truly worship shall need neither country nor town, for "in spirit and in truth" shall they worship and adore; yet to me nature,—the song of a bird, free and soaring through the ethereal blue above, the ripple of a brook, the forest's stillness, the silent, solitary, grandeur of a mountain peak, the breadth and unfathomable depths of the ocean,—all these voice Him in unmistakable language, and bring me nearer to the great heart of infinite Love,—the rest of rests,—the sabbath day of God! Oh how we long for it,—for that peace serene, eternal, in which is "no variableness, neither shadow of turning," steadfast, unchanging,—nothing therein but the glorious knowledge of the nobility and grandeur of unselfed love! God bless thee, beloved, and, for a few weeks, adieu.

Ever your loving and loyal

ANNE.

To Mary Baker G. Eddy, Concord, N. H.

Our Revered Leader:—It is indeed with a heart full of love and gratitude that I wish to tell you of the many blessings we have received through the reading of this wonderful book and the Bible. This book is indeed well named "Science and Health with Key to the Scriptures."

From childhood I had read, re-read, and searched the Scriptures for the love and truth that passeth understanding, and to know why the healing is not done now as in Jesus' time. No; I never doubted that it could be done, but when I began to question my pastor and others it seemed they did not want to talk on that subject, and yet they would say, Leave it with God. "Yes," I would say, "but who and what is God, that you cannot tell me more about Him?"

I remember very well the first time I was made to lose all faith in the orthodox version of leaving all things with God. It was when a very dear friend had for several days been under the doctor's care with diphtheria. When I learned of it I went immediately to her. This was before I knew of Christian Science, and on Wednesday evening, as our pastor was on his way to church, he came by, stood quite a distance from the door, and said he hoped she would get along, and that he would come in but was afraid he might carry this disease home in his clothes to the children. To me this seemed so absurd, for only the Sunday before he had said from the pulpit, "Whatever you leave in God's keeping He is able to care for." It was then and there that I severed my relationship with the church and began the study of that which would prove what it said.

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Thanks to this wonderful God, good, and to dear Mrs. Eddy, who, with her great patience and untiring effort, has told us who God is and what it means to trust, and that these things are not hidden but are "revealed unto babes."

MRS. ANNA O'NEAL MILLER, Omaha, Neb.

Chicago, February, 6, 1904.

Dear Leader:—A letter addressed to you from a brother in Kansas City and published in the current number of the *Sentinel* fills my heart with happiness. I am sure that every loyal Scientist rejoices at every manifestation of sincere appreciation of your noble life-work for humanity, and at the present moment I would not withhold another expression of my own gratitude.

When I was healed about two years ago of a lifelong suffering by a two weeks' reading of your book, "Science and Health with Key to the Scriptures," my thoughts turned toward Concord as naturally as a flower lifts its head to the window through which the light enters a darkened abode. I wrote almost immediately to tell you of my own happy experience, because I wished you to know how grateful I was for the priceless little book.

Since then I have been through many fiery trials, but without fear, without doubt, and no regrets,—holding firmly through storm and sunshine to the Bible, your book, and the Church. The Christ-truth which this book has revealed to my hungering consciousness has never once failed me, but I have had to learn to be obedient and patient,—unravelling the tangled skein slowly and counting all seeming defeats as gain.

To-day I count it my dearest privilege to give voice and hand unreservedly at the Father's command, to acknowledge His Christ, and also gladly to avow the debt of love I owe to the one whom He has chosen to set forth His word aright for this and all generations to come.

Lovingly and faithfully,

ERNEST C. MOSES.

Chicago, Ill., February 17, 1904.

My Dear Mrs. Eddy:—Words utterly fail me with which to express my thankfulness to you for "Science and Health with Key to the Scriptures," the final revelation of God to man. It has filled my life with unnumbered blessings, and has made the Bible an entirely new book to me, though I have been a Bible student from ten years of age. With this new thought I have made the accompanying compilation,—"The Way of Salvation,"—which I trust you will accept, as it is sent with the deepest gratitude of a loving heart, for the purity of your unselfish life, which has made your grand work possible.

Yours in Love,

ANNAH BROOKS.

The last list of donors to the Macedonian relief fund included twelve Christian Science congregations, and their donations were very substantial in many cases. Not having any domestic or foreign missionary societies, this new sect naturally must find an outlet for the spirit of altruism in some way, and to the credit of its members, be it said that they are giving generously and very generally throughout the country to the relief of the homeless, foodless, and scantily clad folk whom Turkish persecution and the rigors of a winter season have thrown on the bounty of Christendom.

The Christian Scientists' responses to this particular call come from a wider area of territory than most such appeals issued in New England, for which Messrs. Kidder, Peabody & Co. act as agents, usually tap. Cleveland, O., Bloomington, Ill., Chickasha, I. T., Fort Smith, Ark., Fort Worth, Tex., St. Paul, Minn., and Salt Lake City, Utah, are represented on the list of Christian Science Churches contributing.—*Boston Transcript.*

An Able Brief.

WE have had the privilege of reading the very able brief filed in the Supreme Court of New Hampshire, by Messrs. Streeter & Hollis, counsel for the defendant in Spead *v.* Tomlinson. The following extract will prove interesting to our readers:—

"Neither judges nor jurors can pronounce the tenets and claims of Christian Science false, because they do not and cannot know, any more than the authors of this brief know, whether Christian Science is truth or error. That is a question of opinion, and is no more susceptible of proof as a fact than the soundness or unsoundness of the divergent theories of medical men are susceptible of proof as facts. Christian Science is sincerely believed in by many thousands of men and women throughout this and other lands. The magnificent churches going up in so many of our cities show that it is gaining ground, not waning. It is common knowledge that its followers come mainly, not from the ranks of ignorance and credulity, but from the ranks of intelligence, character, and wealth. They assert that it has cured and does cure disease, organic as well as other, with as much earnestness and sincerity as its critics and opponents assert the contrary. If their claims were altogether false, Christian Science could hardly have gained the foothold that it has. It is no answer to say that such cures are 'miraculous.' The vast majority of people over whom the courts of Christendom wield jurisdiction believe that greater miracles were wrought by the Man of Galilee and his earlier disciples. It is more reasonable to believe that God is ready and willing to heal His suffering children to-day than it is to believe that He healed them once but abandoned them nineteen hundred years ago. If Christian Science is to be rejected in the courts because it is contrary to the teachings of ordinary experience, then by the same token the Christian religion must be rejected too."

It is alleged in this case that Mr. Tomlinson practically guaranteed to the plaintiff that she would be cured by the treatment administered by him, but that is controverted. As to such alleged representations and their effect, the brief says in part:—

"When the representation relates, not to a past or present truth which can be positively known, but to a matter of judgment or prediction, it is an expression of opinion in its very nature, and no verdict of a jury can make it anything else. Here the form of statement is immaterial. A statement cannot be a representation of fact unless it relates to a fact, and a fact is something capable of being known. The person addressed cannot understand that the speaker has positive knowledge, however sweeping his language, if the matter under discussion is one of which positive knowledge cannot be had. . . . The representation attributed to this defendant was an expression of his judgment relative to the success of future efforts to cause the plaintiff to be cured through the instrumentality of religion. No human being could possibly have positive knowledge on such a subject, and plaintiff knew it."

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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Testimonies of Healing.

Christian Science was first brought to my notice ten years ago through the healing of my sister, who had been an invalid for six years. My first impression was that it was good for her, but being in perfect health myself I had no use for it. Through this sister my wife became interested, and I gave her the Christian Science text-book as a birthday present. Some time afterward, to my great surprise, she told me one day that she wanted to unite with the church. This aroused me very much, for I was a member of the Baptist Church and was trying to make a good Baptist of her, but having made such a complete failure in this, I told her I would compromise with her by joining the Methodist Church, of which she was a member, if she would give up Science. She would not consent to this; then I asked her not to read Science and Health any more, and offered her ten dollars if she would burn it; in fact, I manifested the most violent opposition to everything connected with Science. For about two years we never spoke of it to each other, she always going with me to church whenever I wanted to go, but her sweet, Christ-like spirit was a constant reminder that she was the one to be imitated and not myself.

In June, 1902, my health failed, and I consulted a physician. He treated me for stomach trouble and forbade my eating vegetables. It seemed hard to give them up, but thinking he knew best I did so; I also tried osteopathic treatment, but nothing seemed to help me, and I was only growing worse. It seemed that the little I did eat formed gas on my stomach and this pressing against the heart caused fainting spells, which were becoming more frequent, occurring once or twice a week. I was afraid to try to attend to my business, as I had fainted on the street several times and had to be brought home. During a very severe attack that I had one night the nearest physician was called and he began treatment, but failed also to reach the case. The fainting spells continued, and he tried a change of diet. At last, after three months' treatment, he put me on dried beef and water. I had fallen off from two hundred and five pounds to one hundred and sixty-eight, was taking one medicine every hour, another every two hours, and still another three times a day. I at last decided there was no help for me, and that it would only be a short time that I would have to endure it, as the doctor seemed to think my heart very much affected.

One day when I was alone I came across *The Christian Science Journal* containing the account of the Los Angeles case, and read the testimony given in court by Judge Works, in which he states he was healed of stomach trouble through Christian Science treatment. I was deeply impressed. His experience recalled my own, and as I felt I had reached the place where nothing else could help me, I decided to try it. When I told my wife of my decision she manifested no surprise and soon had a practitioner come to talk with me. I asked for treatment, and when I inquired, What about my eating? she said, "Eat anything you want without fear of its hurting you." That evening I ate supper with the family, and since that time I have eaten whatever and all I wanted and have felt no ill effects.

The third day after the treatment began, the practitioner asked me why I did not go to work. Remembering the experiences of the past I replied that I was afraid, but she assured me that I could go in safety. I tried it, and had no trouble; went regularly from that day, and in a few weeks was making full time at my office. The improvement went on steadily from the first, and I soon felt myself to be perfectly well and have been now for nearly a year.

It was not long after my healing that my faith was put to a test. My little boy, seven years old, was taken with the croup in a very alarming form in the middle of the night. I had always felt great anxiety for the children when they were sick and kept remedies at hand to use in cases of emergency, some of which were still in the house, but instead of turning to these or sending for a doctor, we telephoned for Christian Science help. Treatment was given, and in about ten minutes he was relieved, and in less than half an hour he was asleep breathing naturally, and he rested quietly the remainder of the night. This was another convincing proof of God's presence and healing power for which I was most grateful, and I feel that I cannot do too much to express my gratitude for the blessings Christian Science has brought to me, in proving God to be a present help in time of need.

I have recommended this treatment to others who have been benefited, and I send this hoping that it may encourage those who are in need to seek the same source of help.—L. H. LONG, Louisville, Ky.

In the year 1888 I was healed of severe spinal trouble and also a complication of other diseases, through the understanding of God as revealed in Christian Science. I had previously been confined to the bed for eight months, six months of this time in a doctor's house in New York City, where I was then receiving treatment. It was not thought wise for me to remain there during the hot weather, so I was taken home with a nurse to wait until cooler weather, and return in the fall. Here let me say that my doctor was kind and did all in his power to relieve me. Many were the nights that I kept him, the nurse, and my dear husband working to relieve me of my suffering.

My sister and a friend begged of me to try Christian Science while I was at home, and because of their importunity I promised to do so. The keeping of that promise saved me. Just two weeks before I was to return, a Scientist came and commenced treatment. Almost immediately I began to have strength where before I had none, and on the fourth day a demonstration was made which medicine had failed to accomplish, and joy and faith came with it. A large quantity of medicine and bottles were destroyed and I began to look to God for help in every time of need. My path was not strewn with roses, but I held on to Truth. A Scientist was with me three weeks; then I had absent treatment, three months in all, before I considered myself well.

When I began to go out my friends did not know me. Then I began to tell what had caused this marvelous change, but instead of believing and wanting this truth, they scorned it. Many times I have been reminded of Jesus' saying, "Neither will they be persuaded, though one rose from the dead." It was a disappointment and sorrow not to have them believe, but God is our strength and the source of our courage, and He has said that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," therefore we know that some day all will know God aright, and that He is our Life. For the past fourteen years no medicines have been used either by my husband or myself.

One demonstration I would like to mention, because it was to me particularly fine. Quite an epidemic of diphtheria prevailed in our town. Three schools were closed on account of it, and among those who were ill was my husband's niece. One afternoon about four o'clock, I was suddenly taken with faintness and great weakness. I went to my room, rapidly grew worse, so that at six o'clock when my husband came I could not speak aloud; in fact, it was difficult to speak at all. He telegraphed to a Christian Scientist for help, and that night was a hard one,—neither of us slept. The next day I was much weaker, and the second night was much the same; but the second day, in the forenoon, my practitioner sent this telegram: "He sent his word, and healed them, and delivered them from their destructions." The manifestation of error was overcome then and there. At night this telegram was sent in reply. "He maketh the storm a calm, so that the waves thereof are still," which was literally true. In a week I was attending to my usual household duties and was out. Those

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who had two and three doctors and as many nurses were ill several months. The niece I mentioned did not regain her natural voice for over a year. Another who lived near was unable to walk for many months.

Can any one suppose that after all this I do not love Christian Science, and our dear Leader, and the one who helped me? I should be most ungrateful if I did not. I am thankful that Mrs. Eddy was pure enough to have this wonderful truth of the Bible revealed through her, and to lead sin-sick and heavy burdened mortals into the path which leads Godward. She has given us a demonstrable religion which heals even unto the uttermost.

To be a better woman is my earnest desire, and that is the desire of all who call themselves Christian Scientists.

I. F. F., Ossining, N. Y.

"A just acknowledgment of Truth, and what it has done for us, is an effectual help" (Science and Health, p. 372).

On the second day of January one of the worst blizzards ever known in Cleveland was raging, but in spite of the severe storm it seemed best for me to reach my home, a short distance out of the city.

As train time drew near I found that the storm had stopped the street cars from running to the depot, so I was obliged to walk a distance of three long blocks. The wind was so severe that it blew me against buildings and I waded through snowdrifts so deep that at times it seemed as though I could not take another step, but I repeated over and over again that beautiful thought, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), also, "My grace is sufficient for thee: for my strength is made perfect in weakness."

It was necessary to hold my hat on with one hand, and on reaching the depot, I found the hand frozen to the hat, while the other was frozen to a little grip which I carried; neither could be freed without help. The whole right side of my face was like a piece of marble, so badly was it frozen.

Some people very kindly tried to get me to go and have ice and snow applied, but in the best way I could (for seemingly I was so exhausted by the cold that I could scarcely speak), I told them that if they would kindly find me a seat, I would be myself in a very short time. This they did.

In the mean time another young lady made the same trip, walking the same distance. On reaching the depot her condition was the same as mine, and on being told of her appearance she at once fainted away. A doctor and trained nurse were called, and at the end of an hour she could scarcely hold her head up and was the most awful looking object I ever saw.

After working in Christian Science for three quarters of an hour, my fingers, which were so stiff that they could not be moved, straightened out and became warm; my face became natural. I suffered no pain and had no swelling; all exhaustion had left, and I was as happy and bright as though nothing had happened. The only reminder of the afternoon's experience I had on reaching home, was that the hands and face were sore; but that all disappeared the next day.

I feel a deep sense of love and gratitude to God, to Mrs. Eddy, to my dear teacher, and to those who so lovingly are helping me on the Godward journey. I know that I can best express this love by earnestly striving to live the life of a true Christian Scientist.—B., Elyria, O.

When Christian Science found me I was filled with disease, an invalid of many years' standing, but very much worse just then on account of believing that one who should love us had cheated us out of our property, and thus there were added to the physical ills a deep sense of hatred for that one who had caused me and mine to suffer. I had called upon God in prayer for help, but my prayers were never answered. The one comfort I have now in thinking of the past is, that I never cursed God or turned from trying to find Him.

When Christian Science came to me I knew that at last my prayers would be heard, for I learned how to pray. The Bible teaches that we must pray believing that we have received; and through Christian Science I have learned in part what that means, and Love instead of hate rules me. I am in perfect health and those I believed had robbed me are my friends. When I demonstrate harmony in my life and home God's presence is there, and I know that God is omnipresent. When I demonstrate the power of good over the evil called sickness, I know that God is omnipotent.

I am sincerely grateful for the blessings received through the study of "Science and Health with Key to the Scriptures" by our beloved Leader; and also for class instruction. Our Christian Science periodicals always bring joy and gladness with them. My heart is filled with thanksgiving, and the hope that these words may help some dear one.

F. A. C., Buffalo, N. Y.

About seven years ago I was healed through Christian Science of an ailment from which I had suffered all my life, and which had finally developed into one of the numerous forms of consumption. The intense fear of this disease threw me into a nervous condition closely akin to nervous prostration. I knew physicians could not heal consumption, and although my friends urged me to consult specialists and try change of climate, I remembered many who had done these things only to be gathered to their fathers.

I had a few friends who were Christian Scientists, and although I had always ridiculed and scoffed at their religion, in my time of need I turned to the only thing I knew which held out any hope of a cure. I had heard that Christian Science could cure *anything*. I knew nothing of absent treatments, so struggled every day for a week before I finally reached the office of a Christian Science practitioner, one of Mrs. Eddy's students. I was healed in seven treatments. We often hear of slow healing, and I should like to express my thought as to the reason for my quick healing. I had quite a sum of money laid by, and had devoted a good deal of thought to the means by which I could regain health. When I decided on Christian Science I determined to spend all the money I had if necessary, and to be cured or to die under Christian Science treatment. There was no thought of experiment, and in case I was not healed in a certain time, that I would try something else. There was nothing else for me to try.

I cannot express the joy that came to me with that one week's treatment. I spent hours in my rooms studying the Bible and Science and Health. While I had never been a religious girl, I did believe in God and I prayed many times that if this were not the truth I might not believe in it, even for health's sake. Within two months after my healing I was using my understanding of Christian Science to heal my friends who applied to me, and I remember one case of instantaneous healing. After a three months' rest I resumed my work, a healthy, happy girl, having gained eighteen pounds that summer.

I am very, very grateful for this physical healing, but more to me is the daily help which enables me to overcome sin and teaches me to know God. May God bless Mrs. Eddy for her faithfulness.

Mrs. Annah T. Norton, Kansas City, Mo.

I am to-day alive through the teachings of Christian Science, which I know is the new-old truth that Jesus taught when here on earth.

My little boy and I live together, he being almost twelve years old. One morning I closed my kitchen up, lit the natural gas in my range, and worked all the morning.

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I noticed an odor, but gave it no thought. I had my Science and Health on the table with "Miscellaneous Writings," and, as I always do, would drop down and read, then get up and continue my work.

Some time before noon I was asphyxiated, and remained an hour in a chair into which I had dropped. When my little boy came, two of the neighbors came in. I refused to have a doctor, and a young lady in the building went, at my request, for a Christian Science practitioner. I asked her to tell him what had occurred, and to say that I was all right, I thought. Very soon the practitioner came, and in the mean time they had gotten me to bed. At five o'clock I was up and dressed and went to my landlord's door, and they said they were truly glad to see me. I had told his wife when she came in to assist me to bed that Christian Science had saved me. To him I said, "They can all say what they please, but God saved me," to which he said, "I guess so." The next morning I attended First Church, and then went to the house of my cousin who had doctored me for ten years previous to my healing in Christian Science. I told the doctor what had happened, and he looked very serious and said, "What did you do?" I replied, "I used my Science and my practitioner did the same when he came."

My landlord said later, "If that door had been closed you would have been gone;" to which I replied that the door was closed, and I added, "Do you know of any material means by which my life could have been saved?" He said that he did not. Then I said, "You admit, then, that God saved my life?" and he said, "Yes."

The bedding and curtains in the flat above, and the flat below were filled with gas according to the statements of the neighbors. I am truly thankful that "divine Love is my shepherd" (Science and Health, p. 578), and through the understanding of this we can demonstrate its worth. I am truly thankful to God and "bless His holy name." My great desire is to press on and sow the seed of Truth. I am deeply grateful to our beloved Leader for her work. I knew nothing of the Bible previous to seeking Truth through Christian Science. God bless all the earnest workers in His vineyard.

MRS. LAURA E. PHILLIPS, Chicago, Ill.

I have received many benefits from Christian Science, through the healing of sickness and sin. To one of these blessings I would like to testify.

Last winter during a very cold season, when the atmosphere seemed filled with thoughts of grip, colds, and kindred complaints, which were manifested all around me, I was healed of pneumonia.

One intensely cold, windy evening I had occasion to go out, after a very busy day's work, in order to keep an appointment. I went to bed feeling very weary, and was awakened at midnight feeling violently ill. Soon the symptoms of pneumonia were manifested, and I knew them only too well, for before I ever knew of Christian Science I had suffered from them, and my grandparents, with whom I lived, had both passed on under this dread disease.

I tried to treat the case myself, and the sore throat vanished in the morning, but the other symptoms were aggravated and the fear of losing consciousness or a clear thought led me to ask for the much needed help.

The third day a practitioner sat for hours by my bedside and I knew that the disease had been destroyed. I felt that I could go out the next day, but evident fear in those around me kept me at home for a week. The fifth day I attended to light household duties.

I could but note the difference between this demonstration of Truth's power and the former treatment of the disease under *materia medica.*

Christian Science has made the way brighter, burdens lighter, and the Bible dearer to me than ever before. The Bible and "Science and Health with Key to the Scriptures" are my guide to Truth. I am trying to follow in the footsteps of Christ, and I feel grateful to our dear Leader for showing us how we can do this, and to each and every one who has contributed his share in the great work of the salvation of mankind.—MRS. LURA A. HOLLIS, Braintree, Mass.

The other evening when asked by a friend how much had been spent on physicians and material means during a long illness, previous to coming into Christian Science, I stopped for the first time to make a rough estimate, and also to consider the great difference in the amount given for help in Christian Science. Between two and three thousand dollars had been expended in seeking relief through *materia medica,* and the result was what? I was "nothing bettered, but rather grew worse,"—a complete wreck from extreme mental and physical suffering, with seemingly not a ray of light before me.

Here Christian Science stepped in, and after months of patient, faithful work on the part of the practitioner, there came slowly and surely a great change: a desire to live, instead of wanting to die; a sense of happiness, instead of sadness; of joy, instead of sorrow; of strength, instead of weakness, and of helpfulness instead of helplessness. Still the work goes on, the healing and regenerating work of overcoming the old self by the real self, made in "God's image and likeness;" and my heart is filled with a song of liberty and gladness. Do you ask what was given for this rich blessing? In money, it was about three hundred dollars, but my prayer is, that gratitude and loving work in Christian Science may some day pay the rest of the debt.

FLORENCE H. RANDALL, Brooklyn, N. Y.

[Translation.]

Since I was four years old, I have suffered with sick headache, and the attacks were severe and prolonged. I was treated by several physicians, but no one could free me from this illness. They only gave me remedies to quiet me, but after a short time the pain returned worse than before.

When I left school and went into business, this trouble grew still worse, and finally it attacked me every day. In our anxiety we did not know what to do. When we heard of Christian Science two years ago through some friends, I decided to take treatment, and with firm faith that God would heal me, I did so, and behold, what all the skill of physicians had not been able to do, was accomplished through Christian Science. I received my health and happiness! After the first treatment the pain left me, and after two more treatments the sickness had entirely vanished.

I am now eighteen years old and always feel well and happy, therefore I herewith express my sincere gratitude for Christian Science, and hope that this Christ-truth may spread more and more.

JOHANNA JACOB, Dresden, Ger.

Just about a year ago Christian Science came to me, and I am sure God sent the truth to heal me of sin and suffering. I desire to thank Mrs. Eddy for "Science and Health with Key to the Scriptures," which teaches us to overcome sin, disease, and death; and by casting out error we have heaven here and now.

I was healed of constipation of long standing, of stomach trouble, sleeplessness, and other conditions from which it seemed that I must suffer always, but which I now know that God never inflicts upon His children. It makes me glad to give my testimony, and I would say to those who are striving, Do not grow impatient, hold a clear thought, the clouds must finally disappear, and we shall ultimately overcome all discord.—CLARENCE ARNOLD, Cleveland, O.

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From our Exchanges.

The only real ambitions spring from the circumstances in which our lives are set. I used to believe that my limitations would prevent me from doing anything beyond improving my mind and accepting the cup of pleasure or sorrow in whatever measure it might be dealt to me. There is no grief deeper than the consciousness that we are isolated, no ache of heart harder to bear than the thought that our fellows are crying in the darkness, and we are so fettered that we may not go to them. This is separation from the social order into which we are born, the agony of thwarted forces, a death in the midst of life. But I have discovered that the material with which we work is everywhere and in abundance. I have felt the joy of the strong man who grasps the reins in his hands and drives the forces that would master him. Our worst foes are not belligerent circumstances, but wavering spirits. As a man thinketh, so is he. The field in which I may work is narrow, but it stretches before me limitless. I am like the philosopher whose garden was small but reached up to the stars.

There are two ways in which we may work: with our own hands and through our fellow-men. Both ways are open to me. With my own hands and voice I can teach; perhaps I can write. Through others I can do good by speaking in favor of beneficent work and by speaking against what seems to me wrong.

I am still a college girl, and I can look forward to a golden age when all my plans shall have been realized. I can dream of that happy country of the future where no man will live at his ease while another suffers; then, indeed, shall the blind see and the deaf hear. HELEN KELLER.

Ladies' Home Journal.

A good deal is being said about the alienation of the working classes from the Church and the aloofness of culture, but no sensitive student of our times can fail to note the fact that the moral consciousness of the world is awakening toward the world's Redeemer. That awakening may not be churchward, but it is Christward. Three things indicate this: the respectful attitude of men of all conditions toward Christ, the attitude of modern science toward the spiritual and the unseen, and the attitude of the student body toward Christianity. The moral authority of Jesus is recognized to-day even by men who cannot interpret or who have no interest in interpreting His religious ideals. The common people hear Him gladly.

JOHN F. CARSON, D.D.

The Homiletic Review.

"ON EARTH PEACE."—When will it ever be? The angels sang their song over the world nearly two thousand years ago, but wars have multiplied as the world has grown older. And the strange thing about it is that the leading nations of Christendom are foremost in the enginery and activities of war. England is the greatest nation on earth in wealth and strength, and England must have a fighting navy equal to that of all the nations on the earth combined. The United States has a very small army and a small navy, as compared with the other great nations, but our fighting forces, including pensions, cost us over three hundred millions of dollars a year, or nearly a million dollars a day.

The Examiner.

Finally, the attempt to separate between belief and life seems to us unwise. Doubtless some fail to live up to their intellectual convictions, and others with a faulty creed set good examples of moral uprightness. But even so, there is a permanent nexus between that which a man believes and that which he is.—*The Standard.*

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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 sent to the Senate on the 29th ult. the following nominations for the Panama Canal Commission; Rear Admiral John G. Walker, U. S. N., retired, District of Columbia, Chairman; Major General George W. Davis, U. S. A., retired, District of Columbia; William Barclay Parsons, New York, engineer of the New York Subway; William H. Burr, Professor of Engineering in Columbia University; Colonel Frank Hecker, Detroit, Director of Transportation during the Spanish-American War; Benjamin M. Harrod, Louisiana, an engineer of the Mississippi River Commission, and Carl E. Grunsky, San Francisco, a distinguished hydraulic engineer.

With a formal reception attended by art lovers from every section of the country, Boston's Whistler Memorial Exhibition opened last week under the auspices of the Copley Society. About one hundred and fifty paintings and three hundred lithographs, drawings, and etchings, gathered from every important art center of the world, are shown, among them pictures from the estate of Mr. Whistler. The exhibition is regarded as the most important art event of the present American season.

President Roosevelt on the 25th ult., signed the ratifications to be exchanged between the United States and the Republic of Panama on the Isthmian Canal Treaty. The exchanges were made the next day between Secretary Hay, acting for the United States, and M. Bunau-Varilla, for Panama. This exchange was followed within an hour by the proclamation signed by the President putting the treaty into effect.

Secretary Shaw of the Treasury Department will not issue a call to the depository banks for payments on the fifty million dollars involved in the Isthmian Canal until the Attorney General has passed upon the validity of certain points of the Panama Canal Company's title.

Steps have already been taken to replace the old Dartmouth College Hall, which was destroyed by fire recently. It will be of stone or brick instead of wood and will cost about $250,000, which the alumni will be called upon to contribute.

The United States flotilla of torpedo boat destroyers has passed Port Said on its trip to the Philippines. The trip is designed to test the seaworthiness of such craft.

Congress entertains hopes of adjourning as early as the first of May.

Foreign.

The Russian Government has abolished the censorship upon all news and other telegrams going abroad. The lifting of the embargo, which existed for generations, upon the free transmission of news from the Russian empire, came as a direct result of consideration of the subject by the Czar himself. In some respects this abolition is regarded as the most important act since the emancipation of the serfs.

Now that his fifteen years of labor for the realization of a Panama Canal have been crowned by the Canal Treaty, M. Bunau-Varilla is reported as saying he will relinquish his position as Minister of Panama at Washington and return to his home in Paris. It is thought probable that Dr. Arasomena, a prominent lawyer of Panama, will succeed him.

Large and excited crowds gathered in the streets of Colon when the news that the United States Senate had ratified the Canal treaty became known. The shops displayed Chinese lanterns and railroad offices were decorated with red, white, and blue electric lights. Fireworks and music lasted all night.

Korea has withdrawn from participation in the Louisiana Purchase Exposition and has officially notified the management of the Exposition to that effect. It is now stated that Russia, contrary to previous reports, will retain her space at the Fair.

It is reported that a formal promise has been secured from the Sultan that no steps would be taken to create complications in the Balkans so long as the war in the East lasts.

By the wording of the Constitution of the Republic of Panama, the official designation for the people of that Republic is "Panamans."

The treaty with Cuba concerning the cession of the Isle of Pines to Cuba has been allowed to lapse.

Dr. Manuel Amador has been elected President of the Republic of Panama.

Industrial and Commercial.

Persistent and systematic plans are being made to introduce the Tupelo gum on the market. If these efforts are successful, certain sections of Mississippi and Louisiana will be enriched to the extent of millions of dollars. This wood, which has been utilized only in an experimental way, is indigenous to the overflow sections of Mississippi and Louisiana, as well as along certain streams in the latter State. Tupelo gum is a recent discovery as a valuable wood product. The experiments that have been made with it have demonstrated that it is better than poplar and that it will take a mahogany finish. So successful was the test of the wood for threshing machine rollers that it is to be used largely for this purpose in the future. Tupelo gum also makes a splendid flooring, is without grain, and is very hard, a fact that makes it capable of a very high degree of polish.

A Philadelphia concern working on a rush order from the Japanese Government for locomotives, has established a new record by the construction of seven locomotives in a day. The engines are for the military railroad to connect Fusan, on the southern coast of Korea, with Seoul, the capital. The line will be about two hundred and twenty-five miles long. The order, which called for twenty locomotives to be completed within thirty days, was received late in January. Eight of them have been shipped to Fusan; of the remaining twelve, six were sent last week overland to San Francisco, and thence by steamship, while the remaining six will go by the all-water route by way of the Suez Canal. Fourteen of the locomotives are of standard gauge, while six are of two-foot gauge.

The Metropolitan Street Railway Company of New York has announced to the Rapid Transit Commission that it is ready to undertake the construction of another system of subways, connecting with its three hundred miles of surface lines, by which every resident of Manhattan Island will be able to go from his home to his place of business by underground transit for a five-cent fare. These proposed ground lines would practically encircle the island from the Harlem River to the Battery, outside the present subway. It is estimated the work will cost twenty million dollars.

An ingenious suggestion has been proposed in Belgium by which express trains may maintain full speed and at the same time receive and discharge passengers and baggage. To the rear of the train it is proposed to attach a car equipped with high speed motors. Into this car will be collected the baggage and passengers booked for the next station. This car will then be simply uncoupled and stop at that station. A corresponding car with the passengers and baggage from that station will then be started and overtake the train and similar transfers be made.

General.

Not long ago, says *The Congregationalist*, King Menes of the first Egyptian dynasty was believed by many scholars to have been mythical. New discoveries concerning him are coming to be so numerous that his biography may yet be written. Quite recently a *stele* removed from Egypt at a very early date, now in the museum at Palermo, has been deciphered. Its inscription relates to kings who preceded the time of Menes and who also survived him. It appears that in his days there were different centers of government in Egypt, with kings contemporaneous with Menes. The inscription also shows that the chronological bases of the records have to do with cycles of religious ceremonies, and that these cycles overlap the cycle of kingly dynasties. The religious and the secular periods of time were independent of each other. The period of the followers of Horus did not terminate with the accession of Menes, the beginning of the first dynasty, but at the time of the removal of the royal capital to Memphis. This makes clear a problem which Egyptologists have studied for a long time. Another important discovery is the name of Jehovah in Hebrew, without the vowels. The date of the papyrus in which it was found is quite modern, but this is the first time the sacred name has been found in Egyptian historical records.

The auditor of the District Supreme Court has filed his report on the amount and value of the prize property in the case of Admiral Dewey against the Don Juan de Austria and other vessels captured and sunk in Manila Bay, May 1, 1898. The auditor reports that the allowances of property, subject to the share of the libellant as prize, aggregates $829,733.

Yale and Princeton debating teams will discuss the Panama treaty on March 5 in their annual debate to be held at Princeton. The form of the question will be, "Resolved, That the Government of the United States was warranted in recognizing the independence of the Republic of Panama."

Prof. Giovanni Livi, director of the state archives at Bologna, has found a parchment, dated 1323, on which are two pen sketches representing Dante crowned by Bologna. This discovery will prove of great interest to those who are searching for an authentic portrait of the poet.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

In the Path.

ELINOR F. EDWARDS.

A BEAUTIFUL water color which hangs on my wall, showing a bit of woodland path in autumn, is more to me than a pleasing picture, for by it I am often reminded that I once groped in darkness, not knowing the true path or how to find it. For an unknown period I was lost in a dense wilderness. Day after day I searched in vain for some way of escape, and at night lay down in weariness and despair only to begin the search again with each return of day. Hopeless at last, and ready to die, more dead than alive, I sank in exhaustion, crying, "Help, Lord, or I perish." Lying there as in a lonely forest, pride humbled and self prostrate, I heard a voice gently calling, "Come unto me." "He that followeth me shall not walk in darkness, but shall have the light of life." With a superhuman effort I raised myself, and at that moment a single ray of light disclosed a narrow bit of path which, in my distress, I had failed to notice before. Giving thanks to God, who I knew had thus answered my first real prayer, and sustained by an angel presence whose name I afterwards learned to love,—the angel of divine Science,—I began to walk in the narrow way which I felt sure would lead me out of the dreadful wilderness of human illusions. I did not ask how long it would take me to get out of the tangle. It was enough to know that my face was turned in the right direction, and I could sing as I went along, "One step enough for me." Although I am still far from the goal, and only a bit of the path is seen before me at a time, yet of this I am certain, that it is the right way, and the only way to life and peace, and that by keeping in this path made so plain to a lost and bewildered humanity through the God-given courage and selflessness of our beloved Leader and Guide, Mrs. Eddy, I shall reach my Father's house at last. "For this my Son was dead, and is alive again; he was lost, and is found."

"I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged; but it is always straight and narrow; and if it be up-hill all the way the ascent is easy, and the summit is gained" (Miscellaneous Writings, p. 347).

Separation.

JOHN L. RENDALL.

EVERY claim of sickness or sin is a claim of separation, a belief that man can be separated from God and from that which God gave him; namely, health, harmony, perfection, goodness. Paul recognized this claim when he asked, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, 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, which is in Christ Jesus our Lord."

The effort of error to separate man from God is clearly recognized in all its subtle forms and false presentations by every active, working Christian Scientist who is learning to analyze thought, and to cleave to the true and repudiate the false. In order to do this intelligently he must have a clear apprehension of the truth about God and man. That which presents a distorted, discordant, sick, or sinning sense of man is false, because it does not conform to the right standard, because it represents as real, a misconception of man, one which God did not create and does not know.

The only separation possible is the separation between Truth and error, the gulf of which Jesus spoke, "And beside all this, between us and you there is a great gulf fixed." This gulf has never been bridged. There is no connecting link between the real and the false, the perfect and imperfect. The false estimate of man says that under certain conditions man becomes separated from Truth,—from health, harmony, and peace.

It is wise to take a firm stand and declare, as did Paul, that nothing can separate "from the love of God, which is in Christ Jesus our Lord." The Psalmist says, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." What is this stone of which David speaks but the obstruction of mortal sense, over which the angels of His presence bear us in their hands.

Scientific Building.

BLANCHE H. HOGUE.

THE church edifices of Christian Science stand before the world as type and symbol of the Cause which they represent. Everything which man constructs may be traced to its mental cause, and every visible effect gives direct evidence of the quality of thought underlying its expression. Because all building is in accord with the motives from which it springs, it expresses the desires and purposes in the hearts of men.

The church buildings of Christian Science are being erected by the combined efforts of two classes of people: those who had previously supported religious work and worship, and those who had never before known awakened interest in the promotion of church matters. The message of Christian Science has offered to each of these great classes something which has united them in a glad effort to establish the work of this movement; and the message must be building a kindred satisfaction into the lives of these people, else it could not draw together, in a new and common purpose, such differing elements. The evident conclusion is this: that the men and women who are contributing under this new regime toward the erection of Christian Science Church buildings, are testifying to a regenerative and reconstructive experience in their own lives, and they voluntarily and joyfully co-operate in this, because they de-

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sire, unselfishly, that the same liberation from the bonds of sin and disease shall enter the lives of their fellow-men.

A student of Christian Science once said, in analyzing this question of church building, "It is not money, but that process of thought which relinquishes the love of money, that is building the Christian Science churches." This strikes at the root of the matter, in that it defines the transition from sordid interests to the awakened unselfishness which delights in giving its possessions for the interest of humanity. As one's desire for the things which money can buy gives place to the desire to "seek first the kingdom of heaven," it is then a work of love to support all which tends toward the establishment of that kingdom. Christian Scientists give, *because* they love. It is wise and right to provide attractive buildings wherein their fellow-men may gather with them to know more of the Christ who saves and heals and delivers; and so they give the best they have that this may be more widely accomplished. The man who fails to give through the fear that his own supply may be diminished, is like one who dares not aid in opening his neighbor's windows toward the sunshine lest his own house should thereby be robbed of light.

In the measure that human will ceases to cherish and outline its own purposes, the obstructing "clamps" of selfish interests unclasp their hold, and the life, thus unfettered, yields its activities to the will and purposes of God. That which would conceal the "fruit of the spirit," succumbs to the applied teaching of Christian Science, and proportionately, peace and health and true generosity spring into action. It is this operation of divine law, cleansing human experience, which puts forth as part of its fruitage, voluntarily erected church buildings.

Old Testament history in its records of the building of the temple of the Israelites, chronicles that similar mental conditions preceded outward construction. The 3rd chapter of 1 Kings tells us that Solomon said in the dream which lifted his thoughts toward God, "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" The record continues: "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, . . . behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; . . . and I have also given thee that which thou hast not asked, both riches and honor."

From the account in the succeeding chapters, we find that the humility of Solomon's heart, his earnest desire for righteousness, and his just dealing with his people, led him to the time and the place when he could say, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God."

In the book of Ezra, the "children of the captivity," in their building, were subjected to the subtle arguments of the adversaries who said, "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him." And they made answer, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel."

Then the people of the land "weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose," but wisdom and fidelity triumphed. Nehemiah tells us that in rebuilding the wall of Jerusalem it was said, "What do these feeble Jews? Will they fortify themselves? . . . Will they revive the stones out of the heaps of the rubbish which are burned?" Their adversaries came to hinder them, but they made their prayers unto God, set watchmen upon the wall, and "every one with one of his hands wrought in the work, and with the other hand held a weapon." So the wall was finished.

Paul brings this question of building into the realm of mind when he says, "We are laborers together with God: . . . ye are God's building. . . . As a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

Thus we see that the entire question of building is a mental work. With Mrs. Eddy's first effort to set forth the revelation of Truth in this century, began the first thought-building which has led to external construction. With the humility and self-forgetfulness of Solomon of old, she asked only for wisdom and divine guidance. Receiving it, she worked in quietness and patience, as the people whom God had blessed, through her, gathered in loving assistance about her. As an earnest disciple and Leader, she has proven herself "a wise master-builder," guiding all the laborers together to the one foundation "which is Jesus Christ;" and as the forces of evil were subdued in individual lives about her, and Christly character was builded into daily experience, the time came when the "wars ceased" and she might say, "Behold, I purpose to build an house unto the name of the Lord."

So, The First Church of Christ, Scientist, turned its thought toward the erection of its first building in Boston; and in the measure that the clamoring adversaries, wrong thoughts, were persistently excluded from the lives of the Christian Scientists, in the degree that they cleansed their experience with one hand in the work and the other holding a weapon, the church was builded, and its expression was but the natural outcome, in the right hour, of the Christian toil which marked the early years of Christian Science history.

The students of Christian Science know well that this reconstructive work in daily life has but begun; the foundation has been discerned, the first work accomplished, but much remains to be done in this work of erecting the perfect Christ model in individual character. Many mistakes are made because the model is not always kept clearly in view; much work done in the haste of human zeal must be undone; disobedience to the "master builder" results in faulty construction which repentant obedience alone can correct, and many trials as by fire test the quality of the work. Slowly and surely, however, the building goes on in the quiet recesses of consecrated thought. The power of the silent reconstruction which is transforming the daily lives of the honest students of Science and Health, no man can measure. Its mighty influence for good can neither be stayed nor perverted, and it must of necessity, through purified lives, bring into expression all that is needed to mark the progress and prosperity of God's work among the children of men.

Henry Van Dyke has said, in his poem "The Builders,"—

> The glory of our life below
> Comes not from what we do, or what we know,
> But dwells forevermore in what we are.
> There is an architecture grander far
> Than all the fortresses of war,
> More inextinguishably bright
> Than learning's lonely towers of light.
> Framing its walls of faith and hope and love
> In deathless souls of men, it lifts above
> The frailty of our earthly home
> An everlasting dome.
> The sanctuary of the human host,
> The living temple of the Holy Ghost.

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The Search for Happiness.

L. T. HASKELL.

PERHAPS, dear reader, you have looked into many systems of healing, gone to various climates, taken large quantities of medicine, followed much advice for months and years. You may have been told that God made you sick or allowed you to become sick so as to help you to become spiritual,—a proof of His loving care. You know that all with whom you have talked have told you about health in your body. You do not expect to have this body more than a few years, then why try to find health in the temporal? Are you ready to find true health, that which no one can take from you, and that cannot be lost?

Are you seeking happiness?

Possibly you vary the routine of each day by such means as you can command,—spending your evenings socially, and on Sundays and holidays going to parks and places of amusement. You have done this for years, but have you found happiness, and are you satisfied? Are you ready to find true happiness, the kind that does not give place to sorrow, that does not make you say it is too good to last, but which is so good that you know it must last?

Is the getting of more money your principal thought?

Perhaps you believe that those who have more than you are happy; you may hear of their having such a good time, and think if you could do the same things you would be content. But how long do you reckon these so-called good times will last? Cannot you recall many who believed this lie; viz., that a good time can be had with and in material things, but who in a moment lost it all? But, suppose you expect to live on this plane of existence sixty, seventy, eighty years, do you look forward with pleasant anticipation to your eightieth birthday?

Health, happiness, money, to which add power, learning, position, and all the treasures of earth sought by the mortal thought,—surely not one is permanent or can satisfy.

The problem is, how to find the true, the real, the eternal. Are you ready to find the solution? A Science that can answer these and other questions is at hand. You must search scientifically if you would find eternal verities.

The child commencing a study of mathematics does not understand why he must solve its problems, but after he succeeds he begins to see why. Your speculations as to why you are forced to look into these questions, is a waste of time; you will not understand why, until, like the child, you make a beginning and find the solution of the many small problems which are comprised in the main one.

Years ago Jesus came, living and teaching the Science of Sciences. He proved that he knew what health, happiness, and Life are. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

His work was called Christian as it taught the Christ-truth, showing mortals the way out of mortal thought. To-day His promise is fulfilled in the Science which solves the same problems he met, and as it teaches the same Christ-truth it has also been rightly called "Christian."

In the study of mathematics a text-book is needed, and no one would send a child to a teacher who never had been able to solve mathematical problems, even if he were able to talk a good deal about how much he knew. The same common sense should be applied in the study of health, happiness, and life. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is the text-book of Christian Science, and if you need help in the solving of your problems, go to a practitioner or teacher of the Science and do not discuss the subject with those unable to demonstrate an understanding of it. Many who have had no other teacher than the Bible and Science and Health, have gained an understanding which has healed their sickness, relieved their poverty, their worry, overcome their desire for worldly honors, and given them a foretaste of what real happiness is. Does not a Science that has already healed thousands who had given up hope of ever being well again in this world, appeal to you? Go to any Sunday or Wednesday evening meeting and see the number of happy faces. You may see a few who come on crutches, or are pale and thin, but continue to watch these cases, and see how soon the crutches and the ailments disappear, and health and happiness take the place of the opposite conditions first noted.

We learned to respect those who gave their time in an endeavor to relieve our distresses during those dark days before we found Christian Science. And what of our respect for our revered Leader, in view of the great good already accomplished? Our gratitude for the revelation of God as Father-Mother, ever ready and able to help us, and our love for her who for nearly forty years has devoted her time and thought to giving in simple language this revelation of Divine Science, which is felt by thousands to-day, cannot be put into words. It is shown, however, in lives devoted to giving this truth to others.

What would the Christian Science movement be to-day without the wise leadership it has had? To appreciate this is to avail oneself of the means provided for our "passage from sense to Soul" (Science and Health, p. 566).

A Little Story.

REV. MARTIN SINDALL.

OUR little daughter has an old sewing machine on which she loves to sew by the hour, for you must know that her dollie needs plenty of clothes. Not long ago, while making a little garment, the doll's mamma happened in some way to get one finger under the "foot" of the needle-bar while she was running the machine at high speed. Well, the machine has been broken ever since, but the finger is all right,—now. It was badly crushed, but by the prompt denial of pain, the dear little woman was saved from suffering. That evening she got into her bed and tried to go to sleep; but this was difficult because of a sense of pain, and she began to cry. Her parents were sitting by the table reading when they heard their little girl sigh as if in pain. Mamma took the lamp and went to her, and papa began at once to voice the truth. He was alone only two or three minutes, but during that time the first four of the following lines shaped themselves in his mind. They were in the treatment which stopped both pain and crying. The last four lines were added later,—

Love is ever present.
Truth is always here:
It heals the broken body,
And wipes away the tear.
It feeds the hungry children,
And drives all care away:
It makes the darkness light,
And gives us endless day.

[Written for the *Sentinel*.]

If we Knew.

J. EDWARD SMITH.

IF I knew that a word of mine,
A word not kind and true,
Might leave its trace
On a loved one's face,
I'd never speak harshly, would you?

If I knew that the light of a smile
Might linger the whole day through
And brighten some heart,
With a heavier part,
I wouldn't withhold it, would you?

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Selected Articles.

Regarding Asserted Evil.

Upon careful examination, the question of the unreality of evil discovers itself to be a question of the perpetuity of evil. Is that which is opposed to good, eternal and indestructible, or will there ever come a time when it will cease to be? Christian dogma answers that the ultimate of man is a perfect state, called heaven, wherein is no sin, suffering, or death, and it declares that man reaches this condition by dying. Here Christian Science takes issue with popular theology and maintains, as do the Scriptures, that death is not the medium by which man attains sinlessness, but that death itself, with all other forms of evil, must be overcome, because "the last enemy that shall be destroyed" for each individual, some time and some how, is death. Then if death and the train of evils preceding it and leading up to it can be destroyed, are they real? Is anything real which is capable of destruction? It should be understood that the relative terms real and unreal, as employed by Christian Science to designate the spiritual and the material, are used just as Paul used the terms eternal and temporal.

The hope of a suffering, sin-laden race, reaches out for emancipation from evil, but if evil is real, then it is eternal, and all the efforts of the centuries to lift man above it have been of no avail, and all the efforts of centuries to come will be just as vain. It is because man cherishes the expectation, in spite of everything, that in some way he will be able to outgrow a consciousness of evil, that he labors on with a show of confidence in success.

Our friend employs the illustration of something imitative or artificial, and this will serve very well to elucidate the teachings of Christian Science on this subject of evil. In order to handle the question conveniently, Christian Science has given the name "mortal mind" to all that is unlike God. It is the same thing which Paul designated by the term carnal mind, or fleshly mind, and includes all the phenomena, good, bad, and indifferent, attaching to material existence. Jesus said of evil that it was a "liar, and the father of it," that it was the author of its own statements, and that these statements were not true. Evidently then, on the authority of Jesus, God did not make evil. He is not the father of it, and since He made all that is, evil must have only a fabulous existence. It exists as a lie. Within the complex exhibition called mortal existence, evil has a place, and is real to everything else within the confines of the same phenomenal life. In this sense only it is real. From the Divine standpoint it is unreal and without creator, without any underlying fact, without support, for it is the author of itself, and the one Creator did not include it in His creation.

A metaphysical analysis of mortal mind reveals the fact that it is imitative. Jesus called evil a lie. It must be a lie about something; it is not a lie about nothing. Christian Science maintains that the elaborate presentment of mortal mind is a reversal of the truth about God, man, and the universe; that it is a poor translation of the spiritual into the material, and that a loss occurs, as it always does with every translation. In God's infinite universe everything exists, good, like the Maker. Evil is the opposite, the counterfeit, of God, or good. So, then, if we turn from evil to find that of which it is a mistranslation, we find God Himself, and when we have found Him, we know no evil; evil has ceased to be, has been proven unreal. This is exactly the mental process Christian Science urges upon the race to-day, a turning from evil and a growing toward God as the only sure means of compassing error's destruction. Paul said, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind."

We have seen that Jesus called evil, or mortal mind, a liar, and Paul said that this same liar was at war with good. Isaiah says plainly that "they that war against thee shall be as nothing, and as a thing of nought." That which is nothing is unreal, and that which wars against God is evil hence it is unreal. The prophet Zephaniah promises thus: "Thou shalt not see evil any more." Surely if evil is real, we cannot hope to have this prophecy fulfilled.

The spiritual teachings of Scripture as to God's allness, and the consequent nothingness of evil, can only be apprehended spiritually, that is to say, it is not reasonable to expect that evil and all that evil includes can know God, or understand Him. Contending persistently for the reality of evil is synonymous with contending persistently against God, and this of itself is evil. The fundamental doctrine that God is all and that there is nothing beside Him, leaves no room for argument. If this were fully understood, there would be no desire to prove that evil has entity and reality.

Christian Science denies the reality of evil for the same reason that natural science denies the actuality of darkness, and explains that evil, like darkness, is not something, but the lack of something, the lack of good. Jesus said, "If any man will come after me, let him deny himself, and take up his cross." What self was it Jesus wanted men to deny? Would it have been reasonable or sensible for him to have asked us to deny anything that was real? It was the false self, or evil self, the carnal mind and fleshly man which Jesus demanded that we should deny, and it is in complete accord with this text that Christian Science denies sin and evil.

Now, Christian Science is eminently practical, and if its teachings as to the unreal nature of evil do not make better men and women, if it does not make some appreciable advance in the overcoming of evil, then it is not rightly understood and practised. The only way to prove there is no sin is to stop sinning; the only satisfactory evidence an individual can offer that hate is unreal, is by refusing to hate. The man who says, "I can drink or let it alone," can prove what he says in just one way,—by letting it alone. We know he could drink, but if he drinks, what proof have we that he could let it alone? The denial of sin, in Christian Science, is equivalent to cessation from sin. We will never prove evil's unreality by indulging it. It comes to this, that the man who insists that evil is real, and ridicules Christian Science for what it says on this point, is himself most anxious to get rid of evil. It probably isn't very pleasant to him, and he hopes some time to be free from it. Christian Science joins him in the expectation that sin will be utterly destroyed sometime, and says that the time to begin its destruction is now, and the way to destroy it is to refuse to sin, refuse to be evil, and to do this on the basis of God's goodness and His allness, hence the allness of goodness.

WILLARD S. MATTOX.

Hartford (Conn.) *Times.*

It should also be remembered that in commissioning his disciples and apostles to "heal the sick," Jesus set no limitation to the forms of disease which could be cured by spiritual means. He showed by his own example that there was no such limitation and taught his students to destroy every form of discord, whether mental, moral, or physical, which might come into their experience. Thus Christian Scientists, though fully aware of their own human frailties and failures, would not venture to deny the Scriptural affirmation that God heals all our diseases. Out of deference to public opinion and the feelings of their neighbors, they do not at present undertake the cure of certain forms of disease, but they have no warrant in Christianity for doubting that the requisite understanding of God's omnipotence is capable of triumphing over error of every sort.

W. D. MCCRACKAN.

New York Advertiser-Gazette.

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The Lectures.

City of Mexico, Mex.

This field had its second lecture on January 21, 1904. There have been three lectures given in the Mexican Republic within a year; the first was given in March, 1903, in this city, the second on the date above stated, and the third at San Luis Potosi by the society there on January 18, 1904. All three lectures were given by Judge Ewing.

Christian Scientists are to be found in all the large centers, such as Torreon, Chihuahua, Oaxaca, etc., and we know the Field will rejoice with us that the truth is spreading in the Mexican Republic.

At the lecture on the 21st, the subject of which was "Works of Jesus as Exemplified in Christian Science," we had a fair audience, but it was select, attentive, and appreciative. The speaker was introduced briefly by the First Reader, Mr. E. C. Butler. Though Judge Ewing spoke for almost two hours, attention never lagged, and he was wonderfully impressed with the attention given him by the audience.

Last year the lecture went by unnoticed by the clergymen, but this year one of the Baptist ministers attended, and one of the Presbyterian preachers sent his respectful regrets that he could not attend. As a matter of fact, there were, the night of our lecture, three religious assemblies in session, otherwise there would have been at least a half dozen ministers with us that night. There has developed a more kindly feeling on the part of the ministers to us and our Cause, for which we are grateful.

The crowning event of all was to have the full lecture published in the Sunday issue of the *Mexican Herald*, thus giving those who did not have an opportunity to attend, the privilege of reading it, so one can see how far-reaching in its efforts for good will be this lecture. The *Herald* also gave a brief notice the morning after the lecture. We appreciate highly the *Herald's* kindness in always giving space in its columns to anything that concerns Christian Science, and we have, through our efficient Publication Committee, expressed our gratitude for this.

Correspondence.

Jacksonville, Ill.

The lecture on "The Meaning of Christian Science" delivered in the Grand Opera House Sunday afternoon, January 31, by Carol Norton of New York was attended by a well-filled house. The speaker held the close attention of his audience from the first word to the last, and every one present seemed to be greatly interested.

Miss Anna M. Bronson, a member of the local church, introduced Mr. Norton and said in part:—

We as a people are seekers after truth, health, and happiness. Christian Science has come to this world as a sweet messenger of love, bringing health, peace, happiness, and contentment. There is no subject that has been so little understood and so misrepresented as has Christian Science. It is not claimed that it is some new or strange religion, but the simple truth that Jesus taught and demonstrated.

The followers of this new-old religion are gathered from every class and condition of society; men and women of culture and refinement as well as those from the humble walks of life.

Through the understanding of this wonderful truth the sick have been healed, the sorrowing comforted, and the sinner reformed. Christian Science rests on the promises of the Master. 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."

Illinois Courier.

Milwaukee, Wis.

The Rev. William P. McKenzie of Boston lectured before an audience yesterday afternoon [January 31], which completely filled the Davidson Theatre. The lecture was held under the auspices of Second Church of Christ, Scientist, Milwaukee, and Mr. McKenzie was introduced by Fred T. Woodford, its First Reader.—*The Milwaukee Sentinel.*

Danville, Ill.

On the evening of January 28 our second lecture on Christian Science was delivered by Bicknell Young of Chicago. The lower floor of the Opera House was comfortably filled and closest attention was given the lecture by the entire audience. Many Christian Science friends from other places were present to help us partake of this spiritual feast, and their bright and happy faces indicated their gratitude for the good obtained.

Although our Society is small, the expenses were promptly met. In fact, there was more than was needed to defray the expenses of the lecture, and we had something left to buy some necessary articles for our reading room.

We have much to be thankful for in our growth, and we all have a deep sense of gratitude for our Leader who so patiently, lovingly, and prayerfully is showing us the way to heaven, harmony.—*Correspondence.*

Mankato, Minn.

Miss Mary Brookins of Minneapolis was greeted by a large audience at her lecture at the New Theatre, January 31, on the subject of Christian Science.

Miss Brookins was introduced to the audience by Attorney V. A. Tenney, who said in part,—

Ladies and Gentlemen:—We are fortunate in having with us this afternoon a lady who is capable of enlightening us on the subject of Christian Science. This is one of the most widely discussed subjects in the world to-day, owing to the fact that it has been demonstrated beyond all question that God heals the sick by His truth, as it is revealed in Christian Science to-day, in the same manner as he did when our Saviour walked and taught upon the earth more than nineteen hundred years ago. I feel that the citizens of Mankato are to be congratulated upon having this opportunity to listen to this marvelous truth from the lips of one who has devoted her life, through Christian Science, to the relief of human suffering, and one whose spiritual understanding of the inspired words is of such a character as to entitle her to a respectful hearing. I take pleasure in introducing to you Miss Mary Brookins.—*Correspondence.*

Lectures at Other Places.

Chattanooga, Tenn.—Bicknell Young, December 1.

Marshall, Tex.—Bicknell Young, December 6.

Wheaton, Ill.—Carol Norton, December 6.

Galt, Ont.—Judge William G. Ewing, December 21.

Beaumont, Wis.—Bicknell Young, January 26.

Seattle, Wash., January 17; Colfax, Wash., January 21; Lewiston, Idaho, January 22; Wallace, Idaho, January 25; Boise, Idaho, January 28; Provo City, Utah, February 5, Judge Septimus J. Hanna.

Cleveland, O.—Rev. William P. McKenzie, January 28.

Chicago, Ill. (Third Church),—Rev. William P. McKenzie, February 2.

That life which is occupied with so much earnestness about matter seems to me to be nothing else than full of insanity.—CLEMENT OF ALEXANDRIA.

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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

Amendment to By-law.

The following section of the Church By-laws has been amended to read as follows:—

ARTICLE XLI.

THE MOTHER CHURCH BUILDING.—SECTION 3. The edifice erected in 1894 for The First Church of Christ, Scientist, in Boston, Mass., shall neither be demolished nor removed from the site where it was built, without the written consent of the Pastor Emeritus, Mary Baker G. Eddy.

Just Discrimination.

MAY we beg our friends of the daily press to exercise the same care in determining the authenticity and news value of articles reflecting upon Christian Scientists that they use in passing upon the merits of other matters coming to them through channels apart from their own recognized and carefully selected avenues of news-gathering. We do not refer entirely to communications for which the paper itself takes no responsibility, but to that which appears under the guise of news, and in the regular news columns. Weighed in the scale by which a newspaper man must determine what is news and what is not, these items frequently do not come up to the standard, but a far more serious offence is that they are, in the main, attacks upon persons whose standing in the community is of the best, persons who have attained this standing through exemplary life and conduct. There are but very few newspapers whose columns would not be found closed to such articles as we refer to if they were aimed at a Methodist, a Baptist, or a Presbyterian for no other reason than that his church affiliation was not approved. Neither would the question of his preference for homœopathy or allopathy be allowed to subject him to attack or denunciation, or to open the columns of any paper to a general and indefinite pillorying of the medical profession.

Perhaps the answer of those newspapers which have unconsciously allowed themselves to be used in this manner would be that Christian Science is so new that anything about it or about its followers is news. That may be true to a certain extent, but not to an extent which justifies giving space to the statements of unknown or anonymous persons who trade upon the fact that it seems possible under present conditions to secure a hearing for attacks upon Christian Scientists, no matter how unsupported they may be. The comparative novelty of Christian Science should have worn off by this time. The movement is long past the allotted twenty-one years of infancy, and has taken its place among the recognized religious denominations of the world, and its practice of healing by prayer is so well established and has proven so successful that it is being generally accepted. The fact that it has seemed necessary for Christian Scientists, like all who step out of the ruts of common and generally accepted theories, to "run the gauntlet" of public misrepresentation until they had definitely taken their place in the public thought, does not warrant the continuation of such refinement of cruelty after even so poor an excuse has become "stale, flat, and unprofitable."

All we ask is that the same discrimination be used where Christian Science or Christian Scientists are said to be involved that is used in all other cases. We do not mean to be understood as alleging that all newspapers are careless in this matter, for we know many that are most punctilious, and yet even they are sometimes imposed upon. To those, however, who have not reached the point of careful and impartial discrimination we say, in the words of Jesus, "Many good works have I shewed you from my Father; for which of these works do ye stone me?" M.

Unchristian Resignation.

THE promise of future justice never removes the sting of present wrong, and he who seeks to lighten human burdens by such attempted amelioration will be justly judged by the world as practically condoning offences which he ought to condemn.

We were led to think of this recently on reading the following bit of counsel to workingmen, which appeared in the editorial columns of a religious weekly. After speaking disapprovingly of a given form of labor agitation, the writer says,—

"Fill the position allotted to you by Divine Providence, and be resigned to His will; suffer an injustice for Christ's sake, but do no man wrong; practise self-denial and carry the cross, and you shall wear a crown for eternal life."

Quite apart from any question as to the right or wrong of the methods workingmen may employ for the advancement of their class interests, it should be recognized that they are not incapable of detecting any element of cant or inconsistency which may enter into this kind of unsolicited religious advice. They are not incapable of seeing that divine Providence cannot be the author or supporter of any form of injustice, whether it be direct as in the open violation of personal rights, or indirect as in the withholding of a fair chance,—that equality of opportunity to profit by earth's generous provision for all legitimate human needs, which inheres in the Christian declaration that all men are brothers, the children of one common Father, God. "A selfish and limited mind may be unjust; but the unlimited and divine Mind is the immortal law of justice, as well as of mercy" (Science and Health, p. 36).

The average man sees clearly that to endure indefinitely the injustice of man to man, would be to consent to and thus foster a wrong which God has ever condemned, and that if it be a gain to perennially suffer injustice, then injustice must be a good thing for its victim, and in so far it cannot be an evil! He who hopes to quiet agitation and beget patience and forbearance by such specious reasoning, will meet with disappointment. Christian Scientists may often be in great uncertainty as to the moral significance of political and economic movements, and hence be compelled to reserve judgment respecting them, but their concept of God and His government saves them from the error of heaping contempt upon Christianity by counselling a struggling fellow-man to be submissive to manifest wrong, as to the Divine Will, and with a view of securing a heavenly crown thereby.

There is no injustice in God's universe and no wrong, and when the confusing strifes and contentions of human history are recognized as the fruits of material sense, of the ignorance and false belief of mortal Mind,—then we shall be able to work effectively ourselves, in the interest of civic and economic righteousness, and wisely and sympathetically to counsel our brother men, so far as they may be prepared to listen, respecting those divinely appointed means of righting wrongs, which most surely advance both the individual and the communal welfare. W.

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Scientific Abstinence.

At this season, when the question of abstinence has a prominent place in popular thought, it may be well to ponder its relation, in the light of Christian Science, to the moral and physical welfare of mankind. It is surely clear that we can never be benefited by abstaining from that which we believe to be good, and in this enlightened age all should see that self-discipline which does not appeal to the intellectual and moral nature, can be of no real value. It can also be seen that sensuous pleasures lead to a dependence upon the material, which is unworthy of man's higher nature, and that in the degree of our spiritual supremacy we shall not suffer from their deprivation.

We learn from the Bible that when Moses went up into the mount to receive the law, he was without material food for forty days and nights, but so far from showing any ill effects from this long vigil, his face manifested such radiance that the people could not look upon it. In the 103d Psalm we read that God heals all our diseases and sins, and so crowns our life with His tender mercy, that our "youth is renewed like the eagle's." It also says, "He made known his ways unto Moses." Was it not this glorious revelation of divine Love which so sustained Moses that no other nourishment was needed? Again, we are told that when the prophet Elijah was in peril from the enemies of Truth, he was divinely sustained in the wilderness, as was Moses, and for the same period.

Our text-book says that "the New Testament narratives are clearer, and come nearer the heart" (Science and Health, p. 501), and through them, we learn from the story of Jesus' temptation the truer meaning of abstinence. He was then at the beginning of his career, and he had to prove for himself as well as for all who should follow in his steps, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is evident that in this struggle the Master gained such an understanding of the application of truth to all human need as was never before attained. He proved for himself that man really lives by Spirit, not by matter, and the immediate results of his decisive struggle were the healing of "all manner of sickness and all manner of disease," and the preaching and teaching of the truth which makes free.

At that time it was believed, indeed the majority still believe, that man lives by matter, and not by Spirit. The Bible teaches, however, that he does not, and Christian Science declares that the attempt to live without "the bread of life" can only result in years heavily burdened with the needless beliefs of sin and suffering.

Is it not strange that professed Christians should have so little hesitation about doing without the spiritual food which, according to the Bible, is all-sustaining, while they admit the necessity for regularity and system in partaking of the material? Are not Paul's words applicable to this state of thought, "For this cause many are weak and sickly among you, and many sleep"?

It is interesting to note what is said by the apostles on this subject. Peter, who was so familiar with Christ's teaching, says, "Abstain from fleshly lusts which war against the soul," and Paul's counsel is to "abstain from all appearance of evil." This scientific abstinence is not for certain seasons, but for all time, and it begets a healthful appetite for all that upbuilds and strengthens man's spiritual nature. When we learn to abstain from evil thought and evil speaking, our Leader's grand words will be fulfilled, "eternal Truth will be understood. . . . The lusts of the flesh and the pride of life will then be quenched in the Divine Science of being; in the ever-present good, omnipotent Love, and eternal Life, that know no death" (Miscellaneous Writings, p. 182).

K.

Letters to our Leader.

Brighton, Mass., February 23, 1904.

Rev. Mary Baker G. Eddy.

Beloved Leader and Teacher:—Your precious letter came with Spirit-inspiring encouragement to plod quietly on. I rejoice to know that my previous letter occasioned you gladness. We are enjoined to "Serve the Lord with gladness" and to pray, "Make us glad according to the days . . . wherein we have seen evil." Your previous message was, "The waves beat in vain against such as build upon the Rock of Christ." Its sense is to me impregnable, imperishable, impersonal Truth, the vitality of all being, Principle, wholeness, and love.

As "Thankful Hearts" reported in the *Sentinel* (June 21, 1900), both my dear wife and myself have repeatedly and quickly healed like cases, both in children and adults. Since removing hither, I was called to visit a gentleman in his bed, with the most oppressive beliefs of grip and diphtheria. He was relieved of much suffering and fear after the first treatment, and on the third day, he was enabled to go to the city.

My wife was telephoned for and went to another town, to combat the dread that a second child would be taken away with the seeming that removed an infant a few weeks since with what the doctors called diphtheria. On her arrival the child could not speak. After treatment, she used her recovered voice, in insisting that the practitioner and Science and Health be sent away. Further "demonstration of the Spirit" brought the little one to the lap of her healer with conscious gratitude, "clothed and in her right mind," —perfectly and instantly healed. She has reflected the healing Love ever since.

My wife's brother's case was called hopeless from Bright's disease. One evening he asked, "What are you reading?" His sister replied, "Nothing that will interest you." He responded, "What is good for you is good for me; read it." It was your "Unity of Good." It completely healed him, and he is rejoicing in Christian Science. While a Reader in New York, I was led to correspond with a couple in California, the man eighty, the woman seventy. They wrote me recently, rejoicing that they had Science and Health, *Quarterly*, *Journal*, and *Sentinel*, and studied the Lesson-Sermons in their remote mountain home, and to attest the good done, they saved up ten cents at a time until it reached five dollars which they sent to remunerate me for those services five years ago. That means much, as they work from dawn to dark. But the word comes, "In this rejoice not, . . . but rather rejoice, because your names are written in heaven." So we set to our seal "that God is true," and "Rejoice evermore," as we see the dawn of what Spurgeon used to tell us; viz., "When that American religion is understood and the sick are healed and the sinner saved, while that 'little book' (Science and Health) is preached and read, it will lick up every other religion like one of their prairie fires." With much love, in which my wife unites, I am your disciple,

GEORGE TOMKINS.

City of Mexico, January 26, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—We write to tell you of another beautiful demonstration we have had, as we know you will rejoice with us. We have just had the privilege and the benefit of a second lecture in this Field, the first having been given in March, 1903, and the second on January 21, 1904, making two lectures on Christian Science in Mexico's fair capital in less than a year. In fact, it is the third lecture in the Republic of Mexico within one year, one having been given at San Luis Potosi on January 18, 1904. All three lectures were delivered by Judge Ewing, and we know the "Gospel of Healing" he preached will touch many a con-

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sciousness in this great republic and awaken many to the understanding that God is All in all, and that He can heal and save now just as He did through Christ Jesus.

Enclosed you will find a brief notice of the lecture on Friday, the day following, and a full report of same in Sunday's issue of the *Mexican Herald*, January 24. We appreciate the *Mexican Herald's* kindly attitude and its willingness always to publish anything that concerns our Cause.

Much healing is being done here by the workers in His vineyard; and every phase of sin or sickness overcome, whether within ourselves or for others, enables us to rise into a higher understanding of Life, Truth, and Love, and this brings with it a better appreciation of what you have done and what you are daily doing for mankind.

With much love from our branch of the Mother Vine, we are, Yours in Christ,

R. EVART, *Clerk*.

First Church of Christ, Scientist, City of Mexico.

The Christian Science Movement.

THE pamphlet bearing this title has been revised by its author, Mr. Norton, so as to be up to date in its statistics, and additions have been made giving some of the recent important deductions of natural scientists in regard to matter. This pamphlet will be found useful for distribution where information is needed in regard to the purport of the Christian Science movement.

In Joplin, Mo.

First Church of Christ, Scientist, through its Board of Directors, has presented our free public library with the following works by Mrs. Eddy.

"Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Retrospection and Introspection," "Unity of Good," and "Pulpit and Press."

The books were gladly accepted by the Library Board, and their appreciation was expressed in a very kind letter of thanks.—*Correspondence.*

In Evansville, Ind.

We organized as a church in July, 1903, with twenty-one charter members, and an attendance of from forty to fifty. We are all very grateful to our dear Leader, Mrs. Eddy, for her wonderful guidance, and especially grateful for Science and Health, the new Manual, and all the other valuable literature which she has so lovingly provided for us, and which enables us to know what steps to take for the advancement of our Cause. Much literature has been circulated in the city. Our Sunday School has donated Science and Health and the *Sentinel* to the public library, and a Bible and *The Christian Science Journal* to the reading room.—MARY MUNTZER, *Clerk*.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

I am very grateful for the benefit I have derived from the understanding of Christian Science. It is now almost two years since I first set foot in this beautiful home of God's children, and I must say that although I did not at the time believe in the Bible and had no faith in Deity (for I had never had the right concept of God) yet I was deeply impressed with the first service I attended, and went away feeling that this was truly the gospel of love and good-fellowship I had so often heard about. From that day a strong desire to know all that this Gospel of Love teaches and to benefit by the understanding derived from its teachings impelled me, and I must say that I have been amply repaid and have never regretted the step taken.

I think it must have been due somewhat to my earnest desire to know the truth, that I have been able to help myself by its application almost from the very beginning. The tobacco habit, which I had for twenty-five years and against which I had struggled many a time, but without success, left me at once and all desire for it is gone, also the desire for whiskey became a thing of the past. The mental and spiritual uplifting were, however, the grandest of all demonstrations. I have learned to love the Bible and to look for Truth in that blessed book, and I have reached a new understanding of it by the aid of "Science and Health with Key to the Scriptures" by our beloved Leader, Mary Baker Eddy. I feel very grateful to her and also to my dear practitioner and other friends who have helped me to gain this understanding.

To me it is certainly the greatest privilege to be a Christian Scientist, even if I have yet but a limited knowledge of the truth and its application, but I have a strong and ever-growing desire to know more of it. It has not only been the means of bringing about a mental, moral, and physical change in me, but it has also been a great help in a business way as well, and I have had some beautiful demonstrations in that way. One thing for which I am most grateful is the overcoming of quick temper which caused me much trouble. With this error I had to struggle longer than with any other, but finally Truth conquered and I rejoice in the victory. My sight, which was also very bad and necessitated the use of glasses for almost five years, has also been restored, and I can now see to read the finest print without the aid of glasses. For this also I am grateful. We have had other demonstrations of truth in our family, one of which I will mention. My eldest daughter's left foot had turned at the ankle so that she walked on the outer side of her shoe. The trouble was caused by rheumatism, and although it had been manifest for over six months it was entirely cured in one week's treatment. My children ask for Science treatment for their ailments, and are helped at all times.

"Ye shall know the truth, and the truth shall make you free." I have come to realize in the fullest sense how true this is, and I often think upon the words of a brother member who remarked as we were signing the church register, "We will now sign the Declaration of Independence." It certainly is independence from all material law; and is a life of liberty in our God-given domain where error has no power, and peace, love, and harmony abide forever. How beautiful it is to have this safe abiding-place where Love rules and governs man and brings him in close communion with his Creator.—O. F. F., Chicago, Ill.

I longed to be a better Christian and prayed earnestly for several years, asking God to guide my feet into paths of righteousness and peace. Christian Science came to me in what seemed to be a very dark hour. I had searched for truth in orthodox churches till I was "weary and heavy laden." I worked in one church thirteen years, and from

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that went to a mission that believed in faith healing, but was not satisfied, and still kept on asking for light.

At last, when our text-book was put into my hands, the great light did come,—it was just what I had been asking, looking, and waiting for. It was food for my soul, health for my body, and I lived on it for weeks. In a few weeks a disease of twenty-three years' standing and other chronic troubles entirely disappeared, and I have never had the slightest return of any of them. This great blessing came through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. During class instruction I was troubled with three very discordant teeth. I told my teacher about them, and a few days before the close of class they were entirely healed. The dentist had said that all of them were so nearly gone they could not be saved. Two healed over so the cavities could not be found, and I am wholly unconscious of any sensation in the other.

Since coming to Christian Science a babe was born to me under perfectly harmonious conditions. The third day error wanted to creep in with a sense of suffering, and the demand that I keep still to avoid further trouble. "Miscellaneous Writings" was under my pillow. I took it up and turned to the hymn (p. 396) written by our Leader,—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain.

Instantly the sense of pain vanished. I got up, dressed myself, and have been perfectly well ever since; whereas before, there was more or less discord, confining me to my bed two and three weeks.

Our little boy of five years was healed of spinal meningitis in four days. Christian Science is our only medicine, our only preacher, our only physician.

I wish to express my gratitude to our dear Leader for the wonderful book, Science and Health, that has brought to my life health, peace, and joy, and a wonderful spiritual uplifting, such as nothing else was able to give. I wish also to express my thanks for the message, "Now and Then" by our Leader. A great unfoldment of obedience in the ever-present now, has been given me,—never to put off till to-morrow what is to be done now,—"Now is the time in which to experience that salvation in Spirit and life. Now is the time for so-called material pains and material pleasures to pass away" (Science and Health, p. 39). Through the realization of this great fact I have been enabled to heal instantly the sense of pain in a tooth for a little girl. I thank God daily for sending this great light to the world for the benefit of mankind.

—MRS. ELLA PRYOR, Los Angeles, Cal.

I was brought up under the influence of a church that adhered closely to the literal interpretation of the Bible and the observance of outward form and ceremony in its worship. When I was grown we moved into a community where there was no church of this denomination. A few years later, wishing to identify myself with Christian work and workers, I joined another church, and, so far as I knew, led a life consistent with its teachings and practices.

Moving again, I became troubled and anxious for fear I was not living up to the letter of the Bible. Truly desiring to be a Christian and to be confident and peaceful in my religious thought, I prayed earnestly to be guided to do the right thing. When in my mental struggle I reached a point where I was willing to make a complete surrender of self and walk in the way which I had preferred not to take, Christian Science was brought to my notice, and I began at once to study it. It attracted me and held me, and I could not explain why. I was shocked to learn that the forms and ceremonies, the non-observance of which had caused me so much distress, were observed only in their spiritual signification and application. Then there was a mental contest over every point in which Science differs from the old views; but as I gained understanding of the spiritual import of the Word through the study of our text-book, the fears and doubts all melted away. Now I rejoice that we may know that our religious thought is based upon divine Principle. "The Spirit itself beareth witness with our spirit, that we are the children of God."

Several months after I began to meet and talk with Christian Scientists, I determined to try Christian Science for physical healing, for I very much needed help. I shall never forget the feeling that came over me on my return from my first treatment. My thought was, "Now I am in the hands of God," and I had a sweet sense of rest, peace, and hopefulness. In some respects, I realized benefit from treatments at once, but the ailments which seemed the worst were very slow in yielding. They seemed to disappear only as I grew in understanding and gained victories over self. I have no doubt the slow healing was best for me, as it kept me studying to learn how to overcome.

I have seemingly had very much to bear since I accepted Christian Science, but through all I have been thankful that I was led to know something of this truth which never fails to give help and comfort.

I wish also to acknowledge that the more I study Christian Science and the better understanding I have of its wonderful power and adaptability to all the needs of mankind, the more do I appreciate and love our Leader and the earnest workers who are so faithfully meeting the demands of the time.—HANNAH G. MILLER, McPherson, Kan.

In the later part of August, 1903, at two o'clock in the morning, I was roused up suddenly from sound sleep by my telephone bell ringing loudly. I sprang from the bed quickly, in a dazed condition of thought, and struck my right foot against the leg of a large chair, and broke the third toe off short at the second joint. For a moment I could not think (seemingly), and the pain was to mortal sense so great, it was terrible, but I soon rallied, and I realized quickly and clearly the Truth of being. I then walked on the heel of that foot to the telephone, to know what was wanted. It was a call for quick help, and I replied that I would do what I could. I walked back through a long hall to my bed, and sat down on the side of it and realized the Truth of being, for the one calling for help. I then got into bed, and brought the toe, which was hanging straight down, up on a line with the others. I then pressed my left foot against it, to hold it up, and worked in thought. Later I fell asleep and knew no more of the toe until I arose in the morning, when, putting the foot on the floor, I was reminded of what had happened in the night, for again the sense of pain was terrible. I quickly declared the truth, and again walked on the heel to my dressing room, sat down and put on my stocking, and pressing the toe up in its natural position, I put on my shoe, and after both feet were dressed I arose to walk. Error screamed, You cannot do it, but I realized quickly that Mind is master, and I walked on the foot, and kept walking until all pain ceased. I kept the shoe on all day, but when at night I took it off, error again tried to assert itself to prevent me from walking.

Again the strong, clear declaration of the Truth of being mastered the situation, and I rested well through the night without any pain. In the morning error again appeared, but for the last time, for I put on my stocking and shoe, and went all day without any discomfort or pain, and on the third day the toe remained in its normal position, and has given me no further trouble. I had refused to talk about the accident, and did not look at the toe, but placed it where it belonged without looking at it. I refused to recognize the thought that error could manifest itself.

M. E. CRAWFORD, Cleveland, O.

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[Translation.]

I have abundant reason to make acknowledgment to God for the blessings which I have received through Christian Science.

About two years ago I had become so weakened and miserable through bilious attacks, that I had to remain in bed. Sight and hearing diminished perceptibly, and I could no longer partake of food. A physician was called, against my wish, and after two weeks he declared that tuberculization had formed in my stomach. He said that on account of my advanced age, he could not perform an operation, but that the conditions were such that my stomach might entirely close.

There seemed to be nothing left for me to do, but to befriend myself with thoughts of death. We were just then moving into a new dwelling, and on entering my sick chamber I said to myself, This will be my death chamber. But God has helped me and He showed me that through Him, and in Him alone, we find help and comfort for everything.

That night, after having listened to the words of a practitioner, I turned to Christian Science and asked for treatment. Through the words and the treatment of the Scientist, there was such a result produced that, after two weeks, I could eat everything without feeling harm from it. After six weeks, the treatment was discontinued. I was healed, and am now again a contented woman, enjoying life. Almost two years have passed and I have had no return of the old trouble. Though I have had hard experiences during this time, I have proof that I have gained spiritually, for I have been born anew, thanks to the beneficial effect of Christian Science.

I hardly need to add that I have since then become a grateful and convinced adherent of Christian Science, am firm in the Christ-truth, and immovable in faith toward God, who alone can bestow health and true contentment.

FRAU A. HINDEN, Zurich, Switzerland.

As I had been placed in the ranks of the so-called incurables, I feel that if such as I keep still, "the stones would immediately cry out."

I was attracted to Christian Science by the spiritual benefit received by my brother, but I was very skeptical about the physical healing and especially resented the application of Christian Science to children.

This human opinion was of course founded on ignorance of Christian Science, but I had a great desire to be tolerant and thought if grown people believed and trusted in it they should be unmolested in their attempt to worship God according to the dictates of their own conscience. In my heart I really pitied them. I said it is too good to be true.

I had suffered a long time and had submitted to a surgical operation in the hope of health. I received no benefit but a complication of other troubles that the physician said was the outgrowth of such difficulties. Finally I was told that my case was incurable. I then sought help in Science, having absolutely nothing else on which to rely. I was wonderfully benefited by the third treatment and fully convinced of the efficacy and great blessing of Christian Science to children. I was certainly willing to be as a little child and was very like one in helplessness. I rejoice with those mothers who are so blessed as to have a knowledge of the truth while they are caring for their young children. It would have saved me so much.

After being healed in Christian Science I met the physician who told my husband and myself of my condition. He seemed surprised to see me so well, and asked me about it. I told him how I was healed. He said, "Well, I assure you it was my honest opinion that your case was hopeless." I did not doubt that, and now consider that the words he addressed to me which brought such a chill to my heart at the time, were of inestimable value to me.

Now my highest ambition and dearest hope is to be able to live so that I may prove worthy of my blessings.

MRS. ANNA M. FIGUET, Kansas City, Mo.

About a year ago, while at work on a building, I met with an accident. A fellow-workman and myself were carrying some heavy timber, when I stepped upon a board which broke under my weight precipitating me through an opening. Falling about ten feet, I struck my back on a joist, which rendered me partially unconscious, and to sense pretty badly used up. The accident happened about 10 A.M. As soon as possible I tried to realize that there were no accidents in divine Mind and that I was God's perfect child. I then returned to my labor and worked the remainder of the day. During the day the men who had seen me fall suggested that I might be injured internally, and that night I suffered intensely and could not turn over without assistance. In the morning I arose and dressed with great difficulty and went to call on a practitioner to receive treatment.

After talking a short time I felt greatly helped and in twenty minutes was entirely relieved, feeling like a new man. I then left the house, running down three flights of steps. I went to work after dinner and did not lose any more time, nor experience any more pain or suffering. I am indeed thankful for this truth which is being given to the world through Mrs. Eddy for the uplifting of mankind. I have been able to realize the power of Truth in many ways since, not only for the physical but for the spiritual need as well.—B. C. VINCENT, Pittsburg, Pa.

Jesus 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." I used to wonder, in the old thought, what those words meant, and I never could understand, but now it is different, for the old things have passed away, and all things have become new. The leaven has been hidden in my consciousness, by our Leader, through her wonderful book, "Science and Health with Key to the Scriptures," and it is working.

My experience in Christian Science covers a period of only one year and a half. Prior to that time I practised medicine in New York City for fourteen years. I have spent years in hospital work, at the hardest kind of labor and study to acquire the knowledge and experience necessary to cure disease and to alleviate suffering.

During the past eighteen months I have seen more people who have been cured of hopeless ills, more suffering alleviated, and more real help received in time of trouble than in the whole fourteen years before. For this experience and for the light that has come to me I thank God. To our beloved Leader, Mrs. Eddy, my gratitude is unbounded. I am a member of First Church of Christ, Scientist, in New York City and I am very thankful to all those who have lovingly and wisely helped me thus far, up "the rugged way."

SARAH A. FRENCH BATTEY, M. D., New York, N. Y.

I desire to add to the many others my testimony of the power of God to heal through the understanding of Christian Science. I was told I had consumption, and my friends would look at me sympathetically and say to each other, "She cannot live six months;" and I did not care very much whether I did or not, as I had just lost my husband, who had the same disease that I was suffering with, and life did not seem worth living. But I was led to the home of Christian Scientists in Glen Rose, Texas, where I read Science and Health, and was healed in a very short time. When I returned to my home in Arizona my friends wondered at my looking so well. I have also been healed of indigestion.

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constipation, erysipelas, neuralgia, and other ills which I cannot mention.

My little boy had a running sore on his neck which was treated by different physicians, and he took, or had applied, many kinds of medicines for two years. None of these things had the slightest effect, but he was completely healed by Christian Science.

It is nearly five years since I began the study of Christian Science and I am now strong and well.

Since coming to Chicago I have had class instruction from one of our dear Leader's students. I am very grateful to God for leading me into this blessed truth, and my daily prayer is that I may be a better Christian Scientist.

MINNIE MCNULTY, Chicago, Ill.

I feel that I would like to express my gratitude for the many blessings which have come to me through the knowledge of Christian Science. Although I can only relate a few demonstrations over minor things, such as toothache and rheumatism, which latter was healed instantaneously in one treatment given by my wife, yet the spiritual and moral change in my thoughts and mode of life is wonderful.

From being restless, discontented, and always craving for excitement, I have been changed into a happy and harmonious man. I am still learning more and more the truth and helpfulness of Jesus' statement, "Ye shall know the truth, and the truth shall make you free." I may add that the discernment of this glorious truth has enabled me to free myself of the tobacco habit of twenty-five years' standing, and also of the taste for alcohol for nearly as long a time. I have not yet been privileged to receive class instruction, but feel certain my need will be met in that respect.

In conclusion I offer my heartfelt and loving thanks to our dear Leader, Mrs. Eddy, for the glorious revelation of Truth she has given to the world in her book, "Science and Health with Key to the Scriptures."

ESTRIDGE HEARD, Boldre, Hants, Eng.

It is now nearly five years since I was healed through Christian Science, and during that time I have enjoyed most excellent health without the use of any material remedies. Prior to that, I was for a number of years in very poor health; not confined to my bed, but always in pain, dragging about by the exercise of great will-power.

I have never seen the dear Scientist who was the means of my release from that bondage, but the work was effectually done by absent treatment. I was then in Colorado, and until very recently had never attended a Christian Science service. I took all our periodicals, however, read all our dear Leader's published writings, and have been a faithful student of Science and Health and our Lesson-Sermons.

From childhood I had been very familiar with the Bible, and revered and loved it, but it has new beauties to me now, and the cheer and comfort derived from the understanding of Christian Science have been of untold value to me. It has helped me in every way. My heart has a constant song of thanksgiving to our loving Father for all His blessings and mercies, and especially for this new light given to us through His faithful servant, our beloved Leader, Mrs. Eddy.—MRS. M. F. W., Chicago, Ill.

While I did not take up the study of Christian Science for the purpose of being lifted out of sin, this is exactly what transpired. I was lifted out of sin,—sinful thoughts and deeds. I do not mean to imply by this that I have overcome all sin, but I have been freed from sin to an extent beyond what I thought possible before I knew anything of Christian Science. I have been helped out of many slight physical troubles but they are nothing compared with the good I have received spiritually.

Since attaining some understanding of Christian Science I have proved its power to destroy evil, not only in cases of sickness, but also in discordant conditions of business and in manifestations of jealousy and hate, and as I work all the while for a higher understanding of Truth and Love, this effort is always rewarded by clearer and clearer views.

I would express my gratitude for what Mrs. Eddy has done toward helping me "o'er the hillside steep" (Miscellaneous Writings, p. 397), but mere words fail. It is, however, a source of much pleasure to know that I can express my gratitude by living in accord with her teachings, by following in her footsteps.—C. L. B., Dubuque, Ia.

I have long felt a desire to tell what Christian Science has done for me, and hoping it may be of some help to others, I send this testimony. It is now eight years since I was at what seemed to be death's door. The physicians said I was too weak to stand an operation for tumor, and as I had consumption I could live only a few days.

Then it was that Christian Science came to my aid, and through the healing and uplifting power of Truth I was able in a few weeks to take a short journey, and while my healing seemed slow, Truth was victor and the words of Isaiah were fulfilled, "They that wait upon the Lord shall renew their strength."

Since then, through the study of the Bible and Science and Health, I have learned in a degree something of this glorious truth which has enabled me to overcome discord and physical inharmony for myself and others. I humbly and gratefully thank God and our beloved Leader for this gospel of Love. I am also grateful to my teacher and to all who have helped to lift me out of darkness into the light.

NANNIE C. MCCLAIN, Sedan, Kan.

I came to Christian Science for healing from nervous prostration and dyspepsia, with all their accompanying train of ills, and from a deplorable mental darkness that was "without God and without hope."

I had inherited these troubles and believed that I must die from their effects. I had actually reached the state where I was perfectly willing to depart, feeling sure that the next condition—if perchance there be one—could not possibly be any worse, nor my suffering, either mental or physical, be any more unendurable than here.

I was healed immediately of the dyspepsia, although the mental depression and fear of my food did not yield for some weeks, but it gradually faded out, even as the memory of an unpleasant dream. My one desire since then has been to keep my mental world a place of purity and peace, where Love reigns supreme. I find very true the words of our beloved Leader: "The warfare with one's self is grand; it gives one plenty of employment" (Miscellaneous Writings, p. 118).—MAUD WINTON BEALER, Jamestown, N. Y.

When papa and mamma came to Science I was a very little girl, not quite four years old, and was under material treatment for my eyes which, to mortal sense, were badly crossed, and my sight seemed very poor. The doctors said an operation was the only help there was for me, but we heard of Christian Science at that time and I attended the Science Sunday School, and although I did not have special treatment for my eyes, it was while I was put under treatment for blood-poisoning that my eyes became straight.

I wish I could tell all that Christian Science has done for me, but I should not know where to begin, so can truly say, Science is all in all to me and I use it when in school, at play, and at home, and am happy every moment. I am now ten years old.—ALMA LARBEY, Brooklyn, N. Y.

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From our Exchanges.

Multitudes in our own day, as in all the past, are "seeking rest and finding none" in many of the most agreeable pursuits of life. Disappointments come when the aim is not realized. We need to understand, amid all such disappointments, that an inner spirit that sets us in open and intimate and constant relations with the brightest and best side of the world we live in, is a sure source of repose and peace. There are many things in which we find pleasure that so happily fill the time as to make us forget the passing hours. But this forgetfulness does not bring what we need. The one supreme source of repose and peace to the soul that has entered into the higher sphere is the gift of the spirit of God, that sufficeth its deepest want, proffers a divine companionship, and makes it sensible of its greatness and sure of its immortality. In God is our rest; because in Him do we find the goal of our aspirations and the crown of our hopes. He is our life; He is our portion; He is our exceeding joy. God is our home and our heaven. Apart from the Infinite Life we are in a restless and despairing orphanage; while in oneness and love, and a constant presence of Him in the soul, a true content and a profound gladness shall arise, as the fruits of the earth grow and ripen in the summer's sun. Great peace have they that love God's law. Greater peace have they that dwell in that inner calm of the universe in which God Himself is revealed.

The Universalist Leader.

Our life is more than our words. When Jesus said, "Ye are the salt of the earth; ye are the light of the world," he was probably not thinking of the testimony we should utter, but of the life we should live. That passage follows the Beatitudes. We are salt and light if we are meek and merciful, pure in heart and peacemakers. Our words are finally useful only in so far as they express and interpret our lives, and so give consciousness and clearness to the unconscious impressions men have gained of us. If our words do not formulate what we are, or at least what we long to be, they are a deceit for others and a snare for ourselves. Thunder makes a noise, but lightning is the real force and the cause of the thunder. The lightning of our life must precede the reverberations of our words.

Sunday-School Times.

Men may be cultivating a bit of greensward and a few pretty flowers on their lawns in front of their doors, but that scant cultivation does not always give intimation of the tangled wild wood of the back country. What men are when away from the public stare—when alone; what they would be under stress of great temptation or great provocation; what are the unsubdued wilds of their natures where noisome creatures burrow and great passions hibernate and savage instincts hide in covert,—alas! it is these things that are often overlooked and may well give every man concern! What would the man be, with these savage latencies appealed to and evolved, is the question.

SAMUEL H. HOWE, D.D.
The Homiletic Review.

Men who are not doing business on Christian principles do not want Christ's presence. He is a constant rebuke to their unrighteousness. But wishing him away does not send him away. If he is not present as a Friend, he is present as a Judge. Jesus Christ is a factor in human society of which the world cannot rid itself.—*The Examiner.*

It is not a new revelation that we need, but ever new light on the old revelation, and a new heart to live up to the light given.—*The Examiner.*

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

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Items of Interest.

National.

By direction of the Secretary of War, and on behalf of the Government of the Philippine Islands, the Bureau of Insular Affairs of the War Department has invited bids for three million dollars of the temporary certificates of indebtedness of the Government of the Philippine Islands. These certificates are issued under authority conferred by an act of Congress entitled "An act to establish a standard of value and to provide for a coinage system in the Philippine Islands."

It has been decided at a conference to place the statue of Frederick the Great, a gift from the Kaiser, on the terrace of the War College Building at Annapolis, with those of Alexander the Great, Cæsar, and Napoleon which the United States Government will provide at its own expense. The arrangements made are highly satisfactory to the German ambassador.

Secretary Hay and Señor Quesada, the Cuban minister, have signed a new treaty confirming Cuba in the title to the Isle of Pines. To guard against a lapse in the Senate, as was the case with a previous convention, the treaty just signed was purposely framed without the designation of any special period of time within which ratifications must be exchanged.

Mr. Powell, United States Minister to San Domingo, has been informed that insurgents at San Pedro de Macoris seized the tugboat Burro, belonging to the Clyde line of New York, and armed her. The Clyde liner Cherokee en route to Azua de Compostela, was convoyed by the United States training ship Hartford.

After a long trial, before Judge Pritchard in Washington, four of the men indicted in connection with the postal service frauds have been convicted. Two years in the penitentiary and a fine of ten thousand dollars has been imposed in the case of three of them. The fourth will receive a lighter penalty.

The monthly comparative statement of the Government receipts and expenditures show that for the month of February, 1904, the total receipts were $45,895,406, and the expenditures $42,654,772, leaving a surplus for the month of $3,240,634. For February, 1903, the surplus was $5,250,000.

Congress is expected to consider a bill to authorize the Philippine Government to guarantee four per cent interest on an issue of $40,000,000 in bonds for the building of new railroads. Governor Taft is strongly in favor of the project.

The flotilla of United States torpedo boat destroyers, bound for the Philippines under convoy of the auxiliary cruiser Buffalo, passed Perim outward bound March 4.

Foreign.

The Hague Arbitration Tribunal has decided that the three Powers which blockaded Venezuela—Great Britain, Germany, and Italy—have the right to a preference of thirty per cent of the customs duties of La Guayra and Puerto Cabello.

In an interview United States Minister Bowen is reported to have said, "The tribunal was called upon to establish a new principle in international law; namely, that all creditor nations should be treated with equal consideration, and that preferential treatment should not be obtained by blockades and bombardments. The tribunal refused to establish this principle, and the other principles now recognized as sound by international law were also at first rejected. We must therefore have patience."

Election returns for Cuba indicate that the Liberal Nationalists elected 15 Congressmen, the Conservative Republicans 11, and the Moderate Nationalists, a party peculiar to Santiago, 5. While 20 of the 31 Congressmen elected are so-called Liberals, half of this number are said to be opposed to the principles declared by the Havana Nationalists and the result of the elections is therefore generally regarded as a victory for the moderate element in politics.

The Venezuelan Congress met last week and the presidential message was read by Castro himself. He asked the Venezuelan people to accept the decision of The Hague Arbitration Tribunal giving preference to the claims against Venezuela of Great Britain, Germany, and Italy. The president's message revealed the financial resources of Venezuela to be much greater than previously had been supposed.

After long negotiations the German steel syndicate has finally been organized. The original plan was for a syndicate of the entire German steel industry, but this project was found to be impossible. Negotiations now completed include twenty-six of the largest concerns in the country.

It is stated that the Venezuelan legation in Washington will be closed, although Minister Hernandez has not been recalled. Up to last summer Venezuela had been without a minister at Washington during four years. Pulido represented the interests of the republic as secretary.

The British North American and cruiser squadrons now manœuvering in West Indian waters under Admirals Douglass and Fawkes, will return to England this month, steaming at full speed from Bermuda to Portsmouth.

It has been definitely decided that Hawaii will make no exhibit at the St. Louis Fair. The sum of thirty thousand dollars which the Legislature appropriated for an exhibit will be returned to the treasury.

A despatch anent Colonel Younghusband's expedition to Tibet announces that Great Britain has bound herself not to menace the independence of Tibet, and that Russia has given a like assurance.

Reports from Tokio declare that Japan has granted permission for fifty-three foreign newspaper correspondents to accompany the Japanese forces. Seventeen of these correspondents are Americans.

The latest despatches received from Bogota assert that Joaquin Velez was elected President instead of General Reyes, who was previously announced elected to that position.

An arbitration treaty between Great Britain and Spain has been signed.

Chile has recognized the independence of Panama.

Industrial and Commercial.

The exports of manufactures from the United States for the month of January amounted to $38,213,352, while the highest January record on any former occasion was that of 1900, when they were $35,586,940. For the seven months ending with January they amount to $250,214,936, and the highest record for that seven months' period in any preceding year was that ending with January, 1901, when the total was $239,564,064.

Commerce between the United States and Porto Rico during the calendar year 1903 amounted, in round terms, to $22,000,000. In 1897, the year prior to annexation, it amounted to $4,162,912. The commerce of Porto Rico with other countries amounted to over $6,000,000, thus making the total trade of the island more than $28,000,000 in the year just ended.

Negotiations which have been going on at New Orleans will result in the establishment of a regular line of steamships sailing from that port to Cape Town and other South African ports. The first sailing will take place this month, and thereafter there will be regular monthly sailings.

Despatches from Denver state that quantities of pitchblende rich in radium have been found in the Wood mine in Gilpin County, Colorado. Tests thus far indicate that the pitchblende found there is even better than that which Professor and Mme. Curie have been working with.

Some excellent lands, including twelve townships of the Red Lake Indian Reservation in northwestern Minnesota and a part of the Rosebud Reservation, about 416,000 acres in Gregory County, South Dakota, will be opened for settlement in a few months.

The Maine corn pack last year was 381,202 cases compared with 367,200 cases in 1902. The total pack in the United States in 1903 was 4,751,146 cases, against 4,288,664 cases in 1902.

The Armour Packing Company has bought Sir Thomas Lipton's Chicago plant, in consideration of $250,000.

The port of Boston for the year 1903 stood second in imports and fourth in exports.

General.

The Scotia Scientific expedition to the Antarctic Ocean cruised about five thousand miles to the South and east of the South Orkney Islands, and in this region located a deep sea of an almost uniform depth of 2,500 fathoms. The deepest sounding was 2,739 fathoms, or 16,434 feet.

A report favorable to the purchase of a site for a post office building in New York City has been made by the Senate Committee on Public Buildings. An appropriation of two million dollars is asked for the acquisition of the site.

The largest sum ever drawn in a single draft is said to be that making the final payment of indemnity to Japan from China, drawn in May, 1898, on the Bank of England. The amount was £11,008,857. 16s. 9d.

There is $300,000,000 worth of English money invested in submarine cables.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Law.

FLORENCE L. KENT.

It seems strange that the world persists in thinking it can go on living in a hit-or-miss, happy-go-lucky kind of way and have harmonious results.

All are agreed that it would be foolish for a person who was unwilling to abide by the rules of arithmetic to attempt to solve its problems, nor would we expect the composer to make a correct composition unless he were willing to conform to the rules of harmony. A large part of the world, however, has been blindly living along from day to day, breaking God's laws at every turn, and vainly expecting things somehow to right themselves. On the other hand, many have patiently submitted to all kinds of discordant conditions without realizing that these are as unnecessary as is discord in music or mistakes in mathematics. To be sure, it requires study and persistent application to eliminate all errors, but we have courage to begin our work when we learn that errors are not inevitable.

The teacher says to a pupil in mathematics, You have a basic law and rule which you must always use, though you may not get a perfect result the first trial or the second. You certainly can do nothing without adhering to this basic law and rule as given. When, however, it comes to the Science of Life,—the most important of all sciences,—we find people unwilling to admit that there is a right and scientific way which is in accordance with law, and which will bring about correct results.

The refusal to admit this implies a belief in one of two things, either that there is no intelligent government of the universe, or that this intelligence is not reliable.

Our Leader defines salvation as follows: "Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593). Can we imagine a more perfect or satisfactory fulfilment of law? It is possible for us to realize this, and at once, if we are willing to work for it, and we should be inspired to reach out for the laws which must govern us in our work, and find them.

How shall we demonstrate that Life is supreme over all? The Bible tells us that to be spiritually minded is life and peace, and that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In the proportion that we are bringing forth this fruit, are we proving that "Life is supreme over all," and in the same proportion we destroy the carnal mind which is death. John says, "We know that we have passed from death unto life, because we love the brethren." Thus we can clearly see that we may prove Life to be supreme over all by acquiring that mind of Christ, which is not subject to material law. In speaking of this so-called law, Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

How, then, shall we go to work to prove that Life and Truth are supreme over all? Jesus said, "I am the way, the truth, and the life." On page 474 of Science and Health we find, "To Truth there is no error; all is Truth." If Christ is of Truth there is no error in him, and therefore if we let that Mind be in us "which was also in Christ Jesus" there will be no error in us; all will be of Truth.

It remains for us to demonstrate that Love is supreme over all. How do we prove that a house will shelter us from the storm? By living in it. In the proportion that we live in Love are we protected from hatred, anger, fear, etc. This brings to our notice the new commandment of Jesus which includes all the law. It is "That ye love one another, as I have loved you." We must be willing to lay down our false sense of life with its material pleasures, pains, beliefs, and laws, and the false self which constantly wars against spirituality.

Mrs. Eddy says in the Annual Message of 1902, "Since God is Love, and infinite, why should mortals conceive of a law, propound a question, formulate a doctrine, or speculate on the existence of anything which is an antipode of *infinite* Love and the manifestation thereof? . . . The knowledge of life, substance, or law, apart or other than God—Good—is forbidden."

Our text-book says, "To be 'with the Lord' is to be in obedience to the law of God, to be absolutely governed by divine Love, by Spirit, not by matter" (Science and Health, p. 14).

Meddling with the Ark.

W. C.

When Uzzah put forth his hand to steady the ark there can be little doubt that his intentions were good, for the oxen had stumbled and the ark seemed to be in great danger, and David's disturbance over Uzzah's death is easily explained. In like manner we believe that a great many, if not the majority of, well-meaning people are acting in good faith as they put forth their hands to keep the human body from disaster when alarming symptoms appear. It is not always easy, when we seem to see health failing, to realize that we are in God's care and that the responsibility for our safety rests with Him. The punishment comes no less surely, however, to all those who try to do what infinite Mind alone can accomplish. From the days of Adam and Eve, whenever humanity has sought to nourish itself by the use of forbidden fruit, the result has inevitably been death, and there are countless numbers, even in this enlightened age, who in their anxiety to prop up God's creation, suffer constant torture through fear which is greatly increased by the belief that danger can be averted only by their own effort.

This explains the fact that physicians are frequently the unwitting cause of much unnecessary suffering. In an honest endeavor to avert serious results, the doctor often feels impelled to suggest the possibility of a greater danger than he really anticipates. We doubt if one half the suffering thus occasioned can ever be imagined by those who have not experienced it.

The history of one who began to put forth his hand to

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steady the ark, but who foresaw the consequences in season to save himself, is illustrative of this, and we give it just as it occurred, although the narrator is so ashamed of his folly that he prefers to withhold his name and simply give the incidents as a warning to others.

Mr. L—— and a very intimate chum roomed together for several years in a boarding house in one of our large cities. Their attachment was like that of brothers. The friend had a succession of colds which finally developed into a severe cough that did not respond to customary remedies. Friends became alarmed, and to please them specialists were consulted. The patient was apparently not at all alarmed, but the cough was exhausting, causing much loss of sleep, and the patient faithfully followed all the prescriptions but without sensible gain. Finally a mutual friend, a young physician who had become very much interested in the study of tuberculosis, took the case in hand and insisted upon an examination of the sputum. After several trials he reported a discovery of bacteria and enjoined upon Mr. L—— the necessity of informing the patient, and of immediate action. He stated that there was no remedy known to the medical profession, and that the only chance for prolonging life, to say nothing of recovery, was to go to Colorado, New Mexico, or the Adirondacks at once. It was midwinter, but so strenuously did the young doctor urge the matter that the patient was hurried off to the Adirondacks. Now comes Mr. L——'s curious and significant experience.

The enlightenment he received concerning the subject of tuberculosis caused him much discomfort. The Board of Health sent him printed instructions as to the necessity and method of fumigating the room after his companion was removed from the house, the physician having been obliged by law to report the case. Mr. L—— carried out the instructions to the letter, holding his breath all the while. He held the bed clothing at arm's length, and handled everything that had belonged to the friend as though it were a poisonous viper. For some time after his friend went away he was careful to restrain his breathing whenever he had to remain in the room for any length of time. He began to sleep with his window wide open, a thing he was not accustomed to, but as his friend had to do it at the sanitarium he thought it best thus to avoid danger for himself, and the window was left open most of the time. As a result he suffered with severe colds and every time he coughed he was reminded that this might be the beginning of the dread disease. When he was out of doors he would take deep inhalations, and as a result strained the muscles about his chest so that he began to have severe pain in that locality. That settled it, he was now sure that the fatal malady had seized him. He watched himself in the mirror and was positive that he saw signs of failing health. He dropped a penny daily in the slot machine, watched his weight, and noticed a gradual falling off. Strange to say, when he consulted the physician, instead of dispelling all fears, the doctor, who was probably as much alarmed at the symptoms as Mr. L—— himself, only added fuel to the flame by suggesting more precautions, including occasional visits to his office to take temperature, etc., and this from no mercenary motive, for as a friend he had refused to receive compensation for his service, and his effort to save the ark, which seemed to be in danger, was certainly sincere.

Previous to his friend's illness, Mr. L—— had been somewhat interested in Christian Science. He had read considerable of the literature and attended many of the testimony meetings at a Christian Science church, but as his roommate did not take kindly to the subject he refrained somewhat from becoming a pronounced student. But the truth had taken root, and one day when returning from a visit to the doctor, a realization of his foolishness came to him with all the force of a conviction. He saw clearly that his labored effort to protect himself was but the futile endeavor to steady an ark whose safety he had far better commit to God's keeping, and from that moment he withdrew his hand and so escaped the fate of Uzzah. Instead of riding on the outside of electric and steam cars at very great discomfort, as he had been advised by the physician, he now occupied a comfortable seat. He also began to breathe freely and enjoy his room, whether the windows were open or closed, and thus to save others from the discomfort of the intrusion of his personal whims.

Every Scientist can anticipate the result. There could be but one. Mr. L——'s fine appearance occasions frequent remarks and is a constant testimony to God's generosity in the giving of health to those who are willing that He should care for His own, and in His own best way.

Proving our Position.

SUSAN B. FRITZ.

A GENTLEMAN once came to me with a question which is often asked by people who know but little of Christian Science.—"Do Christian Scientists claim there is no evil or sin?" After carefully explaining to him, that we recognize any condition of error, only to destroy it, his response proved how clearly he understood the explanation, which, when repeated, has thrown much light upon the subject for others. After listening attentively, he said, "Yes, now I see very plainly. The conditions would be similar to one in which I found myself a short time ago. I was teaching school in the mountains. While there I received a letter from a lawyer who was located in a large city a few miles away, and who wrote to the effect that the interest was due on a loan which had been given on some property several months before.

He said, "I wrote to the lawyer that I owned no such property, consequently did not owe him any interest." The lawyer wrote a second time; to which the man paid no attention. Then a third letter came threatening that if he did not pay the interest within a few days, legal proceedings would be taken. He said, "I never owned the property, therefore never secured a loan on it, hence could owe him no interest. But he claimed I did, and I would have to prove my identity or the lawyer would make me some trouble at least, even if it were not serious."

Error is sometimes just as persistent. It makes all sorts of claims upon us: That we are in bondage to laws of health, to laws of climate, to sin, sickness, and suffering of every sort, and it is our work to prove our identity as children of God. Now according to Christian Science "Man is not matter,—made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit" (Science and Health, p. 475).

Then it is our business to "classify sickness and error as our Master did, when he spoke of the woman, 'whom Satan hath bound;' and find a sovereign antidote for error, in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally" (Science and Health, p. 495). Through reflecting the Divine qualities we prove the unreality of error, and establish our rightful heritage as children of God, subject to no law but His law.

We also expose the falsity of error, that it is wholly illegitimate, that it seeks to usurp the throne of God, that it does not in reality exist, and furthermore has no right to exist, for God is good. He made all that was made, and a loving God certainly could not make error or anything unlike Himself.

According to Webster, error is, "A departing or deviation

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from the truth; falsity." The most expedient way in which to dispose of a "falsity" is to establish the truth. If a room were dark and we wanted light, we would not work with the darkness, or wonder whether it were going to vanish through the door or the window; we would simply bring in the light.

Error cannot itself enter through the door or window, some one must become an avenue or channel for it. If no one uttered a word of error and no one thought an erroneous thought, either of fear, sickness, malice, hatred, revenge, selfishness, or criticism, these errors could not exist. Then what would we have? The reign of harmony.

It is beautiful so to live, or even to strive so to live, that the command, "Thou shalt not kill" is no longer needed, for we no longer bear the malice or hatred which kill. We will all do a grand and beautiful work, if, whenever we see or hear of error we immediately know for ourselves the truth about the case; namely, that evil or error has no power. We may always know that man is a child of God: that he is strong, because God is his strength; that he is harmonious, for he is governed by God; that he is lovely, for God is Love and man is like (or the likeness of) God. Then will we be doing as Jesus told us to do, we will "Judge not according to the appearance, but judge righteous judgment."

"Who Did Sin?"

J. W. WATKINS.

About the time I became interested in Christian Science I was employed in an office where my patience was sorely tried and my understanding put to a severe test. The chief of the office was a person who, to human sense, was very irritable, fault-finding, and unkindly critical. No one in the office seemed to be able to perform any duties in a manner satisfactory to him. His language was severe and inconsiderate. To me this was a new experience and I often felt that I must resign my position, as I thought I could not endure it much longer; but I resolved not to retreat in the face of the enemy.

One evening my wife suggested that I take the matter up mentally and overcome the sense of inharmony. I at once began working, as best I could, to realize that man as God's child could not be made a channel through which a sense of error could manifest itself. Weeks and months passed without change of condition. At last I recalled a passage in Science and Health, p. 454, which reads, "Human hate has no legitimate mandate and no kingdom. Love is enthroned." I at once said to myself, and with great satisfaction, "This applies exactly to that other fellow," and I worked with renewed vigor, some weeks longer. One day it dawned upon my consciousness that the passage above quoted might be for me and not for the "other fellow." Self-examination revealed the fact that I was not entertaining a surplus stock of love, and I went to work to correct my own thoughts,—to clean my own windows and set my own house in order.

Not long after, the person referred to was absent from the office for some days, and I learned that he was sick, as was frequently the case. The day that he returned to the office I met him and spoke to him pleasantly, and asked if he had been suffering with a cold. He replied very pleasantly, "Oh, no; I have indigestion very severely." I asked him what he had been trying for it. "I have tried everything," was his reply. I said that he could not have tried Christian Science, or he would not be suffering so. I talked with him a few minutes, and he said he would read some of our literature. I sent him a *Journal*, and a few days after he came to my desk and said with a pleasant smile, that he had not found time to read the *Journal* I sent him, and did not think he needed it, as he was all right; and he had no more attacks of indigestion.

Some months later, he was called to another city to take a position there, and before leaving, he called me into his private office and told me of the contemplated change. I told him I was sorry that he was going. He looked at me a little surprised and asked, "Are you sorry to have me go when I have treated you so unkindly?" I replied, "Yes; you never were unkind to me. It was not you." He said, "Yes, I was unkind, and I am sorry; for you were always faithful and your work was satisfactorily performed." He shortly after wrote me a very kind letter.

I leave those who read this to decide for themselves for whom my demonstration was made,—myself or "the other fellow." If unable to decide, read what our loving Leader, Mrs. Eddy, says in "Miscellaneous Writings" under the heading, "Love your Enemies." If we turn the searchlight within ourselves and look away from the other man, we shall discover that we have no enemies, but that a "man's foes shall be they of his own household."

Compassion.

GERTRUDE G. NEWTON.

Many times of late my thoughts have dwelt upon the compassion of Christ Jesus. In our early work in Christian Science, have we not found ourselves striving to abide by its letter, and in such an unbending spirit as to give out the impression that we were cold, hard-hearted, and unsympathetic? Perhaps if we examine carefully our state of thought we shall find that much of this may have been due to fear for ourselves,—fear that we would not be thought scientific by older Scientists, or that the world might not recognize us as Christian Scientists.

When we turn to the Christ-way as found in the gospels, we learn that although Jesus fed the multitudes spiritually, he did not ignore their bodily want, but lovingly met it in a way that expressed a love which they were capable of appreciating at that stage of their growth.

Many helpful suggestions may be found if we study the account of the breakfast on the shore of the Galilean Sea. Christ Jesus had met and conquered death. Finding some of his disciples struggling with their labor problems, he did not suggest that they come to him and talk over spiritual matters, nor did he refer at this time to his wonderful victory, but he directed them how to work out the problem at hand. When this was accomplished, the mighty conqueror of the last enemy offered his disciples the breakfast which he had prepared for them. Let us gladly take his yoke upon us and learn of him, for he is "meek and lowly in heart."

While I was working out these suggestions and trying to seem scientific, some of my dear friends found it hard to rely entirely upon Truth for help. This attitude of thought was, however, wholly destroyed, and the barriers broken down completely, when I realized that I was trying to express love in my own way and not in the way that would best meet their need at the time. Then when I strove humbly to serve and to assist them lovingly in their problems, when I ceased to bring to their attention my little victories and my sense of the right way, when I removed my personality out of their light, I was no longer an offence, a stumbling-block, but a stepping-stone.

Dear fellow-workers, may we draw nearer to the true compassion shown by our Master, the compassion which has been lived and practised by our Leader, and commended to us in the words, "Let the world, popularity, pride, and ease concern you less, and *love thou*" (Message, 1902).

He who shall best explain the law of God, and best apply it to human things, is your legitimate ruler. Love him and follow him. But you have not, and cannot have, any Master save God Himself. To accept any other is to be unfaithful and rebellious to Him.—Mazzini.

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Selected Articles.

Christian Science for Children.

To the Editor of *The Eagle*.

Sir:—I have just been reading in your issue of the 24th your comments upon the question of Christian Science as a treatment for minors. You say: "The point at issue is whether the child shall be given recognized medical treatment or what is deemed by the Scientist mental treatment."

Will you kindly allow me to say that this may be the mistaken issue, but it is certainly not the correct one.

A parent is the natural guardian of his child, and to him should be left the choice of a remedy for its ills. If a neighbor believes that the Christian Scientist parent, in his dependence upon this Science to the exclusion of medicine, is neglecting the child, it becomes the duty of that neighbor to prove that Christian Science is not a safe remedy, or what is equivalent, permit the Christian Scientist to introduce testimony establishing the efficacy of Christian Science.

If we are to be left to the mercy of public opinion and every new discovery, invention, or remedy must remain unused until it becomes popular, there can be no progress; for how can a thing become popular whose introduction is prohibited? Incidentally I would say here that Christian Scientists ask only the privilege of treating their own and those who apply to them for assistance.

Inasmuch as the mortality rate of Christian Scientists is much lower than that of any other class of individuals, the actual evidence is in favor of the efficacy of Christian Science.

The only plea that could be made in favor of a dependence upon Christian Science on the part of an adult is that to do so is profitable to the patient, and this same plea is justly made in behalf of the child.

It must not be assumed that a Christian Scientist is laying aside his only hope of recovery; it must be noted that he is substituting in lieu of medicine what he has proved by practical experience to be a more effectual remedy not only for the adult but as well for the child. Let critics disprove this fact if they would make out a case against the application of Christian Science for children.

No state statute is intentionally made for the protection of any particular therapeutical system, but is intended to guard against neglect, so the question at issue is not what constitutes popular opinion, but what constitutes a good remedy for the sick. ALFRED FARLOW.

Lawrence (Mass.) *Daily Eagle*.

The preacher rightly argues in his sermon that our duty to pray to God for assistance does not excuse us from using the means and methods for curing sickness which God intends us to use and has placed within our reach for us to use. But when the preacher argues that we should assist our prayers with drugs, we answer that he is guilty of a *non sequitur*, unless it be taken for granted that God intends us to use drugs to assist our prayer. Upon what authority does the preacher take this for granted? He wholly fails to state in his sermon. If we take Christ's teaching and example as our guide in the matter, surely we are taking the best guide from the standpoint of the Christian believer. Do Christ Jesus' teachings and example show us that God wishes to aid the efficacy of our prayers to Him for assistance, with drugs and material methods? No. They show that Jesus depended solely upon spiritual methods. Sometimes his using the mud-and-spittle on the blind man's eyes has been instanced to the contrary. But this is a puerility, else he would have used it on the other blind men whose sight was restored through his ministry, and the apostles would have used it, and the medical profession would now be using it. The Bible teaches us that God is the "Great Physician," and that it is "in Him we live, and move, and have our being;" and the Bible nowhere teaches us that our prayers need to be aided by pills, and that drugs and divine help, if used together, are more trustworthy than the latter alone. Yet the preacher mentions Christian Science slightingly because it teaches absolute dependence upon God's loving kindness. Is a half-dependence upon God and the efficacy of prayer intended to be urged by the preacher?

Shall we leave the teaching and example of Jesus out of the inquiry, and try to ascertain God's intention in respect to the use of drugs from authority or experience solely human? Even if the preacher bases his opinion of the necessity for drug medication upon his reading and observations apart from the Bible, he will soon find that the medical profession itself is largely at sea in the matter. Did God intend forty years ago that the doctor's lancet should assist prayer in sickness? Does the preacher believe that only a score of years ago the doctors added to the efficacy of prayer by denying water to fever patients and by administering potent drugs in typhoid cases? If so, he differs from the doctors of to-day, as well as from Christian Scientists. If God intends the drug doctors to be His allies, why does He permit them to change their methods so often, as well as their drugs? Are these mistakes a part of the Divine intention that men shall use drugs to help the therapeutical efforts of the Great Physician to whom omnipotence and omniscience belong? CLARENCE A. BUSKIRK.

Indianapolis (Ind.) *Journal*.

Christian Science maintains that God is Mind, and therefore Mind is individual, one, and infinite. If this is not true, what did Paul mean when he admonished the early Christians to have the same Mind which was also in Christ Jesus? If man has the same Mind that Christ has, all men have the same Mind, and the unity of God's creation is apparent. For this desirable condition Christian Science is laboring, and it is surely a laudable enterprise, since Paul entreated his hearers to do this very thing.

The Christian Scientist is surprised to find a preacher of the gospel, or good tidings, who criticises us for ascribing to God all power, all presence, and all knowledge or science, and denying that evil, sin, suffering, and death are instituted by Him, or have any existence in His perfect universe. It is certainly not good tidings to a weary world to insist, with a persistence worthy a better cause, that sin and disease are actualities, and that we cannot escape them. Jesus came to destroy the works of the devil and he spent all his time healing sin and sickness and overcoming death. Then sin, sickness, and death must be the works of the devil. Jesus called evil a liar, and the father of lies; then the devil's works or offspring,—sin, sickness, and death,—are lies. So Jesus called them and so Christian Science labels them, and as he destroyed them, so they can be destroyed to-day by the same Mind which was also in Christ Jesus.

WILLARD S. MATTOX.

Hartford (Conn.) *Courant*.

The attempt to take away from a citizen the right to pray for himself or the right to pray for another when that person requests, is contrary to the spirit and intent of American institutions. Christian Scientists earnestly believe and know that the power and goodness of God are sufficient to conquer disease as well as sin. They are content to rely on God, a happy privilege, which no fair-minded person should for a moment deny them. EZRA W. PALMER.

Denver (Col.) *Daily News*.

We are continually closing the doors against the angels of opportunity because they wear a garb that seems menacing or repellent to us.—HAMILTON W. MABIE.

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The Lectures.

Brooklyn, N. Y.

Edward A. Kimball, C.S.D., delivered a lecture at the Bijou Theatre, Brooklyn, N. Y., Sunday afternoon, January 10. The lecture was given under the auspices of First Church of Christ, Scientist, of Brooklyn, and was well attended. The lecturer was introduced by Mr. F. H. Leonard of Brooklyn, N. Y.—*Correspondence.*

Bay City, Mich.

The Ridotto was well filled with an attentive audience yesterday afternoon [January 31] when Bicknell Young, C.S.D., delivered an interesting lecture on Christian Science. In a few well-chosen words he was introduced by John E. Simonson, who said in part,—

The lecturer of this afternoon will deal with the doctrines of Christian Science, a subject of great moment and much importance to us all,—a subject that is receiving the best thought of some of the ablest thinkers of the present day.

It is claimed for Christian Science that it not only heals the sick and destroys sin, but also makes mankind nobler, better, and happier. If these claims are true, it will be conceded by all that Christian Science is the most practical, and at the same time the most beautiful religion extant.

Whatever your opinion may be on the subject, all that we ask is that you treat what is said fairly, listen attentively, and judge impartially. *The Times.*

Ogden, Utah.

Judge Septimus J. Hanna lectured at the Grand Opera House, January 31, to an exceptionally large audience on the subject of Christian Science. He was introduced by Judge A. W. Agee, who said in part,—

Just why I should have been asked to preside this evening, and to introduce to you the distinguished speaker who is to address us, has not been entirely clear to me, and, though it may not be entirely to my credit, I confess that I have a very vague and indefinite understanding of the doctrines and teachings of Christian Science; but, my friends, it seems to me that the injunction to "prove all things; hold fast that which is good," comes to us with peculiar force and interest in this wonderful age in which we live. Prejudice has ever been the foe of human progress and human advancement, and so we are apt to wrap around us the cloak of self-righteousness and say that we are right and everybody else is wrong.

Who can circumscribe the human mind? Who can set a limit to the knowable? Who can point out a plan for the line of demarcation between the finite and the infinite? Who can say what may, or may not, be accomplished by the means which God has placed within our power? Martin Luther and Alexander Campbell, two of the most prominent figures of the age, were looked upon by a large portion of the religious world as heretics. These men were living in advance of their age. So I say, and believe, that to every question that comes up it behooves us to give careful, candid, and conscientious consideration to what may be presented.

The lecturer comes to us to-night to speak on the Principle, doctrines, and teachings of Christian Science. Some have said this is a new discovery; I am not sure that this is correct. I am not sure but what it may be as old as the days of the apostles, therefore I bespeak to-night a candid and careful consideration of this question. Whether new or old, it is one of transcendent importance to the human race; so let the prayer of every one here to-night be, "Lead, kindly Light."—*Correspondence.*

Among the Churches.

A New Church Edifice in Washington, D. C.

A telegram from Mrs. Mary B. G. Eddy, the Discoverer and Founder of Christian Science, was the chief feature of yesterday's [February 28] red-letter day for the Washington Christian Scientists, when First Church of Christ, Scientist, held its first services in its new church home, formerly St. Paul's Methodist Church, Fifteenth and R Streets northwest. The telegram was as follows:—

Concord, N. H., February 26, 1904.

First Church of Christ, Scientist, Washington, D. C.

Beloved Brethren:—I have nothing new to communicate—all is in your text-books. Pray aright, and demonstrate your prayer; sing in faith. Know that religion should be distinct in our consciousness and life, but not clamorous for worldly distinction. Church laws, that are obeyed without mutiny, are God's laws. Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches. Be great not as a grand obelisk, nor by setting up to be great,—only as good. A spiritual hero is a mark for gamesters, but he is unutterably valiant, the summary of suffering here and heaven hereafter. Our thoughts beget our actions; they make us what we are. Dishonesty is a mental malady that kills its possessor, and a sure precursor that he is mortal. A deep sincerity is sure of success, for God takes care of it. God bless this dear church, and I am sure that He will if it is ready for the blessing. MARY B. G. EDDY.

Pleasant View, Concord, N. H.

The seating capacity of the church, about eight hundred, was totally inadequate, fully a hundred were standing, and as many more were turned away for lack of room.

Mr. W. D. McCrackan of New York City, a member of the Christian Science Board of Lectureship, delivered an address. Captain John F. Linscott, a former First Reader of the Church, gave a short talk, and Edward Everett Norwood, present First Reader of Second Church, also gave a short talk.

There were Scientists present from Baltimore, Philadelphia, New York, and Boston, as well as from surrounding towns. It was a cheerful, happy congregation, and all were filled with enthusiasm and congratulations upon the demonstration made. The unity of thought and action of Christian Science was strongly manifested and apparent to all.

Washington Post.

The addresses delivered on this occasion will be published in part in the April issue of *The Christian Science Journal.*

First Church, Grand Rapids, Mich.

Modestly situated upon the corner of two of the leading residence streets in the city, is the new church building of our city's Christian Science organization, and it is at once a fine tribute to the good taste and correct judgment of those who have caused the structure to be built and a superior example of high grade, dignified, and ornate architecture which, in its daily lesson to the public, cannot fail to strengthen and carry forward all thoughts, impulses, and efforts toward God and the beautiful, as taught and exemplified by the Master.

Grand Rapids Board of Trade Bulletin.

We act as if we were alone in the world fighting a solitary battle against an invisible foe; as a matter of fact, there is no unseen foe and our only battle is with ourselves.

HAMILTON W. MABIE.

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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.

New By-law.

The following new By-law of the Mother Church has been adopted:—

ARTICLE XXVI.

PRIVILEGE OF MEMBERS.—SECTION 13. Members in good standing with the Mother Church who are members of the faculty, instructors, or students in any university or college, can form and conduct a Christian Science organization at such university or college, provided its rules so permit. Also members in good standing with the Mother Church who are graduates of said university or college, after leaving college, may become members of the organization by application to, and by the unanimous vote of the active members present, if the rules of the university or college so permit. When called for, a member of the Board of Lectureship may lecture for said university or college organization.

The St. Louis Fair Fund.

Mrs. Eddy would have Trebled her Generous Contribution.

THE following letter to the editor of the *Monitor* is indicative of the feeling of one of New Hampshire's most noted, generous, and public-spirited natives, and is indicative also of the feeling of many others who were interested in securing a suitable New Hampshire exhibit at the St. Louis World's Fair:—

Pleasant View, Concord, N. H., March 7, 1904.

Dear Mr. Moses:—The report that the effort to raise $15,000 for the St. Louis exposition is abandoned, saddens me. It is the mistake of the century. People in the highest ranks of office, professions, and society I have interested in Concord by simply telling them that New Hampshire received the premium on schools from the World's Fair in Chicago.

In the United States the Southrons are courteous, kind noble. Their honor is their standard, and they never drop it. We of the North should appreciate this, and return friendship for friendship.

I offered $1,000 towards raising the requisite sum for New Hampshire's representation at the St. Louis exposition and I would have three-folded that money sooner than have failed to obtain the sum required. MARY B. G. EDDY.

Concord (N. H.) *Monitor.*

Available Christianity.

As the world learns more of Christian Science, learns that it is Apostolic Christianity, it will realize, as have Christian Scientists, that the healing of sickness is but incidental to this present knowledge of God, which saves unto the uttermost, even as it was in Jesus' time. Then we shall see the end of the prevalent misconception of Christian Science, which regards it as simply a means or method of healing sickness without the use of drugs or other material remedies. When this is understood by those who are at present under a misapprehension of the all and ultimate of Christian Science, they will know what is meant by Christian Scientists when they declare that their religion is of practical use and value to them in the affairs of every-day life.

Jesus' sayings to some whom he healed show that to him sickness and sin were equally abnormal, and he healed both on the same basis. This he made especially clear in his rebuke to the Pharisees, "What reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."

The cure of envy, jealousy, hatred, revenge, and all the "works of the flesh" enumerated by St. Paul in his epistle to the Galatians, is just as much the field of Christian Science labor as is the cure of disease, the difference in practice, however, being that the sick are anxious to be healed while the sinner is unwilling to abandon his sinful habits so long as he believes that they contribute to his pleasure.

One of the denominational tenets, formulated by Mrs. Eddy, to which Christian Scientists have subscribed is: "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. 497).

This promise is not for special and particular occasions, but is for all time and all circumstances. The person who constantly and prayerfully desires to have in him that Mind which was in Christ Jesus and thus love his fellow-men, and to manifest the virtues of meekness, mercy, justice, and purity, cannot help but escape the entanglements and irritating incidents of the ordinary business, professional, or social life.

The right understanding of God and His universe, revealed in Christian Science, heals the sick, quenches the desire for sin and its supposed pleasures, and logically saves mankind from all that seems to beget dishonesty, malice, resentment, and revenge. With these evils eliminated from daily life, the pursuits which engage the attention of humanity are freed from the disappointments which make up so much of human experience.

It will be admitted by every thoughtful person that when the desire to deal justly and generously with all becomes universal, injustice and avarice will be unknown; and as humanity conforms to the code of morals which Jesus taught, the ideal state of society will be ushered in. M.

A Correction.

SOME years ago a relative of our Leader and Teacher, the Rev. Mary Baker G. Eddy, a member of the McNeil family from which Mrs. Eddy descended, reported that the Right Hon. Sir John McNeill, G.C.B., of Edinburgh, Scotland, was her ancestor.

The source of information seemed to be authentic, and the statement was accepted and used in good faith by writers on Mrs. Eddy's genealogy.

Mrs. Eddy has had this matter carefully investigated and having obtained no positive proof that the Right Hon. Sir John McNeill was her ancestor, she requests that all others writing upon her biography shall in future observe this correction.

General John McNeil, who is known as the hero of Lundy's Lane, was a relative on Mrs. Eddy's father's side of the Baker family, and he was the brother of President Pierce's mother. This is probably the line of McNeils to which Mrs. Eddy belongs. Mrs. Eddy herself has no special interest in these subjects.

ARCHIBALD MCLELLAN.

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Letters to our Leader.

Concord, N. H., February 24, 1904.

Dear Beloved Leader:—As you know Christian Science is now in Geneva, Switzerland, and that is why my sister and self are in this country,—to know more of it and so show our gratitude to you, not only with our lips, but by our lives of loving work.

Last year I went through Mr. John Lathrop's class and this year my sister has just finished in Mrs. Lathrop's, and we want to be loving, loyal, and obedient workers for the great Cause, for which you have labored long.

We have come to Concord purposely to-night to tell your dear people here what Christian Science has done for us, for ours, and for the little handful of followers in Geneva.

We saw Mr. Tomlinson this afternoon and are glad to know him, and he thought you would like to hear how my little children of eight and nine years are striving and have already brought two of their schoolmistresses into our midst.

We are grateful for what you have given us in "Science and Health with Key to the Scriptures;" and my husband is now able to translate the Sunday lessons direct from Science and Health into French.

We love the hymns of the Christian Science Hymnal, as we sing those in English. We also appreciate the *Sentinel* and *Journal* and the new *Herold,* and we know when it is the right time we shall have a journal for our French people. For all these we thank you, and our prayer is to live the life which most approaches the Christ.

We hope to be able to catch a glimpse of your dear face to-morrow, while on your daily drive, and that your carriage will pass so slowly that we may be able to see you, and tell our loved ones in Geneva about it. They already love you for what you have done and are doing.

With much affection, we subscribe ourselves,

Yours in Truth,

MRS. MARGUERITE C. VOUGA and MLLE. VOUGA.

Phœnix, Ariz., February 16, 1904.

Dear Mrs. Eddy:—It is with a heart filled with gratitude that I send my first acknowledgment for the blessings received through Christian Science. Eight years ago I was healed of what the doctors called an incurable disease, and since that time have been brought through many seemingly dark places by the understanding of this glorious truth. I had the privilege of seeing and hearing you at the time of our last annual Communion, and these words which you gave us, "Trust in God, and have no other trusts," have been a shining light on my pathway ever since.

I will tell you of a demonstration I was able to make after the Communion. I went to Winnipeg to visit my parents, who were not Christian Scientists. A few days after my arrival, my nephew was brought to that city for an operation on his knee which had been injured several months before in a football game. The doctor in charge was unable to effect a cure, and said he would never get well unless he had this operation, which would keep him in the hospital from three to four weeks. One member of the family urged him to try Christian Science, which he did.

His limb had been carefully bandaged, and on retiring the second night, he afterwards told me, this thought came to him forcibly, "If I am going to trust in God, I have no need of this bandage," that he immediately took it off, and found the next morning that he could walk perfectly without it. In one week he returned to his home with a new Science and Health and *Quarterly*. He has never had any further trouble, and writes me, "I am so proud of my book, and so glad to see all those man-made laws go down."

I want to thank you for Science and Health, the Manual, and Concordance. I also send thanks for the *Quarterly*. All these have taught me how to find my daily bread.

Very gratefully yours,

CATHERINE RUMNEY.

Decatur, Ill., February 23, 1904.

Rev. Mary Baker G. Eddy.

Dear Leader:—Among the many instances of the acceptance of Christian Science of which you are cognizant, I think perhaps the following is unique.

There is a very dear woman living in Shattuckville, Mass., Mrs. Maria Pike, youngest daughter of a Revolutionary soldier, who will reach the hundredth anniversary of her birth next month, and what I wished so much to tell you is that she has Science and Health and other Christian Science literature and has been studying them for several years. She is bright, is interested in the topics of the time, and is able to read, write, and sew.

She lives in her own home, which was built a hundred and forty years ago, and is happy and contented; living, not in the past, but in the now. With sincerest love and gratitude for your work for the world,

Yours with deepest loyalty,

SARAH A. DURFEE.

Birmingham, Ala., February 24, 1904.

My Dear Mrs. Eddy:—I wish to tell you how much I appreciate your work and that wonderful book which was given to enlighten us all. I have passed through such ordeals and with all have realized so many beautiful things that I feel as though I might speak of them to you. I have been teaching music in a little town in this state, and in this work have had some beautiful experiences. I wish to tell you of this demonstration which came about while I was giving a vocal lesson. I was explaining at the board a problem in cadential progression. Each cadence completes a defined thought, which is marked by the curve. The thought occurred to me that the curve was an element of the circle, and the circle is symbolical of completion, unity, and in music a composition as a whole represents this. Afterwards I remembered your own thought about the circle in Science and Health, and now you see how beautifully Science reveals all things.

Lovingly yours,

AMALIE D. LAWTON.

New York, N. Y., February 28, 1904.

Dear Mrs. Eddy:—I thought it might give you pleasure to know of a demonstration of one of your five-year-old followers. He came home from kindergarten with flushed cheeks, feverish, and complaining of a pain in his stomach. I treated him, but he vomited several times before bedtime, and after a restless night commenced vomiting again in the morning. This continued some time, and he still seemed feverish. Finally, after strangling and gagging he lay back among the pillows, and between his gasps (with no suggestion from me) he sang, "God is Love, God is Love, yes I know that God is Love." That was the last time he vomited and he began to improve from then on until he was well the next day.

One thing I noticed was that instead of choosing his usual bedtime prayer, the 91st Psalm, or the 23d Psalm, or the Lord's Prayer, he wanted me to sing, "O'er waiting harp-strings of the mind."

To me this was all very beautiful, and my heart went out to you in gratitude for giving to this little child as well as all of us such a beautiful concept of God. Since the coming out of the new Manual, I have begun a thorough course in English, also in English literature, but high above all I prize my Bible and Science and Health.

Though this may never reach your eyes, it has done me

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good to write it. Gratitude is more than words and I would prove mine by my life.

With love,

MAY BARRIS.

Hamilton, O., October 8, 1903.

Beloved Leader:—To-day while thought is filled with joy newly born, for another demonstration of Love's power, I feel such a sweet sense of "love more for every hate," and I thank you, dearest on earth, for having taught me this, not alone through your glorious poem and other writings, but by your consecrated life of love. My whole endeavor is to follow all the way.

How kind of you, in the midst of all your work, to answer my letter. It brought me comfort beyond the human, for I felt I understood your meaning when you wrote, "together we will praise God." That heavenly day on your beautiful grounds, June 29, was a peaceful benediction to all. The sweet words of loving counsel fell from your dear lips like great love-drops upon my head, and I could but think of these words, "to obey is better than sacrifice."

Words can never tell for me the thought of my heart, full of thanksgiving for our new guide to the haven of Spirit,—the Mother Church Manual, so wondrously replete with Love, wisdom, and justice. May I learn truly to obey, loving and serving God and thee.

Another beautiful case of healing through the reading of Science and Health has come to my notice. The woman was informed by her physician and surgeon that she would have to walk the rest of her days on crutches. She read "the little book" for one week, when crutches were discarded, all pain had vanished, and again, as always, Truth conquered laws of mortal making. She is now learning to "lean hard upon God."

Prejudice is waning and the chosen of the Lord are returning. For all this I am very, very grateful. My whole heart cries out, "Blessed art thou." To infinite Love and to thee do I owe my life's endless homage.

With faithful devotion, lovingly thine,

NELLIE VICTORIA FRESHMAN.

Portland, Ore., February 19, 1904.

Mrs. Eddy.

Dear Leader and Teacher:—Because of the true way pointed out to me through "Science and Health with Key to the Scriptures," I have learned how to live, to work, to pray, to study the Bible. I see the sick raised up, the poor have the gospel preached to them, and sinners are saved. These are the only proofs of my gratitude that I can offer you for the great good which has come to me and my family through Christian Science,—God's dear blessing to all mankind.

God has blessed you for your Christian faithfulness, and does bless us all through this spoken word of Life.

I remain, very sincerely,

HENRY D. JANES.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

I did not turn to Christian Science because of physical healing, but as the result of observing in the daily lives of some of my childhood friends, how it was possible to live so near to God that fear and doubt could have little part in one's experience.

Eighteen years ago an only brother lay at death's door, as the result of an accident, and we dared not trust him to the care of Christian Science when it was suggested to us, but rather did all that we thought could be done in the regular way, only to see our dear one pass from us. I could but be impressed at that time with the unfailing love and kindness expressed in the comforting words of assurance from those who had stepped out from our loved orthodox church for this strange, new teaching, wherein it was affirmed that there is in reality no pain, no death, no sorrow. I will say that our friends in the old church did all that human love and kindness could do to lighten our burden, while believing in the reality of what we were passing through.

However, on comparing results, I could but liken their kindly efforts to the sympathy of Job's three friends who "made an appointment together to come to mourn with him and to comfort him," while the words of compassion born of the scientific interpretation of our Master's teaching according to Science and Health by Mrs. Eddy, brought true comfort which resulted in the willingness to empty our bottles of the old wine, that we might be supplied with the new,—that of Spirit.

At this time a copy of our text-book, Science and Health, was placed in our home. It healed the wound of sorrowing father and mother, and we feel sure saved the mother from mental darkness. For the past seventeen years, with the Bible, it has been our daily study. During this time Christian Science has been our only remedy, and at times the demand upon Love has been very great.

At one time, as the result of a runaway, my father was brought into the house seemingly beyond human aid. Through the help of Christian Science he was in a few hours restored and the next day took a twenty-mile drive with the same horse. An old friend, a physician, told us that he had lost a patient who was injured in exactly the same way, in less than an hour after the accident occurred.

About four years ago while visiting at my home, my father was ill and seemed at death's door for weeks. We did not name the disease but its manifestation was a breaking out into angry sores of the lower limbs, from the foot to the knee. It did not at first seem to yield to Science treatment, but rather kept getting worse until it reached nearly to the bone, although the pain was in a measure mastered.

The only thing done in a material way was bathing and bandaging for cleanliness. Just as the sores were healed an abscess formed, and the cavity from which the discharge came was the size of a finger, and nearly that depth. Here again the family was brought face to face with the "last enemy," but in what a different state of thought. No question then as to trusting the loved one with God. The entire family felt that nothing human could save him, some firmly believed and the others earnestly hoped that Christian Science would prove the victory of Truth.

The prayers were answered, and one month from the time of what appeared to be the crisis, our father was *en route* for his home, a journey of a day and night.

While visiting the family last summer on my return from our communion service at the Mother Church, I saw him quickly recover from an attack of cholera morbus, and to-day though having passed the "three score years and ten," he takes an active part in daily transactions, and I trust is quite awake to the necessity of proving that Science is not only curative but is preventive as well.

After sixteen years of experience in the study of Chris-

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tian Science I can truly say that God has been good to us in giving to the world Christian Science at this age through our beloved Leader, Mary Baker Eddy.

A. F. D., Omaha, Neb.

It is now some few years since "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in the hands of a member of our family, who was known by all our friends as a confirmed invalid, with the suggestion that at least it could do no harm. The book was read indifferently at first, then with increasing interest and power, and finally the quiet, silent, and effectual work of Truth was made manifest, by the invalid's restoration to health so that she could do things which she had not done for twenty-five years.

This silent, impersonal, and Christ-like work appealed to me as the greatest evidence of "Emmanuel, God with us," I had ever seen, and led me to look further into the subject myself. The reading and study of the text-book was soon followed by class instruction, and it was with a feeling of deep gratitude and the consciousness of having found "the pearl of great price," that I worked in the Master's vineyard and proved for myself and others "the power of the Word" (Miscellaneous Writings, p. 398), when spoken with authority.

Those who have not been consciously healed of what the world terms incurable disease, may often be tempted, perhaps, to think that their testimony is not worth writing, and yet I know that a habit overcome, a higher standard of life reached, a conscious breaking of the thousand and one laws of false material sense through the power of Truth, is no less a proof of God's power to heal than is the destruction of a cancer. For several years when testifying to what Christian Science has been to me and what is has done for others, I frequently prefaced my remarks with the statement that "I did not come to Christian Science for the physical healing," and I know now that was said with a degree of pride which one day called for destruction, for we learn in Christian Science that every phase of mortal belief, physical, mental, and moral, must be met and overcome.

Last winter as a result of not sufficiently guarding myself against the effects of "a growing sense of the odiousness of sin, and by the unveiling of sin" (Science and Health, p. 366) in one's own consciousness, one of the dread beliefs of mortal mind, acute, and accompanied with intense suffering, manifested itself. Its usual course covers several weeks, and the mortal law which follows says that one does not entirely recover from its effects for several months. Within a week the condition was entirely broken, and within three weeks I was out driving in a sharp winter wind.

It has been said "false claims appear to Christian Scientists in order to disappear," and perhaps one never feels more grateful for the silence and eloquence of Christian Science than when disease has been proven an illusion and powerless to claim you as a victim. "The healing of the seamless dress," I have learned is ever "by our beds of pain," and one realizes that the undivided garment of righteousness—right thinking—is only worn as we meet and destroy, through the power of the Christ-truth, every false belief of the flesh. This truth enables one to bring forth the "beauty of holiness," the fruits of the Spirit, and to prove that "the kingdom of God is within you." "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." A deeper sense of gratitude to God, to our beloved Leader, and to all her faithful and loyal followers, who by every least proof of "the power of the Word" have helped me to do better work, and enabled me to point the way to others, fills my thought with joy unspeakable.

Lillie Olin Burckett, Brooklyn, N. Y.

It is about three and a half years since I first learned of Christian Science. Six months prior to that time an experience had entered my life which caused me to lose confidence in both God and man as I then understood them, and each day there was a moral wrestle not to end the hopeless outlook my future on this earth presented. I was awakened from this lethargy by the cure through Christian Science treatment of a chronic disease from which my mother had suffered for twenty-five years, and gradually I learned that God is Love and God is All. Where heretofore I had seen nothing but darkness I learned to know that there is always the beacon light of Love and Truth before our understanding. Where heretofore there had seemed to be nothing sure except unhappiness and death, I learned to know that there is no reality in unhappiness and that God is Life eternal. Although I did not espouse Christian Science on account of any personal physical healing until its light had begun to brighten my path, I had suffered from an annual cold which came each fall, and which invariably settled on my chest, filling many weeks of each winter with suffering. I also suffered from chronic catarrh of the stomach. The stomach trouble entirely ceased about two and a half years ago and the annual cold failed to appear since my understanding of God's love and power, through Christian Science.

My nephew, a growing boy of fifteen years, sprained the ligaments of his ankle while skating. The local doctor after keeping his foot in a cast for some time told us that he would have to wear iron braces and heavy calfskin shoes until he grew to be twenty-one years old at least, an opinion in which a specialist agreed, and for nearly a year the boy did so, being compelled to forego all manner of sports which would require the use of his feet. When my mother was cured by Christian Science my sister felt impelled to rely upon the same power for her son. After two weeks of treatment the iron braces and heavy shoes were dispensed with, and since that time, now about three years, my nephew has been perfectly free from the law which *materia medica* had imposed upon him.

Christian Science is a source of daily strength and wisdom for me, and I am very glad and very grateful that it has entered into my life.—Alice Morgan, Westfield, N. J.

Christian Science has brought me happiness such as I never expected to realize. I was doubtful as to true happiness until my first experience in Christian Science, over three years ago, and that was in physical healing. The fear was utterly destroyed and the manifestation of error quickly disappeared. The change from three weeks of almost constant pain and fear, to perfect peace, joy, and health, was to me wonderful.

I am very grateful for the healing, and for having been started aright in the study of Christian Science by a sincere and loyal worker. Blessings are mine daily, and my heartfelt love goes to our dear Leader for this knowledge of Truth which brings freedom. What a boon it is to the anxious mother-thought. It seems difficult to find words to express the peace it has brought to me,—the joy I realize when I think of my children as God's image and likeness, and that there is no need for worry or anxiety. The overcoming of this form of error through Christian Science means very much to me. Little did I realize that mortal mind was trying to rob the children of their birthright through my fear.

Errors of many years' standing have been overcome in my household through the study of Science and Health,—severe headaches, constipation, fistula, enlarged neck, malaria, bronchitis, grip, corns, ingrowing nails, an ill disposition, etc. Whenever pondering as to ways and means, matters of business, or the government of children, there was a habit of biting the nails. I began to see that this was caused

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by an anxious thought back of it all, and when the anxious thought was uncovered, the habit of forty years was broken.

I feel the most loving gratitude to all who have helped me along the way, also for our Christian Science literature, and unbounded gratitude for the understanding of the Bible that comes through the study of the Lesson-Sermons in the *Quarterly*. "Thanks be to God, which giveth us the victory."—IDA B. LAMKIN, Ypsilanti, Mich.

I wish to express my gratitude for what Christian Science has done and is doing for me. Ten years ago I was clerking in a shoe store, and after working three years I was so run down with dyspepsia that I had to give up my position and try outdoor exercise,—camping out, etc. I tried four different doctors but kept growing worse till about ready to be put in the grave. As there seemed nothing else to do I tried Christian Science, and to my great surprise I was healed in four days and was able to eat anything on the table, and in four weeks I gained thirty-six pounds.

Four years ago when I started in business, many said my business would not last two weeks, some said five or six months, for, to sense, my means were limited. It is now four years next month, and my sales are increasing every month. For this I certainly am thankful and give Christian Science the whole credit, for it does teach that a man can do an honest business and succeed. The Scripture says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This passage and promise gives me great peace and comfort, for it was proved true by the great Way-shower, Jesus, when he multiplied the loaves and fishes and showed to the whole world that divine Mind is the source of supply, and that every good and perfect gift cometh from God. I could not get along without Christian Science; it is my daily guide and comforter. It does prove that if we trust in the Lord with all our heart and lean not unto our own understanding, He will direct our path. It would take pages to tell what this Science has done for me, but I find that the best way to express my thanks is to strive to be more Christlike, to be more willing to forgive and ask to be forgiven, to love my neighbor as myself; and these "fruits will prove what the understanding of God brings to man" (Science and Health, p. 496) here and now.

AUGUST KRANERT, McGregor, Ia.

From my earliest recollections I suffered from catarrh, which had been inherited. As the years went by, instead of improving, it grew steadily worse,—medicine did not cure it, although I tried many remedies, the disease spread until I was in a very bad condition. By the time I was twenty-one I could not breathe through my nose, either during the day or at night, because the disease had affected both nostrils so that one was entirely closed and the other nearly so. It was impossible to sit in a warm room without suffering great discomfort; the hot summers were a sore trial; damp days could hardly be endured, and a strong light affected my eyes so severely as to cause headaches. In fact, the disease was a constant annoyance.

At this time I had two operations on the nose, but after they were over, I could breathe no better than before, and all the old, annoying conditions were present. Soon after this Christian Science came to my notice by the healing of a friend and I determined to try it for myself. I was treated in Science and the troublesome conditions soon disappeared. I found I could breathe naturally as other people do. Some time afterwards the disease itself disappeared. I weighed at that time only one hundred and twenty-five pounds, but soon afterwards I gained over thirty pounds in weight, and I have been well ever since, though that was over five years ago.

For the healing of this disease, which though not considered dangerous, was yet very disagreeable and annoying, I am grateful. I am, however, more grateful for the spiritual awakening which has come through an understanding of the Bible as unfolded in "Science and Health with Key to the Scriptures" by Mrs. Eddy. My heart is filled with gratitude to our beloved Leader, whose unselfish life and untiring labor in behalf of mankind has made possible in these days a return of the primitive Christian healing.—J. W. M., New York, N. Y.

In the spring of 1897 a friend asked me to try Christian Science, and my response was, "Christian Science cannot help me."

In the winter of 1898 I was in a home where a lady had a shock. A doctor was called and came for a few days. He said nothing could help her, that she could live only a few days, and might pass away in a few hours. He could do nothing for her. A Christian Scientist who lived near was called in and came each day for a week. At the end of the week the lady was perfectly healed, her face and limbs being in their normal condition.

As I saw this lady growing better each day and heard the Christian Scientist read, I thought perhaps I could be helped. I had been sick for nearly eight years with stomach trouble, and catarrh of the head. I had tried all sorts of remedies and had the best doctors in the city, and could find relief for only a short time. The doctors did not think I would ever be well again, and a specialist said I would never be healed of the catarrh.

I asked this Christian Scientist if she would take my case. She talked with me for a few minutes and said that God had not given food power over me, that I could eat whatever I desired, that it would not hurt me. I was healed then of the stomach trouble, and have been able to eat everything I wished ever since. A little later the catarrh disappeared. During the first and second year, the fear of a return of the trouble had to be met a few times. No one can realize what it means to be free but those who have been bound. This truth has also brought God so much nearer to me.

Words fail to express my gratitude to Mrs. Eddy for "Science and Health with Key to the Scriptures" and all our Christian Science literature.

CHARLOTTE C. NICKERSON, Providence, R. I.

I wish to express my gratitude for what Christian Science has done for me. It was in April, 1884, that I first heard of it, and after listening for two evenings to talks on Christian Science, and learning what it would do for sick and suffering humanity, my husband urged me to take treatment. I did so, and was healed in three weeks of troubles from which I had suffered for many years, for I had never been strong.

When I commenced taking treatment I was advised to get Science and Health, which I did, yet I wondered how the reading of a book could aid in healing disease. As I read, a new light began to dawn on my thought, although I did not grasp its meaning at once. I saw, however, that the book taught us how to look to God for help in a way I had never known before.

About two years after being healed my husband and myself had the privilege of class instruction, and we have had many opportunities of proving this truth.

I might mention many cases of physical healing, but while these seem so wonderful to material sense, the spiritual help that has been received by us is far greater and more wonderful.

I thank God that He has given us a Leader who, through her love and self-sacrifice, is showing us how to do the works that Jesus said we could do. This line from one of Mrs.

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Eddy's hymns is ever my prayer, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397).

MRS. A. P. WATSON, Boston, Mass.

The Master said of those who understood his teaching, "If they drink any deadly thing it shall not hurt them." This was proven true to me early last spring. My oldest daughter brought home some candy and treated us all with it. The children were late for school, so they just took one candy apiece and ran on.

After dinner I sat down to mend with the candy by my side, and ate seven or eight pieces, one after another. Soon I began to get very fearful, I didn't know what it meant. I stopped my mending at once, took my Science and Health, and worked mentally against the fear until I felt better, but it still seemed as though something dreadful was coming. I worked on until after supper, then I discovered what it was. The children came home and told me of their experience with just the little they had eaten, and I still worked on, trusting in God.

About midnight I was awakened, and I seemed to be boiling, the foam coming out of my mouth and other conditions being equally alarming. I was indeed put to the test, but the still, small voice said, "Fear thou not, for I am with thee." In the morning I started down stairs as usual to get breakfast. When I got down I knew nothing more of myself for some time. My husband saw me coming but paid no attention, not knowing anything of my trials. He said that I sat on a chair, stooped over, and fell, striking the side of my face on the floor, and there I lay as one dead. He quickly called my daughter; then raised me up on the chair, stood beside me in silent prayer, my daughter on the other side reading Science and Health. This is what I saw when I became conscious again, and no words could express my joy. I knew I was healed, and more than that, I knew what my family would do in time of trouble. This satisfaction I cannot express.

MRS. AMANDA E. LAY, Burlington, Ia.

I wish to tell of what Christian Science did for me at the birth of my last baby. I sent for the Scientist who was to be with me, and told her that I felt the time had come for the baby to be born, but I had no pain. After she was with me a short time I told her I was waiting to have some pain. She smiled and said everything would be all right. About this time my mother, who is opposed to Christian Science because she does not understand it, came into the room and declared that I must be suffering, as it was impossible for a child to be born without pain, and while she was there I did suffer. She went out, and after a few minutes baby was born. I had suffered with soreness of the breast severely at previous births but this trouble was entirely overcome.

I had occasion to have three teeth extracted. I had always had a great dread of having dentistry done, and could not seem to overcome the fear, so asked for help. I made an appointment and when the day came I went as free and happy as if I were going to church, and the teeth were taken out with practically no pain.

For these and many other proofs of God's loving care I feel deeply grateful.—B. S. H., West Somerville, Mass.

When a child twelve years of age, I united with an orthodox church. I loved it dearly, and was thoroughly satisfied with the religious teaching I had received, until, through my own suffering and that of others, I turned to Christian Science and found what was lacking. I have seen the beneficial effects of this truth upon every member of my immediate family. I have witnessed the healing of malaria and typhoid fever, acute gastritis, erysipelas, and throat and other diseases, through Christian Science. If I find my understanding is not sufficient to meet an ailment, I am obedient and do as we are advised in Science and Health, page 420, I "call an experienced Christian Scientist" to aid me, and the trouble is quickly met. I feel very thankful for Christian Science and to Mrs. Eddy through whom it has come to the world. I am also grateful to my dear teacher who has been so loving and patient with me.—IDA S. PAGE, Kansas City, Mo.

I am often reminded of the years I spent under the yoke of the taskmaster, sadness. It is now eight years since Christian Science was introduced into our home, and I shall not attempt to number the blessings and real joys I have had during this period. Our precious text-book, Science and Health, is answering all my questions as to the whys and wherefores which were constantly confronting me, and which no one could answer satisfactorily.

The Bible was a closed book to me, seldom taken from its place among other books. Now, I love to read it, and believe in its teachings, because part has been proven true to me.

I am truly grateful to our beloved Leader for giving her wonderful books to a suffering world. I am also grateful for our periodicals including *Der Christian Science Herold*. They all help to feed us as the manna fed the children of Israel in their journey through the wilderness.—MRS. AUGUSTA J. LILIE, Chenoa, Ill.

It was three years ago last January that we first heard of Christian Science and began the study of Science and Health. The first healing in our family was that of my husband, of a very bad case of sciatic rheumatism. Since then many diseases have been destroyed through this teaching. It has proved a great blessing to me in many ways besides the curing of physical ills, showing me that God is not a far-away God, but is the ever-present, divine Principle, whom all may understand.

I have five children; the youngest, now eight months old, was born under Science treatment, and he is a fine, healthy boy. I am most thankful for the help received during that time through the power of Truth.

My greatest desire is that my life may be such as will prove my gratitude to God, to our Leader, Mrs. Eddy, and all the dear ones who have been so faithful in helping me to understand this blessed truth.

MRS. JENNIE M. TEANEY, Greenfield, Ill.

[Translation.]

Just before I heard of Christian Science, I had given up hope of ever being healed of asthma, from which I had suffered for seven years and which was then constantly growing worse. I must confess that I believed it to be almost impossible that this trouble, which almost drove me to despair, could disappear as quickly as it really did. I then spent a great deal of time studying into this truth which brings us so much happiness. In a very short time I thought that the sun was shining much brighter, that everything looked more friendly than usual, and through this I realized how ill I had been before.

That the understanding of Christian Science performs miracles is indeed true, and I wish that every sick and every well person might find the same great happiness that I have found.—A. GRANDE, Zurich, Switzerland.

One of the many blessings that have come to me through Christian Science, is that my husband has been spared to me from that dreadful ailment, blood poisoning. The verdict of *materia medica* expressed a wonder that he had not died. It was nothing but the truth as taught in Christian Science that saved and healed him from sin, disease, and death.—MRS. FULA RAMSAY, Detroit, Mich.

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From our Exchanges.

The *Detroit Journal* thus reports a lecture by the Hon. Carroll D. Wright,—

The religion of manhood and morality is the agency toward which Carroll D. Wright, United States commissioner of labor, looks hopefully for the solution of the labor problem. His views, the result of years of experience and effort, were heard by a large audience in the Jefferson Avenue Presbyterian Church. Capitalists and workmen gathered to hear the commissioner's lecture.

Legislation Mr. Wright regards as only an alleviation of the ills of labor. Laws in regard to factory inspection, accident liability, sanitary betterment, and shorter hours are good, but more educational than final. Arbitration he praised, and spoke of its good effect during thirty years, but this he also discarded. In the case of great labor troubles, such as the coal strike, the public has a right to intervene, he said. Socialism he discussed last and pronounced it a good thing in an individual way, but unsuited to broad application. The real solution he outlined in the following sentences:—

"In religion, we find the highest form of solution yet offered. Next to religion, comes constructive evolution, that evolution which believes in the potency of effort.

"A new struggle for life is going on and a new self-interest has been created—one that makes a man put his family above himself, his country above his family, and mankind above country."

The greatest need of to-day is the opportunity of hearing the voice of God. That voice is speaking in this year of our Lord as distinctly as it has spoken in every year since man began to reckon time; the trouble is that men do not listen; in the noise and rush of the age they do not seek the silence and the repose in which the still, small voice becomes audible. . . . We shall not find peace by escaping from our age into cloisters nor by evading its hard conditions; we shall find rest and refreshment and keep our souls alive by spiritualizing work and making room for God in the world He has made and of which He is always the master.

The Outlook.

It seems to be harder for most people to admit that progress is possible in morals than to concede the inevitableness of change in all other human affairs. Economic progress we expect, we even demand. Progress in enlightenment we accept as a matter of course. Even scientific discoveries, that upset long cherished beliefs, we grow accustomed to. But our rules of morality we somehow regard as unalterable.

The Independent.

There is more in the Bible than the words of which it is composed. Its words enshrine a spirit and exhale an atmosphere. A man may profess the greatest reverence for the words of the Scripture and his speech and his point of view may betray total unresponsiveness to the genius of the Christian revelation.—*The Watchman.*

Above everything else, the pulpit should be sincere. Men should be able to look to it with confidence for genuine convictions. Nothing will so weaken its power as the suspicion that its utterances are merely professional, not the honest proclamation of the truth as the preacher understands it.

The Examiner.

Nothing can take the place of personal righteousness; there is no substitute for it. It is basic to all things good, personal, political, social, civic.—*The Universalist Leader.*

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Items of Interest.

National.

Between seven and eight hundred delegates to the World's Fourth Sunday School Convention to be held at Jerusalem, April 18, 19, and 20, sailed from the North German Lloyd pier at Hoboken at 3 P.M. March 7 on the specially chartered steamer Grosser Kurfürst, for a seventy-one days' cruise of the Mediterranean. They represent nearly every State, Territory, and province on the North American continent. A similar contingent sailing from England will meet the American party in the Mediterranean, and in all between twelve and fourteen hundred delegates will attend the convention.

Philippe Bunau-Varilla, who recently resigned as minister from Panama to the United States, sailed for Havre last week on the steamship La Loraine. He is reported to have said, "My mission is accomplished, and the success of the canal is now assured. I have worked for ten years with only one end in view—the connecting of the two oceans by a great waterway." It will take about seven years, he thought, to complete the canal. With the United States pushing it he believed that the work would go on rapidly, and that there would be no dearth of labor.

The House Committee on Appropriations last week received a proposition to equip the Government Printing Office with typesetting machines. The specific proposition was for the committee to place in the sundry civil appropriation bill, now being prepared, an item of $154,000, which, it is asserted, will pay the purchase price and supplies for forty machines. It is estimated that it will take two hundred machines to equip the office, and the plan proposed is for the purchase of from forty to fifty machines each year until this number has been secured.

The President has directed the transfer of John Barrett, present Minister to the Argentine Republic, to be Minister to Panama. W. W. Russell, at present chargé at Panama, has been made Minister to Colombia, and Arthur W. Beaupré, now Minister to Colombia, has been made Minister to Argentina to succeed Mr. Barrett.

President Roosevelt has fixed the salaries of the Isthmian Canal Commissioners at $12,000 per year and in addition thereto $15 per day while they are on the Isthmus.

Foreign.

Owing to the reports of a hitch in the Panama Canal negotiations, Ambassador Porter last week invited President Bo to call at the embassy, where they held a lengthy conference. M. Bo maintained there was not the slightest obstacle to the completion of the transfer of the Canal Company's property to the United States. M. Bo particularly emphasized the need for concluding the transfer before April 25, saying that every formality, legal and otherwise, would be effected before that date. Government influence is decidedly favorable to winding up the transfer, and will not encourage new protests or obstacles.

The official copy of the decision of The Hague Tribunal in the Venezuelan cases has just been received at the State Department. The cost to the United States for its share of the expenses of the tribunal will amount to eighteen hundred dollars. The Government must also pay fees of its own special counsel in the case. The total of the claims allowed against Venezuela is in the neighborhood of ten million dollars, about half of which goes to the allied Powers. The estimated thirty per cent receipts of customs dues which Venezuela is to apply to the payment of these claims is about four hundred thousand dollars per annum, so that it may be nearly ten years, unless business increases, before the non-allied Powers would begin to receive their awards.

The plans for President Loubet's trip to Rome are practically completed. The programme includes a gala performance at the opera April 25, and a reception at the Capitol April 26. The President will entertain King Victor Emmanuel at the French embassy April 27. At Naples the President will witness a naval review.

An additional vote of $350,000 for the British exhibit at St. Louis, making a total of $750,000, is included in the civil service estimates for the coming year. These and the revenue department estimates amount to $233,952,835. With the already announced estimates for the army and navy totalling upwards of $325,000,000 it appears that the full estimates will show an expenditure for the year 1904–5 of about $710,000,000.

The Chinese Government has granted the application of the State Department for exequaturs for Messrs. Cheshire and Davidson as United States consuls at Moukden and Antung, respectively. These officers are now at sea, on their way to the East. Upon their arrival at Shanghai they will wait for further instructions from the State Department before proceeding to their posts.

The Grand Trunk shareholders, at a meeting held in London, March 8, ratified the agreement with the Canadian Government for the construction of a Grand Trunk line to the Pacific. The decision was arrived at only after a prolonged discussion.

Industrial and Commercial.

An electric railway is to be built between Morelia, the capital of the State of Michoacan, and Guadalajara, the principal city in the State of Jalisco, Mexico. The length of the road will exceed one hundred and twenty miles.

The Mexican Railway has applied to the Secretary of Public Communications and Works for permission to establish electric traction on the section of its road known as Las Cumbres de Maltrate, where the heavy grade requires two locomotives to haul an ordinary passenger train. The electric power will be generated at a large fall on the Atoyac River.

An electric traction system is to be constructed in the mining town of Pachuca, located in the State of Hidalgo, and having a population of about forty-two thousand inhabitants. The Hidalgo Railroad Company, which operates a steam road between Mexico City and Pachuca, is completing the purchase of the mule tramways about twelve miles long, and the same are to be electrically driven.

The Pennsylvania Railroad Company has awarded the contract for the construction of the two North River tunnels between the Manhattan shaft, near Eleventh Avenue, New York City, and the Weehawken shaft on the Jersey shore, to the O'Rourke Engineering Construction Company of New York.

The contract for the four East River tunnels between the First Avenue shaft, New York, and a point in Long Island City, has been awarded to F. Pearson & Son, Limited, of London, England. This company has had extended experience in subaqueous work, notably the Blackwell Tunnel under the Thames in London. They have recently finished the Great North City Tube lines in London, and are carrying out the heavy harbor improvement at Dover, England.

A statement issued by the Silk Association of America covering raw silk statistics for the season, shows that dutiable silk imports in the customs districts of New York, Philadelphia, Boston, Hartford, Fairfield, Chicago, Cincinnati, and San Francisco for the last three months of 1903, had an invoice value of $8,489,000 as compared with $7,238,950 in the corresponding period of the year before Of the total, $1,872,364 was the valuation of piece goods paying specific duties; $1,901,465 of piece goods paying fifty per cent ad valorem. Most of the other goods were taxed from fifty to sixty per cent.

Around the meeting point of the States of Kentucky, Tennessee, and Virginia a great coal development is under way and a vast amount of work is promised for the coming spring and summer; long-planned railroad extensions to penetrate the more remote sections are now materializing, and coal territory is eagerly being sought after.

General.

The population of Japan was estimated at 43,152,998, according to the last census, taken in 1898. There are four classes in the following proportions: Imperial family, 53; nobility, 4,551; gentry, 2,105,696; common people, 41,050,568. In these figures are included 17,573 Ainos, of Hokkaido, 70,801 Japanese living abroad, and 12,664 foreigners. In addition, however, there are 3,000,000 inhabitants of Formosa, so that the present population is estimated at 50,000,000. Hondo, the chief island, is the most densely populated part of the empire, having 381 people to the square mile, and its southern districts have 475 inhabitants to the square mile. Of recent years there has been a rapid concentration of population in the cities. There were seventy-eight towns, according to the census of 1898, having a population of 20,000 or over.

The complete form of a mastodon has been discovered at Hillside, on Quartz Creek, according to a despatch received by the Seattle *Post-Intelligencer* from Dawson, Y. T. It was imbedded thirty feet in the earth when found, and the use of a steam thawing plant was necessary to unearth the immense animal. The hair and the skin of the beast are in a perfect state of preservation, and the big tusks, which remain fastened to the skull, are in good condition. It is estimated that the skeleton is worth about fifty thousand dollars. The mastodon was discovered buried in an old channel, well in the zone of almost perpetual frost, which accounts for its excellent preservation.

The class-day committee of the senior class of Harvard has issued a report suggesting the holding of the Harvard exercises on class day in the Stadium instead of at the statue, as for the past six years.

Prime Minister Zarnardelli of Italy says that foreign tourists annually spend sixty million dollars in his country, and that Rome lives entirely on her visitors.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Keeping of the First Commandment.

IDA L. WOOLWORTH.

As Christian Scientists, we are many times asked to state in a word what Christian Science teaches, and I always refer such inquirers to our church tenets.

It is now nearly five years since I really came to know what this great truth of Christian Science possessed for me, and as the years have passed, and each day has seemed to unfold new light, I have grown to feel that all of Christian Science is expressed in just two sentences. One of these sentences is familiar to all Christendom, and it is known as the First Commandment: "Thou shalt have no other gods before me." The other sentence is found in our text-book by Mary Baker G. Eddy. It is this: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). Let us consider these two statements impartially, and see if from them we cannot draw lessons which are the basis of all true living.

Many of us learned this first commandment at our mother's knee, and perhaps some did so with a sense of relief, because it was so much shorter than the second. As I grew older, and long before severing my connection with the orthodox church, the first commandment had grown to embody all the other commandments, but how little I realized, even then, its true meaning.

Until it was understood in the light of Christian Science, the Old Testament always seemed severe to me, filled with Thou shalt nots. In fact, until Jesus came preaching a gospel of love and good will, the thought of God seemed one of negatives, but our great Master, and his sincere and devout follower, our loved Leader, have emphasized the affirmatives of Scripture truth. Mrs. Eddy has said, "This first commandment is my favorite text" (Science and Health, p. 340), and if we look into its meaning carefully we shall see that it is really the foundation upon which all true building must rest.

We have always had a deep sense of pity for our brothers and sisters in far-away countries who have made themselves gods of wood and stone, and then worshiped them; we have given much in money, and many brave and noble men and women have sacrificed a great deal to go to them and tell them of a better way. But we in Christian lands have seen, in our day and age, the making of many idols; we have seen strong men and women bowing down to other gods, though not realizing that they were serving idols. In the light of Christian Science, we know that the idols which mankind worship are but mental concepts,—the belief in power apart from the one God.

The subtle forms in which these suggestions present themselves to thought are myriad, and they sometimes seem to be related to a noble and laudable purpose. A young man or woman desires education and culture, and surely our Father means that all His children shall have the best, but so easily does the desire for material knowledge become uppermost in thought, that in the pressure of this twentieth century, such an one may really grow to worship a god more subtle and dangerous than any idol ever worshiped in foreign lands. So, too, a business man may start with a laudable desire to succeed in commercial enterprise, he finds, however, that business competition is more intense than ever before, and he realizes that the utmost concentration of thought and energy is demanded, and as the years pass he builds a mental god of seemingly great influence.

One more example will suffice, and perhaps this is the one least easily recognized. The world has long looked upon the patient bearing of physical suffering as a virtue, but as revealed to us in Christian Science we see that it is not really a virtue, for when one settles down to the belief that his own condition, or that of some loved one, is something which cannot be helped, he has admitted the existence of a power apart from God. To put it in a word, the moment we believe it to be within the power of any material thing to affect in any way our real life, that moment the thing has become a god. At this point our second sentence links to the Old Testament negatives its strong affirmation.

Here let me briefly state how this promise first came to me. I did not come to Christian Science for the so-called physical healing. I had been a member of an orthodox church from girlhood, and I am always thankful for the many precious lessons learned there, for they helped to prepare me for the coming of a clearer sense of Truth, yet I had never found one thing which I felt would satisfy all my longing. Many times I chided myself because I could not find this something, but in vain I studied my Bible in search of it. Science and Health was placed in my hands, and as I read it, some parts appeared beautiful to me, but others I felt required a higher ideal of life than I could attain. A year or more after I commenced to read Science and Health, my thought was centered one day on this statement: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). I knew then that I had found that for which I had been seeking so many years. There have been many problems to work out, many tests to meet, and oftentimes I have not met them as I would desire; but through every experience, that one sentence has stood out like a sentinel, has shone like a star, and no matter what the temptation, I have never completely lost sight of it. I here desire to say humbly, and yet with a great sense of love and gratitude, that had our beloved Leader given us no other written word, that one sentence would indeed have proved itself a "Key to the Scriptures."

To some people a negative statement seems to take away something; an affirmative to give something; so this last sentence seems to bring to us a great and precious gift. In a way the entire orthodox world believes that God is Love, but we learn as almost the first lesson in Christian Science, that we must prove what we say we believe.

As the truth unfolds to us we come to know that God is the one intelligence, and that there can be no intelligence, no learning, no true culture, which does not spring from the one fountain-head. As we begin to see that Love meets

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our need in this respect, we realize that never before had this longing been truly satisfied.

Again, when we come to realize in all our financial affairs, be they great or small, that divine Love is the source of all supply, we have learned a lesson which nothing can take from us. We have freed ourselves from much of the care and mental anxiety which take away all happiness and freedom from life. Then we may truly say with James that, "Every good gift and every perfect gift is from above."

There have come to each one of us experiences,—so-called heart-aches and seeming heart-breaks,—when, no matter how close the human love, we have needed something deeper, something which would bring back the sense of sunshine. Only as truth unfolds to us that divine Love reflected in love is the one thing which will satisfy every human desire, can we ever know true happiness. At best human love is never quite at rest; there is always the fear that something may take it from us, that we may stand alone some day in the shadow of a great sorrow. As we become conscious that divine Love meets every human need of love, and that all true love is a reflection of divine Love, we can confidently say with John, "There is no fear in love; but perfect love casteth out fear."

The human need for which the whole world is seeking relief, is the need of healing. Our land is filled with hospitals where noble men and women are endeavoring to ameliorate suffering, and we, as Christian Scientists, have for them high respect and affectionate regard; but here, too, must be learned the deeper lesson that this pressing human need, divine Love will also meet. Nineteen centuries ago Jesus proved this truth as he walked among men in Judæa, and he left the promise, "He that believeth on me, the works that I do shall he do also." More than thirty years ago, the author of Science and Health demonstrated the present possibilities of this healing. Since that time, through the knowledge of God and His laws as revealed to us in our text-book, thousands have proved for themselves and are daily proving the truth of the Scriptures, "He sent his word, and healed them."

It is only as we work out the truth of Love's affirmative statement that we can intelligently obey the First Commandment, "Thou shalt have no other gods before me." If to some hungry and weary one these two sentences may come with a portion of the help they have brought to me, I shall be very grateful. They will indeed bring to such a one the true sense of Life, and the rose just opening in all its beauty and purity, will then be a type of the unfolding of Truth's idea as revealed in Christian Science.

Musings.

M. B. L.

ENSCONCED in the open-armed hospitality of an easy-chair, I sit before the cheerful fire this cold winter's night, and am thinking. The friendly curtains shutting out all sense of chill, the opal-tinted light of the lamp, the fragrance of a vase of freesias, all suggest summer, though bitter cold claims dominion without. The tireless pendulum, heard through so many years of mortal experience, has changed its plaintive note of, "Time is, Time is," to "Good is, Good is," and in thankfulness I ask, "What shall I render unto the Lord for all his benefits toward me."

Quickly comes the obstructing thought, "Don't write anything for the Christian Science papers until you have something convincing to say; you well know that one obnoxious ailment has obstinately refused to be cast out. The work you have done on it, the money you have paid for treatments, should remove mountains if this Science be science. When you are healed of indigestion, then give thanks." But I will not listen to this tempter. Mortal mind, that was ignorantly impregnated with a false mental science at the commencement of the search for Truth, must pay the penalty to the uttermost farthing, but I will be a warning to others, I will write and give thanks to Christian Science and to its Discoverer for the true conception of God and man, and for the numberless blessings which have flowed therefrom.

The clock ticks on just as it did fifteen years ago; where were my thoughts then? In the darkest night of error, filled with fears, disturbed with doubts, and deluded by false hopes; striving unsuccessfully to please my pastor, to meet the incessant demands of society, to work for the destitute, and to be a wise mother to my children, a helpmeet to my husband. Fear of winter cold, or spring winds, of summer's heat, of autumn's fruit; fear of the night time with its woeful traditions of croup and burglars; fear of the day time, with its cares and accidents, all made life a mockery. Nervous, remorseful, hysterical, but always hopeful, I struggled on. The shadow of death, the last enemy, hid from us a darling babe, and taught me the helplessness of medicine or human love to preserve our dear ones; then began my search for a living, ever-present God.

I can never be grateful enough that the nightmare of sorrow so awakened me that I was at last ready to accept the true idea of God and man. We are a happy family now, we love each other and our neighbors. We strive to unfold in the true consciousness each day. We are gaining dominion over fears of every sort.

Where we studied physiology, hygiene, and homœopathy in the dim past, we now feed upon the word of God; and its substance, as found through the teaching of Science and Health, sustains us. The Great Physician heals us and the return we make to Him helps to support our Cause. Now we wish only to obey God and to please our Leader in following our highest sense of good.

The fire is getting low, and the clock ticks on. In the melodious chimes that mark the hour, I hear the prophecy of the harmonious "days that are hastening on," when Love and Love's idea will rule from sea to sea, and time be dissolved in the understanding of eternity.

Come Out and be ye Separate.

ARCHIBALD WINNE.

THROUGHOUT the history of the children of Israel we find a conspicuous separation from the customs and practices of other nations, and this was made necessary by their laws and the teachings of their prophets. And so throughout the history of the world down to the time of Jesus the Christ, every person connected in any way with the religious rites and ceremonies of worship, bore some distinctive mark, or abstained from some of the common practices of the people, as a law of separation from his fellow-men. While this meant much to these people, the entrance of our Saviour upon the scene with his teachings and practices so directly opposed to the theological opinions then prevalent, brought with it a separation of another character and type. This teaching called forth from such as the faithful Paul the earnest exhortation, "Be ye not unequally yoked together with unbelievers," which was followed by the much misunderstood command, "Wherefore come out from among them, and be ye separate, saith the Lord."

As in former ages, so on down through the intervening years to the present day, the generally accepted sense of these words has been material in its nature, and therefore impracticable. To literally separate ourselves from all others not known and fully recognized as Christians, and to mingle only with those who are, would be, at least for the present, a physical impossibility, besides being contrary to the life and practice of Christ Jesus, who was a friend of the publicans and sinners. But, by applying the spiritual intent of the apostolic command, as explained by our

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Leader in "Science and Health with Key to the Scriptures," we not only have separate thoughts and a new understanding of the Science of being, but we have different views concerning God and man and their relation to each other, a clearer sense of the nothingness of evil and of the nature of prayer. We have a daily experience of the activity of a living Christ, and this continuously develops within us the understanding of Life which is eternal. We have also the convincing assurance of its being the truth in the fruits that follow,—the healing of the sick and sinful through our obedience to this spiritual injunction.

To separate ourselves from the world spiritually and mentally, as taught in Christian Science, may remove from us friends of old who in thought and act made sin and sickness a reality from which the truth has set us free. Should we then hesitate to obey the command, Come out, and be separate from this deadly material thought, even though we may lose to sense those who are bound to us by ties closer than even friendship? Our text-book says, "Christian learners must live under the constant pressure of the apostolic command, to come out from the material world and be separate" (Science and Health, p. 451). Jesus says, "For what is a man profited, if he shall gain the whole world, and lose his own soul [sense]?"

Some may say that such radicalism would not only bar us from the world's society, but would retard our Cause, but in fact it will really hasten the separating process. Our Leader says, "Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity" (Science and Health, p. 238). The truth of this Science, and the life of those who practise its teachings are by divine law so separated from the carnal mind, through its enmity toward Spirit, that nothing less than divine Love can effect the healing work.

To those living in strict obedience to the command, to be separate from the world, without compromise by contact with the "unclean thing,"—the material thought of this world,—the apostle brings the all-inspiring promise, "and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Demand of the Hour.

PRINTHIA T. MILLER.

ONE of our poets has said: "Where real perfume is, the flower need not be sought, for the scent will disclose its whereabouts. The nettle may need to lift its head, but not so the violet." What is most required in Christian Science to-day is true simplicity. The need is for genuine workers, not talkers, and to accomplish much we must have order. Pope has said, "Order is heaven's first law," and Mrs. Eddy tells us in "Retrospection and Introspection," p. 108, that "genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth." Christian Science heals the sick, and it is our business to know this for ourselves and our suffering friends. If we work faithfully every day, and are honest and obedient to our Leader, we shall follow her, knowing that she is obedient to God. In this way we shall be prepared for every trial and we need never fear.

One of the essentials in Christian Science work is to renounce personal sense; another is to remember to be grateful for all the good we know and are able to do. We should never forget for a moment that this glorious truth has come to us because of Mrs. Eddy's untiring devotion to God, her love for humanity, and her desire to bring peace and love on earth. We know that Christian Science is the Word of God to this age, and it is therefore our business to be true, honest followers; working always for Principle and never for personality.

I long to express my gratitude to Mrs. Eddy for her splendid example of loyalty and obedience to God. It is through this that we have learned the way of deliverance from sin and suffering. My gratitude to our faithful Publishing Society for the splendid standard they have maintained is second only to the gratitude I feel for the continual blessings which we derive from our text-book and from the other works of our beloved Leader. The messages of Truth and Love which our periodicals contain, as well as the stimulus they bring to awakening thought, should at all times spur us on to better effort.

An Appreciative Letter.

H. H.

THE accompanying letter is sent with a few words that may explain the circumstances which called it forth.

Last fall a young man, who is the organist in one of our Christian Science Churches, told me one evening of his interest in the Olivet House, Chicago, where they do settlement work similar to that of the Hull House. This young man had become interested in the mission some months prior to this time. He ascertained from a class of seventeen young men, who were placed under his charge, and whose ages ranged from seventeen to twenty-four, that they would be very much pleased if he would organize a band. He had the material in the way of instruction all provided for, but the instruments seemed to be a stumbling-block as he did not know which way to turn to secure the money. A little good Science work was done, and within a week he was told to go ahead and purchase the instruments, as the money was in sight.

We find in doing good even to those who have little or no sympathy with Christian Science, owing in most cases to ignorance of the subject, that we can in the end bring about good results under the guidance of Principle. We also find as we advance, that the truth as taught in Science and Health is permeating and reaching much deeper than is seen on the surface; that is to say, very many more are coming into a full knowledge of Truth through the deeds of Christian Scientists than through professions.

My Dear ——:—The instruments have arrived and we look forward to the actual as well as theoretical beginning of the work of the orchestra next Friday. We all appreciate fully how much we owe in this matter to your personal interest in the good work of the settlement and your ability and energy in pushing it along in the face of such obstacles as necessarily confront us everywhere. But we also appreciate fully the generosity of the good friends who have of their means made it possible to purchase these instruments. I know that this was done in a spirit of purest Christliness. Indeed, I sometimes think that our other people have a lesson to learn from our Christian Science friends; that is, the lesson of the breadth of the "Love of the Christ," a love broad enough to fill all the hearts of mankind without respect to person or creed, and big and strong enough to wipe out all sectarian lines and inaugurate the real brotherhood of man.

It has been my privilege to know many of the adherents of the church of Mrs. Eddy, and while not agreeing always in matters of interpretation, I have always found them most ready to clasp hands and join heartily in all movements looking to the amelioration of human condition.

Then let us pray, that come it may,
As come it will for a' that,
That man an' man the world o'er
Shall brithers be an' a' that.

Pardon this hasty note and believe me, ever yours,

T.

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The Lectures.

Franklin, Pa.

Edward A. Kimball, C.S.D., of Chicago, spoke to a large and fashionable audience in the Opera House on Monday evening, January 18, on the "Beneficial Effect of Christian Science," under the auspices of First Church of Christ, Scientist, of Franklin. The speaker was introduced by Prof. Charles E. Lord, of the Franklin High School.

Franklin News.

Pueblo, Col.

More than a thousand people heard Judge Septimus J. Hanna expound the doctrines of Christian Science at the Grand Opera House last night [February 16]. The lecture was given under the auspices of the local Christian Science Church. In the audience could be seen people of all classes and denominations, and the intentness pictured on the faces of business men, clergymen, physicians, lawyers, and the large number of women, told the story of stirring thought within.

The introduction was made in a graceful manner by William Vassie, First Reader of the Christian Science Church.—*Pueblo Star-Journal.*

Miami, Fla.

The lecture delivered yesterday afternoon [February 7] by Judge Ewing of Chicago at the First Presbyterian Church, on Christian Science, was attended by a large audience and was interesting and instructive.

Judge Ewing was introduced by Dr. W. W. Faris, pastor of the Presbyterian Church, who said in part,—

When this building was erected the conference was held at which it was understood that it would be a useful thing, of practicability, to have a series of lectures from distinguished representatives of the various religious faiths, but nothing of the kind has seemed feasible as yet. But when two weeks ago the request for the use of this house to-day by Judge Ewing was made, the former arrangement was recalled and we at once gave our consent. . . . We are glad to show Christian courtesy to-day to him and to those whom he represents, and I take pleasure in introducing Judge Ewing to you.—*Miami Metropolis.*

Emporia, Kan.

Carol Norton of New York gave a lecture on Christian Science to a well-filled house at the Whitley Opera House yesterday [February 21]. In the interest of fairness W. A. White, who is not a Scientist, introduced the speaker. Mr. Norton is a polished speaker and, what is unusual with polish, he was earnest and convincing. Mr. Norton talked about two hours.—*Emporia Daily Gazette.*

The introductory words of Mr. William Allen White, the well-known writer, were in part as follows:—

Ladies and Gentlemen:—A religion is known by its works, and a man's soul is best known by his face and his outward demeanor. A man's face reflects his soul and the soul of man is reflected in his creed. One thing I have noticed about these Christian Scientists,—one of whom I am not, —is that they have faces that are serene and beautiful. I do not mean in the sense of symmetrical beauty, but there is a certain serenity in their faces that is not found in the faces of the people of any other cult or creed on earth. The Christian Scientist seems to wear his religion in his soul and makes it part of his daily life. I do not understand the creed of the Christian Scientist, and I am ashamed that I do not know it better, but I am proud to stand here to-day in the interest of fair play and introduce one who does know that creed, Carol Norton of New York City, who is officially authorized to bring this creed to the people of Emporia. It is with great pleasure that I introduce him to you to-day.—*Correspondence.*

Wilmette, Ill.

Under the auspices of First Church of Christ, Scientist, Hon. William G. Ewing delivered a lecture on Christian Science to a large and attentive audience in Wilmette Hall on Friday evening, February 19.

The speaker was introduced in a very happy manner by our fellow-townsman, Attorney Albert C. Wenban, who spoke as follows:—

Many centuries ago, when England was divided into several small kingdoms and Eadwine was the King of Northumbria, Paulinus, a follower of Augustine, came there bearing the message of a new faith. The wise men, or Ealdormen, of Northumbria, were summoned by the King in council to deliberate upon this new religion,—Christianity.

And it is recorded that an aged Ealdorman, drawing his illustrations from their crude life, said, "So seems the life of man, O King, as a sparrow's flight through the hall when you are sitting at meat, in winter-tide, with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door, tarries for a moment in the light and heat of the hearth fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not. If this new teaching tell us aught of these things, let us hear of it."

The historian says that to the finer minds among these warrior statesmen, the charm of this new faith lay in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. To those followers of the religion of Woden and of Thunder life was not of so great value, its environment was strife, its atmosphere was mystery, its end was death, or if existence beyond, then more strife. If a new faith to-day is to appeal to thoughtful men and women, it must embody all the salient doctrines of Christianity, and its charm will be not so much in dispelling the mystery of man's origin and future as in dealing with the problems of the life that is, making it worth the living, and by so doing fitting it for a life that is to be. All these modern appliances and conditions which, conjoined, we call civilization, have increased life's value and made complete living more important. If Christian Science has aught that teaches us to make our lives still more valuable, more fit for existence beyond, more as they were intended to be, if you have reclaimed to the oasis of the finite known a narrow strip from the infinite desert of the unknown, then mankind to-day must say not only, "We will tolerate," but in the words and spirit of that old Ealdorman, that earnest truth seeker of yore, "Let us hear of these things."

You are especially fortunate in having to address you on this important topic, one who has achieved much in the field where close analysis and accurate reasoning are requisite. I doubt not he will bring to bear the same vigor of mind, the same acumen and accuracy which made him a distinguished member of the Chicago bar and an honored judge upon the bench of our county. It gives me pleasure to introduce Judge Ewing.—*Correspondence.*

Logansport, Ind.

An event of more than usual interest in religious circles was the lecture delivered at the Dowling, Sunday afternoon,

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January 17, under the auspices of First Church of Christ, Scientist. The affair attracted a large audience. Bicknell Young of Chicago was the lecturer.

Mr. Harry G. Tucker, who opened the meeting, introduced Judge Clarence A. Buskirk, who spoke in part as follows:—

Like the gentleman who was just speaking to you, I was brought into Christian Science by the work which it had performed, not for myself, but for a member of my family, one of my daughters. It is not alone from that experience of nine years ago, when my oldest daughter was restored to the arms of her mother, her sisters, and myself, but it is also from repeated observations in my own family and among others during the past nine years, as well as from the study which I have given the subject, that I am able to come before you this afternoon as one who is firmly convinced of the absolute truthfulness and trustworthiness of the teachings of Christian Science. My friends, we live in what perhaps I might describe as the fatted age and country. No other age or country in the world's history has ever known the material prosperity which is now surrounding us. The genius of physical inventions has filled our homes with comforts and luxuries which were unknown and undreamed of even by our fathers and mothers. Now I have no disposition to depreciate the value of a reasonable ambition, or the legitimate getting of money and place, but I do wish earnestly to ask you the question: Are we sufficiently awake to the moral and spiritual dangers which always accompany lives of material fatness? Are we not too prone to shut our eyes to the melancholy lessons of history, those stern lessons which teach us that the accumulation of wealth, with its selfish incidents and surroundings, seems almost sure to lead to individual and national degeneracy?

I ask you, is it not a startling, imperative need among us, that we shall adopt altogether different and higher ideals in life? Is it not apparent that the ambitions for money-getting and place-getting, which are perfectly proper so long as they are kept in legitimate bounds, are overcoming this country of ours until we are become a nation of idolaters, the gods of our idolatry being dollars and worldly places? These are faithless and cruel gods. We need nobler ideals in our lives. Our children cannot become good men and women without them. We are recreant unless we teach our children, by precept and example both, that character-building is more important than fortune-building. Money is always a menace, and is often a curse, to a man of base, unworthy ideals. Now, my friends, one of the main seeming obstacles to the growth of Christian Science is the fact that it wages unceasing warfare against our cherished idolatries, teaching with stern insistence, "Thou shalt have no other gods before me," and insisting upon the omnipotent and omnipresent good, or God. No truth has ever perished from the earth because of opposition. Jesus taught a scientific Christianity, using the term "science" in this higher sense. The teachings of Christ could not be true if they were not scientific. When we accept basic Christianity as true, it follows there must be a Science of Christianity, or Christian Science, and that it must be found wholly apart from man-made creeds and theologies.

The adherents of what is known in modern days as Christian Science, are humbly and sincerely seeking to follow the teachings and example of the Nazarene in the overcoming of the phenomena of sin and sickness. They may meet with a tremendous opposition, but so did the Nazarene; and the fact of the opposition proves the fact of the necessity for Christian Science with its anti-materialistic teachings in this age of materialistic tendencies. Christian Science has come to stay. Its growth has been great and rapid, and its growth is also steady and sure.

Logansport Journal.

Rich Hill, Mo.

One of the largest and most intelligent audiences ever assembled in the Rich Hill Opera House gathered there Sunday afternoon, February 14, to hear Carol Norton C.S.D., expound the doctrines of his faith and explain the meaning of Christian Science.

The speaker was preceded by Postmaster J. K. Martin in the following remarks,—

Some no doubt will be surprised that I, a Methodist, should have been invited to introduce the lecturer, and some few no doubt will be surprised that I accepted the invitation. To all such I have this to say, that it only proves that we are not now living in the dark days, when ignorance, superstition, and prejudice held sway, but that we are in the morning, the bright, sunlit morning, of the twentieth century, which at its opening is so full of life, of energy, of thought.

Friends, we are in a progressive age. If you close your eyes to the educational, to the religious conditions with which you are surrounded, some day, some morning, you will awake to find yourself relegated to the rear, for this grand old world of ours will have hurried on many years in advance of you.

No, friends; let us keep up with the times, let us keep step with the music of progress, let us not be cowards, let us listen, let us investigate, and above all, let our prayers be, deliver us from the parching, shriveling, dwarfing effects of prejudice.

I for one believe in the present. I think we ought to extract all the happiness out of the present we can get. If there are any good things to be said, I want to hear them; if there are any good things to eat, I want a few; if there are any roses blooming by the roadside, I want to see them; if the air is filled with sweet fragrance of flowers, I do not want to close myself up like a clam in its shell, but I want to be in a receptive mood, so that I can absorb a little as I pass by.

Friends, I know but little about the theories of Christian Science, I know that as an organization, it has quietly but most assuredly made wonderful progress in the last few years.

I have with my own eyes beheld some of its most practical results. I have seen man in his lowest estate, down in the depths of degradation, bound and re-bound by bonds of appetite, of habit, and of sin, until it almost seemed that he was beyond redemption. I have seen the influence of these mild mannered people reach out and somehow, through that unseen power of love, take hold upon him and place him upon his feet. I have seen the bonds that bound him broken asunder, the shackles of sin fall off, and the man made free. Instead of darkness there was light, instead of sorrow there was joy. Friends, a religion that does this at least merits a respectful hearing from intelligent people, and I want to congratulate this splendid audience upon the fact that we have with us this afternoon, a scholar, a student, a distinguished gentleman who will speak to us with authority upon this subject. It is with pleasure that I now introduce to you Mr. Carol Norton of New York, who will lecture to you upon the subject, "The Meaning of Christian Science."

Rich Hill Review.

Lectures at Other Places.

New Castle, Cal.—Judge Septimus J. Hanna, February 9.

Jacksonville, Fla.—Judge William G. Ewing, February 11.

Taylorville, Ill.—Bicknell Young, February 18.

Independence, Kan., February 16; Iola, Kan., February 17; Howard, Kan., February 18; Riley, Kan., February 22, Carol Norton.

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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.

Interesting Letters.

THAT Christian Science is the religion of Christ Jesus is the position taken by Christian Scientists, and under the leadership of Mrs. Eddy they are demonstrating the same Principle taught by him. That Mrs. Eddy's teachings have not been readily accepted is, in a sense, not surprising, in view of the materialistic tendencies and beliefs of the centuries which have elapsed since Christians expected to heal the sick through their understanding of God as taught by our Master; but, fortunately for humanity, this unbelief is being gradually dissipated through an increasing spirituality, for which Christian Science is responsible.

The document quoted in the following letter, which Mrs. Eddy recently received from a well-known resident of London, is of great interest, because through it Mrs. Eddy's reiteration of the gospel of Christ Jesus is corroborated by the words of the Master himself:—

"Listen, John, beloved of my Father, foolish men thus say in false accusation that my Father fashions their bodies of clay; but by the holy spirit he made all the powers of the heavens, and it was through false accusation that the saints were found having mortal bodies of clay, and by reason of this they were betrayed into death."

London, 18 February, 1904.

Dear Leader:—I am enclosing herewith a copy, in Latin, together with a translation, of one of the uncanonical gospels, which was discovered in so interesting a way, and confirms so remarkably the teachings of Christian Science, that I think you will like to read it.

I should like to tell you, first, how it was found; and then, a little about the manuscript itself.

A friend of mine, Mr. Woodward, who will soon be a member of First Church of Christ, Scientist, London, had been studying an early edition, the 3rd edition, of Science and Health in the British Museum. After returning the book to the attendant, he found he had still a little time to spare. We had often talked over the necessity for the exercise of discrimination in reading books which were not absolutely scientific, and thinking over this he endeavored to realize that he could only choose a book which would be of profit to him. Then walking over to the shelves round the great reading room, which contains many thousands of volumes, he took down a book and carried it over to his seat.

On opening it he found that it was a reprint, in Greek and Latin, of several uncanonical gospels, and consulting the list of contents, he found one in Latin, attributed to St. John, and began rapidly to read. Almost at once his eye fell on the passage which begins: "Audi Joannes, dilecte patris mei;" "Listen, John, beloved of my Father, foolish men thus say in false accusation that my Father fashions their bodies of clay: but by the holy spirit he made all the powers of the heavens, and it was through false accusation that the saints were found having mortal bodies of clay, and by reason of this they were betrayed into death."

He was so struck by this that he copied down the Latin, and brought it to me the same evening. The more we thought over it, the more remarkable it seemed, and Mr. Woodward was so interested in the matter that he hunted through London until he at last found two second-hand copies of the book, which he purchased for himself and me.

It is from these copies that the translation now sent to you has been made, and it has been checked by Mrs. Butler of Cambridge, who, in addition to being the First Reader, of the church at Cambridge, is one of the most distinguished classical scholars in the university.

With regard to the gospel itself, very little is ascertainable concerning it. The original has completely disappeared; and this earliest known version occurs in one of the collections of writings known as the "Acta Inquisitionis Carcassonensis," from which it was copied into Thilo's "Codex Apocryphus." That it was early looked upon with suspicion by the Roman Church is clear from the following note in one of the manuscript copies: "Hoc est secretum Hæreticorum Concorezio portatum de Bulgaria a Nazario, suo episcopo, plenum erroribus."

One of the greatest scholars in Europe, whose opinion I was able to ask on the subject, hazarded the opinion that it was a fourth or fifth century copy made from a Greek original for one of the African bishops, in which case the text would probably be fairly uncorrupt.

The word *ossop* which occurs in the description of Satan is of no known language. Mrs. Butler suggests that it is a transcriber's error for *ossom*, a kernel; "invenit, suum ossop, quod est genus ignis," would then read, "he came upon his own kernel, which is of the nature of fire." This, however, is of course from speculation. A mediæval reader has left a note to the effect: "Cujusnam linguæ sit vox *ossop*, alii videant," what language *ossop* may be he leaves to another.

The passage concerning the two fishes yoked for plough ing is obviously taken from the fourth book of Esdras, in the Vulgate, chapter 6, and 49 seq, when their names are given as Behemoth, or in the Latin Henock, and Leviathan: the animality and the cunning of mortal mind.

I do not think I would say anything more on the subject of the manuscript, but I would like to express, however inadequately, something of the joy that Christian Science has been to me during the past six years, and not the least part of this joy has been in being able to read the Bible, no longer with the cold criticism of agnosticism, but with a dawning perception of its beauty, its vitality, and its truth, which is coming to me as I begin to understand, no matter how faintly, the meaning of the words, "Thou shalt have no other gods before me."

Yours very gratefully and lovingly,

FREDERICK DIXON.

We are also permitted to publish the following very interesting extract from a letter received by a friend from his brother in England:—

"A search in the British Museum made by Christian Scientists resulted in some writings being brought to light, recording conversations between Jesus and John. They are, I understand, in Latin, and the ancient records of an African Church. Having been examined by some Museum authorities, they are believed to be authentic. When published, they will astonish the world and emphasize the correctness of Mrs. Eddy's pronouncements in Science and Health.

"One conversation is: John asks Jesus if there is a material body. Jesus answers, No. John asks Jesus if there is a material earth, creation. Jesus says, No.

"The writings are to be carefully examined, and will doubtless be brought before the world in due course. Doubtless there is a good deal more on record, which we will learn about when ready for it."

M.

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Letters to our Leader.

Sheldon, Ia., February 23, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Words but feebly express my love and gratitude to you for the glorious truth you have revealed to this age.

About fifteen years ago I heard of Christian Science. Up to that time I had never experienced peace of mind or body. From childhood I had a sense of intense fear, which at times seemed almost unbearable. This caused sick headaches and other ailments, and had failed to receive the slightest benefit from *materia medica*. I really felt as if I was "without hope and without God in the world." I believe it is fifteen years this spring since I had the blessed privilege of entering a class taught by a loyal student, and never from that time to this day have I experienced the slightest return of that fear or of other ailments caused thereby.

The truth in Christian Science opened to me a new world wherein "old things are passed away; behold, all things are become new." I can say in the language of the Psalmist, "O Lord, thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit. . . . Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness."

In Christian Science I am learning to know God, and this God is perfect Love which casteth out all fear. I wish to say in closing, that I had the precious privilege of attending the communion in the Mother Church in 1901, and was one of the many who visited your beautiful home at Pleasant View and listened to your words of love which have never left me.

Reverently and lovingly,

GRACE THOBURN.

Boston, February 26, 1904.

To Rev. Mary B. Eddy.

My Dear Leader:—I wish I might tell you *all* the peace and joy which your dear poems in "Miscellaneous Writings" have brought to me from time to time, but none are more sweet and tender than these lines on 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.

From the great heart of Love, these words came to me one day, and also the inspiration which enabled me to pray from within, "Father, forgive them, for they know not what they do." My prayer has been answered, and a manifestation of divine Love came to-day from one of the number in word and deed. My heart is so full of gratitude to our God, and to you, His patient Messenger, that I felt the natural impulse to impart some of this joy to you. It is only one "item" of the rich blessings which are mine in striving to follow the guidance of Science and Health, and our impersonal teacher, "Miscellaneous Writings," which you have given to the world.

May I be ever faithful. Tenderly and lovingly,

Your student,

E. SNELL.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Selected Articles.

The Cure of a Blind Man.

That the curative power was not in the clay is evident from the fact that the blind man whose eyes Jesus had anointed with spittle and clay was commanded to go and wash. If clay and spittle were a curative for blindness in Jesus' time, why is it not so still? Besides, if this were a material cure, why did the materialistic Pharisees cause such an uproar about the affair? Why did the man who was healed say, "We know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. . . . If this man were not of God, he could do nothing"? Or why did Jesus say, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind"? Jesus often declared that a material age requires a material sign as an evidence that something is being done.

Just as the spiritually blind Pharisees were willing enough to recognize that a cure had been wrought upon the blind man, and were anxious enough that God should have the praise, but rejected the form and manner through which the divine presence wrought the healing, so still does the material thought cling to matter as the divine and true method of healing, and reject the power which is from above.

CHARLES D. REYNOLDS.

Granite State News.

Scientific Teaching.

In his conversation with the woman of Samaria at the well, Jesus not only revolutionized the Samaritan ideas of worshiping God in a particular mountain, but he also spoke in favor of a departure from the ancient Jewish custom of worshiping God at Jerusalem, offering as his reason therefor his clear and pointed definition of God as Spirit.

In the Twentieth Century New Testament this basic lesson of Christianity is put in the following language: "But a time is coming, and indeed is already here, when the true worshipers will worship the Father spiritually, with true insight; for such is the worship that the Father desires. God is Spirit; and those who worship Him must worship spiritually, with true insight."

Jesus was well aware that he was giving the Samaritan woman a new idea of worship; this understanding of the Being to be worshiped differed from hers as well as from that of the ancient Jews, and he indicated his realization that what he taught was new by the statement, "But the time is coming, and indeed is already here, when the true worshipers will worship the Father spiritually." The expression, "true insight," shows that he expected mortals to gain a new and more spiritual understanding of God. He knew that when such a knowledge came to mankind they would no longer believe that God was a limited person with a residence in some special locality, but would understand Him as infinite, everywhere present Being, who could be worshiped spiritually in one place as well as in another. Hence he said, "Neither in this mountain, nor yet at Jerusalem."

This understanding of the Master has been perceived by Mrs. Eddy, and is the basis of the wonderful Science which she has discovered. It is as apparent to all discerning Bible students familiar with her teachings as it is to her, that Christian Science is founded upon the sayings of the great Master; that she has taken his abstract teaching as her basis, and upon this she has elaborated and has built a scientific religion which can be demonstrated by all honest students in the overcoming of sin and sickness.

Jesus taught certain things concerning God, and advanced

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deductions therefrom which are in exact accord with the teachings of Christian Science. For example, he said, "It is the Spirit that quickeneth, the flesh profiteth nothing." This declaration concerning the unprofitableness of matter was based upon his knowledge that Spirit alone makes possible the existence of all created things.

By such instructions the Master manifested that he knew certain things about God and creation. What he knew must surely have been Christian and Christ-like; in other words, Christianly scientific; such knowledge is properly called Christian Science. Inasmuch as Jesus practised what he taught, and results were forthcoming in the destruction of sin and disease, he proved beyond cavil that he was a Christian Scientist.

Mrs. Eddy is correct in her statement, "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313), because he was the most correct in his teaching. In the light of supreme intelligence, true Science is that which is true in the sight of God, whatever estimate may be placed upon it from a human standpoint.

ALFRED FARLOW.

Boston Times.

It is said by a critic that "Christian Science takes half of life and calls it the whole life." In theology it is admitted that life is eternal; in the theology of most orthodox churches it is also freely admitted that the life preceding the so-called fall of Adam and Eve was a perfect life,—the real, primal state of God's spiritual perfect man. Christian Science claims this perfect life to be God's gift to man, and does not admit that the fallen, sinning, sick, and dying race of Adam and material existence constitute life. Life or God is eternal. This being true, there can be but one Life. Material claims to life are considered false in Science, since they lapse into death, proving themselves inconstant, unreal. Science and Health by Mrs. Eddy, states, "All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history" (page 204). Man in the image and likeness of God cannot help being perfect and deathless. But the sinning race of Adam does not present any proper image and likeness of God, hence the Scripture, "They which are the children of the flesh, these are not the children of God."

Century after century, it is stated, "noble seekers after truth have pushed upward from absolute ignorance concerning the human body." With all due respect to those who cling to the medical profession, we would ask, now that we know about anatomy, so-called food laws, hygiene, etc., is disease obsolete, or even materially lessened? and to whom shall mankind resort for healing when the physicians have given up their cases? Is there an appeal to a higher power? If so, why was not the higher power sought first, rather than last? If one turns to God as his friend and is healed through the efficacy of prayer in Christian Science, is not the system good, or even better than the one that could not heal him?

M. COULSON FAIRCHILD.

Newark (N. J.) *News.*

Writers who criticise the literary productions of Mrs. Eddy and the Publication Committee will observe that what they write is in a kindly spirit, free from mud slinging and all abuse. They argue instead of abuse. Those who contend with them should do so in the same kindly spirit, answering argument with argument, advancing theory and facts against their theories and facts. This is eminently fair and sound. The theory of Christian Science is being widely discussed, pro and con, has even been in the courts in efforts to suppress it, and this alone makes it a subject for fair discussion.—*New York Advertiser-Gazette.*

Testimonies of Healing.

[Translation.]

Remembering the manifold blessings which I have received through Mrs. Eddy's writings and our periodicals, I wish to express my gratitude for the same to God, who led me to Christian Science.

Over two years ago I heard the words Christian Science for the first time from a student, while I was on a journey in Switzerland. I was then very miserable physically, and was also mentally depressed, although I had employed physicians and used baths for years.

After this student had told me of her own healing, she advised me to buy the text-book, Science and Health. I sent for it and began my study. Although I have quite a good command of the English language, the book was hard to understand, yet an inward impulse made me continue my study. I soon decided to go to Berlin, which in my state of health seemed a great undertaking, but contrary to my expectations all went well.

I can never forget the feeling that came over me during and after the first treatment; it was such a feeling of peace and rest. The simple service and the beautiful hymns impressed me very much; my health improved, but very slowly, yet I regained my joy in life.

My difficulties gradually disappeared,—indigestion, susceptibility to cold, and nervousness. I learned to know that because we are created in the image and likeness of God and He is perfect, we, as His children, manifest perfection if we realize our birthright,—our dominion over the misguiding senses.

I have been successful in having small demonstrations; for instance, some time ago, I had an attack of sick headache which was overcome in a quarter of an hour through reading in Science and Health. Another time I experienced a clear proof of the ever-presence of God. In leaving the street car I rose before it stopped and fell full length in the car so that a gentleman had to help me up, but I instantly remembered that God's child cannot be harmed and went safely on. When I reached home, however, I felt a pain in my left shoulder as if it were sprained. I treated myself to the best of my understanding and later on asked for help which I received, and after two days all bad effects had disappeared. The third demonstration was a case of impersonal healing. My niece complained of a severe cold while I visited her. I denied it as we do in Christian Science. A week later she visited me and said, "My cold has disappeared in a remarkable manner, I believe I must thank you for it, because I have never been freed so quickly." I am not only helped physically, but I feel that I am being inwardly transformed.

We cannot be too grateful to Mrs. Eddy, who has revealed this precious truth and given it to us. Since June, 1903, I have had the blessing of becoming a member of the Mother Church, and at the same time I joined First Church of Christ, Scientist, in Berlin, Germany.

We have just received the February number of *Der Christian Science Herold,* and I wish to express sincere gratitude for myself and many other Germans, to the Publishing Society, for the German translation of our Bible Lessons contained therein. This will be an effectual help and a blessing for many.—E. W., Berlin, Germany.

It was not for physical healing that I came into Christian Science, but because I recognized it immediately as the teaching of Christ Jesus,—primitive Christianity,—but my healing came afterward. In one treatment by a loyal student of Mrs. Eddy I was healed of a serious trouble which, I had been told by two physicians, I would carry all my life. Since that time I have been climbing, slowly but steadily, up the hill of Science, and have many times been enabled to help others as well as myself through the un-

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derstanding that "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

About eighteen months ago my brother's four children came to make their home with us, and one of them had a large sore on the side of his head, which had resisted all kinds of remedies put on it by those who had had the care of the children before they came to us. The little fellow was heartily tired of it, and told me that they were just preparing to take him to the hospital for treatment. He said that he was told to persuade me to send him to a hospital in our city. Instead, I immediately commenced Christian Science treatments, and in two weeks there was no sign of the sore left. The children soon learned the beautiful truth that God is All, and to rely entirely on Him when they seemed to be hurt.

Although the ability to help others is so beautifully satisfying, it seems but a small thing when compared with the spiritual uplifting one experiences through the study of Christian Science. The study of Science and Health leads, step by step, from darkness to light, and teaches the student how to "Abide under the shadow of the Almighty." Our text-book is most certainly a Key to the Scriptures, for it explains the Bible as nothing else ever has done, making it a new book, one that can now be understood by all who study the two together. Mrs. Eddy has made it plain what God is, and what man is, giving us a God whom we can love and serve and obey.

I am very grateful to our dear Leader who has led the way through the stony wilderness, and made it clear to all humanity how to follow in the footsteps of our blessed Master. I most heartily thank my loved teacher in Christian Science, the friends, and the writers in our periodicals who have been the means of leading me into the light of Truth.—Mrs. Mary B. Archbell, Crescent City, Cal.

[Translation.]

I was very glad when I heard of the publication of our *Herold* for the especial benefit of those who cannot read English.

It is five years this spring since I began to read Christian Science. I was at this time very miserable, a wreck, both physically and mentally. All my life I had been weak and ailing, even when I was not under medical treatment I would daily take my material remedies, and always had to diet and study hygiene; nevertheless I grew worse instead of better. I had very little faith in Christian Science when I wrote to the practitioner for treatment. We were sixty miles apart and I had never seen her, yet within two weeks I was transformed so that I hardly knew myself; I felt well and happy; I could sing and laugh, work and sleep; it seemed as if a great load had been lifted from me.

I had written to the practitioner that I was sick from head to foot, that I had suffered since childhood with headache and backache, which constantly grew worse. My eyes had also caused me much trouble; for years I had worn glasses for far-sightedness, weakness, astigmatism, etc. I had changed the glasses several times, but could never find any to suit me. I had suffered much from catarrh, throat, stomach, liver, and kidney trouble, and had an ailment since childhood which did not allow me to run or lift anything heavy. All my diseases were chronic. For constipation I had to take medicine daily. For years I had palpitation of the heart, which increased so that last winter before I came to Christian Science, paralysis of the heart set in. I was so weak, and so troubled with insomnia that I thought my end had come, often expecting not to live until morning. My nervous system was all in disorder. I was cross and suspicious, I troubled myself about everything. But God be praised; He has opened my eyes; He has shown me how to cast all my burdens upon Him; He has shown me that I am His child.

I was raised in an orthodox church, and had always called myself a Christian, but I was never satisfied; and I had always longed for something better, for the spiritual peace which is promised in the Bible, but it was, so to speak, a closed book for me until Science and Health unlocked it for me. How can I help being grateful to Mrs. Eddy or fail to express my gratitude.

All these five years, I have stood alone in my faith in our family, although my daughter had accepted the physical healing; but since last autumn she has taken up the study and is now much interested and very happy in this blessed truth, which, as Jesus promised, makes us free from all bondage.

I wish to express my sincere gratitude to our Leader and to all the faithful workers.

Frau Marie Juergens Henschel, Hutchinson, Minn.

I wish to send my word of praise for the wonderful light that has come to me through Christian Science. I had many prayers answered before the revelation of Truth through the study of Science and Health and class instruction, but it was a faith without understanding, and so unsatisfactory that I cannot remember the time when I did not long for something better than I had found as a member of an orthodox church. I was always a Bible student, and felt that as professing Christians we did not rely upon God's promises nor really believe it possible that they were all meant for us in this age. At last my prayer came to be, "Father, give me the truth, but no error;" and for three years that cry went out, and was answered, as every earnest, honest prayer will be; and I found the truth in Christian Science.

Although I did not seek Christian Science for the healing, I was troubled with what one of our best physicians pronounced heart-asthma, which caused great suffering, so that I was unable to lie down at night, sometimes for hours, and often through the day breathing would be difficult. This, and many other ailments have been destroyed, and others are being overcome daily, so I am not only able to help myself but others as well.

"Who is so great a God as our God?" How can we be grateful enough for the many blessings that come to us through Christian Science. Among the many is this better understanding of the Bible. When I think of what it means to be conscious of the ever-presence of good, and to realize that in Love, "we live, and move, and have our being," my thought goes out in gratitude that one was pure and unselfish enough to have such a revelation come to her, and brave enough to give it to those who were seeking and striving for Truth. For a long time I have wished also to express my appreciation of the help and wisdom that is shown in our periodicals, giving us just what we need at the right time, and so helping us to give to others.—Mrs. Ida D. Bragg, Cleveland, O.

Christian Science came to me when I was a miserable woman chained with muscular rheumatism, so-called, and with nothing to look forward to but an invalid's chair. I had tried almost everything for help, but found no relief. I was treated in Science and found my freedom in a very short time, and never have had any return of the trouble.

I had worn a truss for hernia constantly for twenty-five years when I was told I could be healed. That seemed too good to be true. Treatment was begun, but I did not remove the truss. One day I began to think how I was limiting God's power, and in the morning I thought I would try to go without the truss. I soon found, however, that I would be obliged to wear it. Later in the day I was treated and was asked if I was not ready to remove the

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truss. I said, "Yes, come what may, I will take it off." I did so at once, and from that moment to this, which is now fourteen years, I have never known anything more of the hernia.

Some weeks later I was going on a journey in which I would be on my feet a great deal and the tempter came and said, "You had better take that truss with you." I thought a moment, then got the truss, and put it in the stove. That brought the victory,—perfect freedom. I have been healed of many ailments since. I was wearing glasses when I began class instruction, but I was able to leave them off, and for the last two years I have not used them. I find I am able to study the Concordance, which at first seemed too fine print for me. That difficulty has been met, and I can study it, for which I am very grateful.

I wish I could express in words the gratitude I feel to Mrs. Eddy for giving us Science and Health, and to my dear teacher for leading me to the understanding of Christian Science, and to know that thoughts are things, and that right thoughts bring right things.—C. P., Brooklyn, N. Y.

It is nearly three years since I began the study of Christian Science, and no words can express the joy and uplifting which I experienced as I realized that I had found the truth for which I had prayed. I was dissatisfied with the church of which I had always been a member, and was unable to receive help from my own understanding of the Bible, which I had only read from a sense of duty. It was a great comfort to find that, with the aid of "Science and Health with Key to the Scriptures" I was able to enjoy the reading of the Bible.

The greatest blessing, I think, which I have received through Christian Science is the spiritual uplifting that it brought to me. Many ailments have been overcome through Christian Science treatment. For a long time I was a great sufferer from neuralgia, which was cured after two treatments. I also suffered agonies from indigestion for four years, and would wake up nearly every night with it; a short time after I began this study, the indigestion entirely disappeared and I have had no return of it. I was healed of train-sickness instantaneously.

Before hearing of Christian Science I was very nervous and was afraid almost to speak to any one; but, to a great extent it has been overcome and I am trying to realize each day that "there is no fear in love," and "God is Love."

I can only show my gratitude to God, to our Leader, and to all those who have helped me to understand this blessed truth, by striving to live it and to bring others into the light.—F. J., Quainton, England.

Words cannot express how thankful I am that Christian Science found its way to Charleston. Seven years ago I heard the first talk from a Christian Scientist, and had two treatments for severe pain in my head and back. I had used external remedies but had no relief. It was said to me to try Christian Science. I did so, and two treatments had the desired result.

I took class instruction seven years ago this March. While in class my teacher asked me to take off the glasses, which I had worn for over ten years. I could not read even large print without them. Five days after class, I read Science and Health, also handwriting, and have had no need for glasses since. I read, write, and sew by lamplight when necessary. Best of all, Christian Science has brought me happiness and health, for many other ills have disappeared, among them, dyspepsia, headaches, and neuralgia.

The members of my family have been much benefited. One of my sons took class instruction and we are members of the Mother Church, also of First Church of Christ, Scientist, in Charleston. I am trying to be grateful that I have been called to others to tell them the glad tidings of the healing power which belongs to God alone.

I can never do enough for the blessings which Christian Science has brought to me. I thank God for revealing to Mrs. Eddy the Science of being, and I love her for her faithfulness in bringing it to us.

MRS. SOPHIA MILLER, Charleston, S. C.

I desire to tell others how wonderfully I am assimilating this blessed Science, which gives me such freedom from sorrow, sin, sickness, and trouble of any kind. Just three years ago I knew but little of Truth, and was scarcely able to walk at all. Now I am in perfect health, made over new.

Although very near ninety, according to mortal reckoning, I feel younger, stronger, and happier than I ever did. Forty years ago, my memory was so poor that I sometimes had to ask the servant who came to the door the name of the family which I went to visit, and had to "keep up" with the demands of society by means of wine and other mortal delusions. Now I am growing stronger every day, both in mind and body, and am so happy. I walked home lately from church, although the street cars had to stop on account of the snow falling heavily, but on my return I sat down and studied the Lesson-Sermon for the next Sunday, feeling "strong in the Lord, and in the power of his might."

I study Christian Science a great deal, and as I do not sleep much, the understanding and spiritual meaning come to me in the night. I think it makes me strong instead of weak not to sleep a great deal. I am awakening fast out of dreamland. I live in Love, I love every one and every one loves me. God has indeed blessed me and I am so grateful. I am also thankful to Mrs. Eddy, that noble woman, and to all who have helped me to advance in Christian Science.

M. F. T., Saginaw, Mich.

The first ray of the true light—Christian Science—came to me sixteen years ago after many years of suffering and invalidism. The last hope in material help had failed. The words that told me of this blessed truth were to me the sweetest I had ever heard. I had great faith in prayer, and believed that God did answer prayers when offered trustingly.

I had never heard of Christian Science, and when told it was the same healing that Jesus taught and practised, I said, "It can heal me, I must have it." I was so comforted by this assurance that it was the Christ-healing, that the healing began even before I wrote to the Christian Scientist, one of Mrs. Eddy's students in Chicago, who gave the treatment. Although greatly benefited from the first, my healing was slow.

Two years later I had the privilege of class instruction from Mrs. Eddy. I cannot recount the blessings that I have received physically and spiritually since coming to Christian Science. Divine Love sustained me in the face of many trials, by the realization that God—Mind—is All in all and is supreme.

I have been able to overcome many ailments and difficulties for others, and it is my most earnest prayer that I may reflect more and more of the one Mind that heals.

MRS. C. V. W., Taylorville, Ill.

I was able to have some few months of treatment and occasional visits to a dear Christian Science practitioner whose loving ministry proved very helpful at that time, as well as on many subsequent occasions. If she had not been most patient she must have given up the task, for all sorts of troubles seemed to hold me in bondage. Once or twice, perhaps more, I have seen the effect of the truth upon others who were held by physical ailments, and I would most gratefully acknowledge that whenever this has occurred

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it has nearly always been the outcome of a strong realization of Love; so I have been able to ascribe all the power to divine Love,—Spirit,—the All in all.

I am conscious of much that remains to be done in all directions so far as I am personally concerned, but the knowledge that we can and will attain unto "the mark for the prize of the high calling of God in Christ Jesus," is a constant inspiration. This knowledge I have begun to receive and believe, through reading and endeavoring to put into practice the teachings of Christian Science as given in Science and Health by Mary Baker Eddy. I have never met and probably never shall meet this lady, but I seem to know and love her through a sense of the same love for my fellows which has characterized her life and her books.

E. D., London, Eng.

The great good to be derived from reading our Christian Science literature came to me very forcibly while reading some of the articles recently. The testimonies were helpful,—all breathe the same spirit of love, and I would like to add mine.

From childhood I had been a constant sufferer from what the doctors called a gastric trouble which caused indigestion, heart and brain trouble, and many other ills. At last I could not retain any food in my stomach, and life was fast becoming a burden. At this time Christian Science was brought to my notice. I knew nothing of it, and when a good neighbor told me that it would help me, I turned away from it, afraid that it would disturb my religious faith. The suffering became so great, however, that I went to her again, determined to give it a trial, and the first treatment entirely healed me. Words fail to express the joy I felt when this wonderful light first dawned upon my consciousness. I was really a new creature, "old things" had "passed away" and all things had "become new." The Bible admonition to eat what is set before us was literally fulfilled by me.

It is more than ten years since this great revelation of Truth came to me, and since then I have had no sickness but what could be met and overcome in a short time, and, what is more of a blessing than anything else, is the joy of helping others. I have seen almost every phase of error disappear before the searchlight of Truth, and words fail to express the sense of gratitude I feel for all these blessings.

My heartfelt thanks go out to Mrs. Eddy for giving this truth to the world. We can never repay her. Only by helping others can our gratitude be shown. I am very thankful for the *Sentinel* and *Journal*. They are reaching many homes, where no thought of divine Love has ever entered before.—Celia V. Read, Detroit, Mich.

About four years ago I was healed in Science of an ailment which had been pronounced chronic by the best doctors I could find. I had suffered intensely for nearly a year, it being necessary to use opiates a considerable portion of that time. It was only when the last physician whom I consulted said he felt that he could do nothing for me unless I would have an operation performed, that I yielded to the persuasions of friends and consented to have treatment in Christian Science. In about two months and a half, much to my astonishment and joy, I was healed.

I would also say that it had been necessary for me to wear glasses for a few years up to this time, but before the trouble had disappeared, for which I had particularly sought help in Science, I found to my great surprise that my eyes were perfectly healed, my glasses proving to be a hindrance rather than a help. I can say further, that since coming into Science my general health has been better than ever before.

For all these blessings and the many other benefits which I have received, I wish to express my gratitude to God, also to our Leader and to all who have helped me, through their understanding of Truth.—E. Q., Brooklyn, N. Y.

It is now nearly nine years since Christian Science was brought to me. For five and a half years previous I had been a complete nervous wreck, filled with fear and despair.

I was unable to sleep without the use of opiates, and ate but little beside health foods. I was afraid to die and without courage to live. The God that from childhood I had been taught to fear, seemed so remote that I was not able to reach Him. Such was my condition when a loving friend brought this message of Truth to me. It was my last resort and I accepted it.

With the first treatment I was entirely healed of insomnia, and in a short time was able to eat anything I wished. One by one all the ills of the flesh disappeared until to-day I am "every whit whole." Not only for the physical healing am I thankful, but for the spiritual understanding whereby I know that my God is not a far-away God, but is ever-present divine Love.

Agnes M. Hoyt, Jamestown, N. Y.

A few weeks ago I attempted to catch one of our horses which had escaped from the stable, and just as I was about to take her by the forelock, she turned and kicked me high above the knee, throwing me some distance with great violence. I had a clear sense of the ever-presence of God, and arose at once. The limb swelled and the flesh turned black the size of a large saucer. The swelling was nearly gone in a few hours and I felt no soreness in walking, but there seemed to be a claim of internal injury with attending hemorrhages, which became so serious I had to remain in bed. I called for a practitioner and the whole trouble disappeared in five days' treatment.

We read in the June, 1902, Message of our Leader to the Mother Church, "A danger besets thy path?—a spiritual behest, in reversion, awaits you." This was proven to me by the new light that came to my consciousness through the power of divine Love.

Mrs. Lura A. Hollis, Braintree, Mass.

Christian Science healing was brought to my notice after years of invalidism. Members of my family have become interested in this truth and greatly benefited thereby. I was induced to try it for neuralgic headache, which seemed to be a dominant condition with only brief intervals of freedom.

I was treated four weeks, and it is now more than a year since I have had a return of the disease. During the first few months after the treatment one or two slight suggestions of the old symptoms were immediately met and overcome. To-day I rejoice in being able to attend to business, and life has a new outlook. I gladly and gratefully bear witness to what Christian Science has done for me. I have its textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and expect progress in the line of its teachings.—George Parsons, Gloucester, Mass.

I was sick for over two years and was given up to die by those in charge at the State Institute. I had what they called bone cancer, and suffered with sick headache brought on by indigestion. I also had catarrh, for which I had been doctored many years.

I heard of Christian Science and commenced treatment at once. In less than two weeks I was entirely free and could truly "run, and not be weary," "walk, and not faint." My disposition was also changed, and I learned to turn away from many of those things which before seemed pleasing to me. For this I give God all glory. I am very thankful to all those who have helped me on in the understanding of Life, also to my teacher who has made many things clear to me, which have since been very helpful.

C. H. Lyon, Puyallup, Wash.

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From our Exchanges.

It is not, on the face of it, easy to understand why a gross and notorious sinner should be nearer to God's kingdom of grace than the intelligent and cultured transgressor whose outward life conforms to the standards of decorum. But to some chief priests of his time, the very teachers and religious leaders of the people, Christ said, "The publicans and the harlots go into the kingdom of God before you;" and then he went on to reason the case with them. The most notorious sinners repented at the preaching of John the Baptist, and believed his message; but the chief priests believed not, either before or afterward, and hence rejected the divine overtures that came to them.

The vile man, who lives, so to speak, in the gutter, can be easily reached by the appeals of the Gospel. What he is, is known to all men. He conceals nothing, denies nothing, and often he does not pretend to justify his manner of living as to speech or conduct. The self-righteous man, on the other hand, is an adept in self-justification. He is ready to condemn the notorious evil-livers, and just as ready to insist upon his own morality, while the professors of Christianity are probably accused of hypocrisy.—*The Examiner.*

Very much has been said and written in the past thirty years about a "new theology." There has been a large demand for a restatement of the cardinal doctrines of our holy religion, the allegation being that the statements made by the fathers need revision to keep pace with the advanced thought of this progressive age. I do not care to enter into the merits of this discussion, but there are some thoughts that always flit through my mind whenever I read or hear of this demand for a revision of our theological statements.

And, first of all, it is conceded that if by *theology* we simply mean a systematic statement of human *theories* concerning divine *facts*, then it follows that each teacher, if he be worthy of his position, will make his own theology, and in some sense it will be new in each individual case. But if by a new theology it is meant that there has been any essential change of the facts, then I beg leave to interpose a demurrer

REV. C. W. BROOKS.
The Examiner.

All the other works that can be accomplished by a Christian church are utterly trivial and secondary compared with the work of being the instrumentality for a deep and vital change in the hearts of men. That is the supreme thing that the churches should pray for and work for. When men ask with a sneer what is the church doing, there is no answer quite so conclusive as to point to a selfish and perhaps a scoffing and rebellious spirit transformed by the grace of God into a reverent and adoring disciple of Christ.

The Watchman.

I do say that if you are to succeed in the ministry you must believe that God is in His world, comforting, strengthening, guiding, forgiving, cleansing, inspiring, and uplifting man, and working out through all the turmoil and confusion of life a kingdom of God which is righteousness, and peace, and joy in holiness of spirit.

L. A.
The Outlook.

The real question with every man is not, "What could I do under different conditions?" but "What can I do under these conditions?" The task of the thinking man is not to evade difficulties by creating an ideal world, but to find a divine order in this actual world.—*The Outlook.*

Every day should be sacred. There should be no break between Sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day.—*The Watchman.*

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

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Items of Interest.

National.

The Supreme Court of the United States handed down an opinion last week in the case of the Northern Securities Company in favor of the Government. Justices Harlan, Brown, Brewer, McKenna, and Day rendered the decision for the Government, while Chief Justice Fuller and Justices White, Peckham, and Holmes dissented. The opinion was read by Justice Harlan. He declares in his opinion, that Congress has complete power to control inter-state commerce; that the Sherman Anti-Trust Law is constitutional; that this law forbids all combinations in restraint of trade or commerce; that the union of the two great parallel transcontinental lines operating in the same territory is a manifest curtailing of competition and is in restraint of trade. With the question of the economic wisdom of the law, Congress, not the Supreme Court, has to do. The opinion firmly establishes and confirms the right of the National Congress to control and regulate corporations.

Between seven hundred and one thousand miles of railroad is Secretary Taft's estimate of the needs of Luzon, made before the House Committee on Insular Affairs. The annual charge of four per cent on the cost of this would be only about one million dollars, which, he thinks, the islands could handle easily with the increased business that would result and the increased value of the property to be taxed.

Favorable reports were made from the Senate Committee on Foreign Relations on the following nominations: John Barrett, Minister to Panama; Arthur M. Beaupré, Minister to Argentine Republic; William W. Russell, Minister to Colombia; Nelson O'Shaughnessy, secretary of the Legation at Copenhagen, and Henry W. Schoemaker, secretary of the Legation at Lisbon.

Before the House Committee of Insular Affairs Secretary Taft advocates terms of ten years at least for American judges appointed to the Philippine bench because of the unfamiliar conditions presented and not covered by their home experience. The present salaries of $7,500 for the Chief Justice and $7,000 for the Associates he considered inadequate compensation.

The cruiser Buffalo and the torpedo boat flotilla arrived at Bombay on the 17th from Aden, a run of over sixteen hundred miles through the Arabian Sea. The fleet will next visit Colombo, Singapore, and Sandakan, and then proceed direct to Manila.

The Senate has passed a bill appropriating forty thousand dollars towards the erection of a memorial to the landing of the Pilgrims at Provincetown, Mass.

Foreign.

The Austrian Minister of Foreign Affairs is said to have authorized the publication of the following declarations which he made officially to the French, British, and Italian ambassadors: "The Russian and Austrian entente on the subject of Macedonia is firmer than ever. A perfect understanding exists on the subject of the modus vivendi in Macedonia, and of Turkey's application of the reforms proposed by the two Powers and accepted by the Sultan. Russia and Austria are determined to use all influence and even to resort to extreme measures to obtain the fulfilment of the Sultan's promises. They insist that full powers shall be accorded the heads of the international gendarmerie. The rumors that Austria is mobilizing troops are wholly unfounded."

The Assembly of the Republic of Panama has passed a resolution authorizing the sale or charter of the two Government gunboats, since they are now considered unnecessary; has fixed the salary of the President at $1,500 and $6,000 for entertainments; and the size of the standing army, including officers, at 250.

It is rumored that Colombia has given up the idea of invading Panama. Public opinion in many parts of the republic favors the recognition of Panama.

Lord Curzon of Kedleston, the viceroy of India, is expected to sail from Bombay, homeward bound on a holiday trip, April 3.

The city of Havana is to contract a loan of twenty-eight million dollars for paving and sewering the city.

Industrial and Commercial.

The commissioner appointed by President Roosevelt to carry out the recommendations of the second international American conference, held in Mexico, two years ago, with regard to the Pan-American railway, has submitted his report to the State Department by which it will be transmitted to Congress. The second conference created a permanent committee with headquarters in Washington, of which former Senator H. G. Davis of West Virginia is chairman, and Andrew Carnegie is a member. The other members are the ambassador from Mexico and the ministers from Peru and Guatemala. Commissioner Pepper spent a year in visiting the various countries, and his inquiries covered the general subject of trade opportunities that would result from railroad building, as well as actual railway construction.

The report says that the general project of an inter-continental line, which ultimately will place New York and Buenos Ayres in through railroad communication, is receiving much encouragement. At the present time about forty-eight hundred miles are lacking, and the estimated cost of construction is placed at one hundred and fifty million dollars.

The value of the domestic exports of the United States last year was $1,392,231,000, a total larger than that of any other country. The United Kingdom shows a total for domestic exports of $1,379,283,000; Germany, $1,113,313,000; France, $820,671,000; The Netherlands, $732,975,000. In imports the United States stands third, the United Kingdom first, Germany second, The Netherlands fourth, and France fifth.

Of the foreign commerce of the United States 72 per cent, $1,029,256,000 was to Europe; fifteen per cent, $215,483,000, was to North America; to South America, $41,138,000; to Asia, $58,359,000; to Oceanica, $37,468,000; to Africa, $38,437,000. The largest total export to any one country was to the United Kingdom, followed in order by Germany and Canada.

The first regular train on the Shan-Tung railroad, built under German auspices, arrived at Si-Nan-Fu from Sin-Tao on the 15th, having covered the distance, 252 miles, in fourteen hours. The train was decorated with Chinese and German flags.

Great progress has been made commercially in Korea during the past quarter century under Japanese influence. The total commerce in 1902 was about $17,000,000. The imports at the port of Chemulpo alone amounted to $1,250,000.

It is predicted for the Georgia peach crop this year that it will be the largest and finest ever grown.

General.

The offer of Andrew Carnegie to provide funds for a union engineering building as a home for the American Society of Mechanical Engineers, American Institute of Mining Engineers, American Institute of Electrical Engineers, and the Engineers' Club of New York, has been accepted. Mr. Carnegie has placed at the disposal of the three national engineering societies and the club the sum of $1,500,000 for that purpose. The recipients have provided a site on West Thirty-ninth and Fortieth Streets, between Fifth and Sixth Avenues, on which the erection of a building probably twelve stories in height, will be begun July 1. The three national societies will have their headquarters in it and several kindred organizations have made requests for accommodations therein. It will contain four or five auditoriums of different sizes.

In minerals, Russia is one of the richest nations in the world. Her mines are still largely undeveloped, although they contain large quantities of gold, silver, iron, copper, platinum, zinc, salt, and coal. Iron and coal are found together in Poland and the Donetz coal basin. There are also iron mines near Moscow, in Finland, and in the Ural Mountains. Pig iron is produced to the amount of 3,000,000 tons a year. In 1899 the production of steel amounted to 1,318,000 tons. The coal in European Russia is laid in horizontal strata that are hard to work, and although the mines produced 12,000,000 tons in 1899 Russia is compelled to buy coal from her neighbors. Gold is found chiefly in Siberia.

India is a startlingly illiterate country. Out of a total of 140,496,135 women only 543,495 are able to read and write, and only 197,662 are under instruction. The total number of illiterates recorded is 246,546,176, leaving 47,814,180 of both sexes unaccounted for, but of these only 12,097,530 are returned as able to read and write. Only 3,195,220 are under instruction.

The largest searchlight in the world has just been completed and tested at an electric plant in Schenectady, N. Y. The machine weighs seven thousand pounds, is of 5,250,000 candle power, and projects a beam of light seven feet in diameter. It is said it will be used for advertising purposes at the Louisiana Purchase Exposition.

It was only two years ago that Japan's first university for women was founded. It began with but a few students, but it already numbers over eight hundred students. Women from all parts of the country, both married and unmarried, and varying in ages from twelve to thirty-five years, are there matriculated.

Grimsby, Great Britain, is said to be the biggest fishing port in the world. Over one hundred and sixty thousand tons of fish were brought in to its wharves last year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Steadfastness and Strength.

WILLIAM B. TURNER.

In our eagerness for spiritual attainments, let us take heed that we do not fall into the error of thinking that we can lift ourselves unaided, or in any way force our growth.

Mortals, as mortals, do not hold the initiative in their process of salvation. Our Leader has said, "Meekness, moderating human desire, inspires wisdom and procures divine power" (Miscellaneous Writings, p. 360), the power of the Christ; and that "through this redemptive Christ, Truth, we are healed and saved, and that not of ourselves, it is the gift of God" (Message to the Mother Church, 1901). Patience, temperance, and perseverance are necessary to reach the goal. "He that believeth shall not make haste," says Isaiah; and we can remember that we abate no whit of true earnestness in our endeavor to do away with the restless anxiety and over-seriousness which so frequently pass for spiritual advancement, and which never help but invariably hinder.

"The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength" (Retrospection and Introspection, p. 117).

Jesus, imbued with the Spirit, and "without measure," left to earth an example of the "way;" and this example will unfold with time, until time shall have melted into eternity; but "no advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God" (Miscellaneous Writings, p. 361). It is the Christ who lifts us spiritward; that consciousness which knows within itself the true and right idea of all things and all relations, as they harmoniously and eternally are; and, knowing, rejoices in measureless love at the forever understanding that all these things are good.

In proportion as the wondrous fact is grasped of men, that this consciousness is ours; that though ever greater, it is ever one with all that identifies us with the good and the true, we shall be found manifesting the "likeness" which declares us sons of God.

This is the revelation to individual consciousness of Immanuel, which revelation discloses and demonstrates through man, the ever-presence and activity of the Christ.

Some measure of this grace is each moment unfolding to those who look for it. It is coming to you,—to me; and the measure of the moment is sufficient for the moment's need. They already know this who "look up" and "believe."

Do we ask how it is that we shall know it when the saving Christ draws nigh? We shall know it through the heraldry of thought; through thoughts which are faith-filled, trusting, and true, through thoughts which are holy, selfless, and pure; thoughts of forgiveness, of gratitude, love; of fortitude, patience, courage, and strength,—these are the heralds of his coming; for through these angels of the advent sounds his voice: "'Lo! I am with you alway,'—watch and pray" (Miscellaneous Writings, p. 389).

We listen and begin to understand. Paul understood. He learned through prayer, obedience, and experience, that the only way to spiritual health, holiness, and heaven lies in "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."

Christian Science is teaching us how to walk this Christ-way; and our heritage from God, through which we are enabled to triumph in every earthly experience, is gradually being unfolded.

No need to be fearful, no need to peer furtively into the future or look askance at the present. Through abiding in Christ-like attitudes of thought, with confidence that this will bring us through, we shall find our strength, and the secret of the wondrous works of primitive Christianity.

Do evil suggestions appeal to our hearts at times? They are illusions, not true thoughts. Having no warranty from God, they are idle, self-begotten threats of a suppositional opposite, all possibility of which, omnipotence excludes. Through every change of circumstances we shall do well to hold to the fact that there is no real power outside of good, and trust to this implicitly. Before the embodiment of good in consciousness all evil suppositions must give way; and the privilege and opportunity of proving this in a demonstrable and scientific manner have fallen to our lot. Evil suggestions carry with them the elements of their own dissolution, in thought and action. They have no proper identity; for, as has been said, they come not forth from God, and every falsity, following the inevitable law of error, becomes self-destroyed. We may give ear, then, to that devout disciple of the seventeenth century, Francois Fénelon, when he says, "Fear nothing but to fail God, and fear not even that so far as to be distressed about it;" for this would tend to rob us of that peace and assurance with which the Word of Truth would first invest us, that through such ministry we may be prepared to listen to what further unfoldments God may have for us.

Good thoughts, if sought and cherished, will flow naturally into our hearts and minds, and, if discerned and apprehended, even in a small degree, in their scientific import, and Christianly put into operation, they become spiritual impartations from divine intelligence, bearing with them strength and clearness of vision. Each one of them, if watched and watered in the garden of the soul, will outlive and live down a multitude of mischievous propensities which, like brambles, would choke the good vines of our spiritual endeavor.

Let us make ready, in this way, "good ground" in our consciousness, to the implanting of pure ideals and noble aspirations. In such seeding lies redemption at the harvest time.

Through all life's changes, comes the call, "Abide in Me," and if willing to heed this call, and to follow in the way of his appointing, which way the Bible and Science and Health is ever making clearer to us, we shall more and more fully apprehend, and learn to utilize, the invaluable lessons which come to us through our human experiences, in every deep and conscientious effort to put into daily, hourly application

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the gleanings of such study; and God will unfailingly bless our effort with fulfilment of His promise. This doing, "Now is the day of salvation," and yet in our flesh we shall constantly see more of good.

The Wilderness of Belief.

HARRIET L. SLINEY.

ONE of the story books of my childhood contained an allegory which was very interesting to me. It ran as follows:—

Bordering one side of a prosperous village was a dense wood which the village people for generations had been taught to fear and shun.

No one who entered this wood was ever seen or heard from again, and companies who sought to follow lost companions and solve its mystery never penetrated more than a short distance. They always came back affrighted, and gave up the search.

Thus it came about that a rich forest of trees, and access to beautiful adjacent country was shut off for years from the surrounding inhabitants.

In course of time, a young farmer took up his residence on the farther side of this wood, and in order to reach the village he must needs pass through it. At first the prospect did not alarm him; but as the time approached when he must take his products to the village, the stories that he had heard about this place began to throng his memory and he shrank from the journey. However, there was no alternative, and summoning all his courage, early one morning he started. He arrived at the village safely, and having made the trip once, he made it again and again.

When the villagers became aware that he had passed through the wood unharmed, they were amazed, and began to inquire into the secret of his escape.

He told them that shortly after he entered the wood he was terrified by dreadful scenes and sounds, but not daring to look to right or left, he kept his gaze straight ahead, and began to repeat passages of Scripture. By unwaveringly holding to this course he reached the village in safety.

When reading this story, I used to wonder how it was that such a simple thing as repeating verses of Scripture could preserve a man's life, but in later years it has become clear to me as I have come to understand God,—good,—to be real, positive, ever-present, all-power; and evil,—devil,—to be unreal, negative, nowhere, nothing; and this demonstrable truth is illustrated in the above story.

"Thoughts are things," and contradictory thoughts cannot occupy the same consciousness at the same time. The spiritual is always dominant over the material; the positive over the negative. Our beloved Leader teaches us that, "good thoughts are an impervious armor" (*Christian Science Sentinel*, February 8, 1899), and the understanding of this, enables one to banish from the body the disease that would consume it, since every thought has a corresponding manifestation and disease is but "an image of thought externalized" (Science and Health, p. 411). Having the God-given power to control our thought, we may thereby control our bodies harmoniously. Thoughts of health and thoughts of sickness do not dwell together. When one appears the other disappears; and if we experience disease it is evident that we have not yet succeeded in holding our thought firmly and constantly to good. "Seeking is not sufficient. It is striving which enables us to enter" (Science and Health, p. 10). Paul said, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

We should still be struggling hopelessly against pain, disease, and other mortal limitations, knowing next to nothing of the spiritual universe lying all about us and within our reach, all its limitless possibilities spreading fair before our gaze, were it not for the laborious search and unselfish toil of the God-inspired woman who gave us the "Key" which unlocks the Scriptures and thus makes plain and safe the path which leads to man's rich heritage, his dominion over all the earth.

Our Reasonable Service.

ALLEN L. CLARK.

IF, to use the words of the Psalmist, we are dwelling "in the secret place of the most High," and are not merely resorting to it when the occasion seems to require, then we shall experience that peaceful sense of abiding "under the shadow of the Almighty."

Jesus said, in the Sermon on the Mount, "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," and we read in Science and Health, "The habitual struggle to be always good, is unceasing prayer" (page 4).

This, "unceasing prayer," this constant dwelling "in the secret place of the most High," is the reasonable service which we, as followers of Truth, are expected to give. And for this perpetual service we have a beautiful promise given in the fifteenth chapter of John's gospel, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Were we to struggle habitually to be good we would not be asking ourselves, "How shall I know when God is leading?" for we should come naturally and instinctively to recognize that leading and no other. How apt are these words of Henry Drummond, "Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it."

Our Literature.

M. A. O.

I WONDER if we realize the amount of good that may be done in the loving distribution of our literature. The following extract from a letter just received, may give to some of our travelers a new thought of sowing the seed by all waters and remind them that "God giveth the increase," and that His word never returns void.

"I had to go down the railroad about four miles to do some work the other day and walked back, and on the way I sat down by the side of the Sacramento River to rest and to watch the fish. While sitting there the train passed by, and a lady threw out of the car window the July number of *The Christian Science Journal*, and what a blessing it was to me. I sat there until I had read it almost through before I started on.

"On the first page was the poem, 'Upward,' written by our Leader, Mrs. Eddy, which I learned by heart. This gave me new life, for it was the first *Journal* I had seen for months. I will try to live up to our teaching for I know that it is all love."

I am sure the lady whose love to God prompted her to give a *Journal* to a weary brother will be glad to know the good it accomplished. Through the study of Science and Health this brother was healed from a diseased ankle bone, which kept him in the hospital much of the time, and overcame the desire for tobacco. About two years ago he gained his freedom from a life sentence in a penitentiary. He had been studying Science and Health about three years before his release. Since then he has been trying to provide a home and maintenance for his family. Being alone at this time and away from friends the closing words of our

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Leader's poem came like a shower of blessings to a thirsty land, giving indeed new life and vigor.

My course like the eagle's, O still be it high!
Celestial the breezes that waft o'er its sky,—
God's eye is upon me, I am not alone
When onward, and upward, and heavenward prone.

Christian Science Journal, July, 1903.

A Clearer Light.

W. DAVIDSON.

WE cannot but feel what a difference the study of Christian Science has made in the appreciation of the Bible. Formerly, it seemed an extraordinary collection of more or less beautiful stories, told in dignified and beautiful language, but it seemed to be of no practical value for the present time. Now we regard it in quite a different light. Christian Science shows it to be a very mine of wealth to mankind, as regards health and morals.

The teachings of the greatest helper humanity has ever had, have been made clear to this age by the Discoverer and Leader of Christian Science, whose revelation of truth in Science and Health has made it possible to understand the two commandments, to love God and to love one's neighbor, and to turn our understanding of these commandments to practical account in the destruction of all evil, sin, disease, and even death itself, till man shall emerge from the hypnotic dream of material existence, and eventually find himself in the image and likeness of God.

It seems as if the way in which Christian Science helps us may be summed up in a paragraph of the spiritual interpretation of the Lord's Prayer: "Infinite Love is reflected in love" (Science and Health, p. 17); or in other words, as we do good, we shall receive the help of good.

The beautiful words of the prophecy of Isaiah, 9 : 6, which heralded the advent of the Messiah, seem applicable to the appearing of the Christ-idea in Christian Science. Without doubt it is wonderful, and it is counsellor, all the time. It reveals to us the mighty God,—good. It makes us understand the nature of the everlasting Father,—Spirit,—and it brings within measurable distance the reign of the Prince of Peace,—the reign of divine Love.

Consecration.

CHARLES J. PRENTISS.

WHEN speaking to the students gathered at her home at Pleasant View in June last, our Leader said, "Trust in Truth, and have no other trusts." There has not been a day since I heard those words from the one who knows whereof she speaks, that they have not been pondered, and their import grows greater as time passes. There comes constantly to the worker a temptation to try some other way than this, and if one is not watchful, he will be working from the standpoint of the "natural" or mortal man, which will result in confusion and final despair. With what joy can one turn to infinite Mind with "the assurance which comes of understanding" (Science and Health, p. 223), and say, "He shall bring it to pass," and in turning to this source of supply, we find that which is needful, and see again the wisdom of having no other trusts.

Since that day at Pleasant View I have consecrated myself anew to trust in the Lord with all my strength, and lean not unto mine own understanding. A short time ago when at a business meeting, there seemed some anxiety about the welfare of the business. Then the thought came, Your Saviour is Truth, "Trust in Truth, and have no other trusts." I mentioned to the other students that we were given a way to meet every condition scientifically, and should have no other way. The condition was met, and again I realized that "He shall bring it to pass: and He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

As one who has indeed been led beside still waters and made to lie down in green pastures, who has felt something of what it means to love one's neighbor as one's self and to pray for one's enemy, to have an overflow of heart that desires my brother to share the same joy, I count myself most happy in that I am privileged to accept Mrs. Eddy's invitation "drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207).

In thus doing, I find the Cause of Christian Science to be my Cause; its success, my success; its Leader, my Leader; the brotherhood of man to be my brotherhood; the law of Love to be my law, and the God through whom Christ Jesus overcame the world to be my God.

Could I ask for more than to know whom I have believed, and to see daily the answer to my prayer for understanding, which is given in the sick who are healed and the sinner redeemed? Surely I can do no better than to follow the way our Leader has pointed out, which is to "Trust in Truth, and have no other trusts."

True Government.

MARIAN W. HERING.

"THE Christianly scientific man reflects the divine law, thus becoming a law unto himself" (Science and Health, p. 458).

The above statement from the pen of our Leader sounds the keynote of true government, government not by one mortal over others, but of individual man by divine Principle in accordance with Christ's demand, "Deny thyself." The revelation of Truth promises infinite blessings "to him that overcometh," even that he "shall inherit all things."

As the strength of a nation or of any body of people resides in the character of its members, and the strength of individual character results from obedience to divine law, which is possible only through the overcoming of that mortal-self mind which is enmity to God, so true government is established among men through growth in Christian character and in no other way. God does not work through force, personal opinion or undue influence, and therefore these means are not to be commended. Their tendency is toward disintegration and weakness, rather than toward that unity and strength which is secured through individual freedom, patience, and brotherly love. These will enable us to work for the common good, to keep pace with our neighbors, neither crowding them nor falling behind, but walking in that charity which "suffereth long and is kind," and which is not "puffed up."

[Written for the *Sentinel*.]

The Daughter of Jairus.

EUGENIA BEATRICE MABURY.

WHAT means this radiance falling round,
And through the mist whence comes this sound:
"O maid! I say to thee, arise"?
Upon me gaze those grave, sweet eyes;
And though my thoughts a-flutter stray,
Thy truth-compelling voice obey
I must. O wondrous Man of God,
Whoe'er thou art, with mercy shod
And Love divine, thy glory now
I know. Sublimity thy brow
Encrowns, so mighty yet so meek!
Great life-renewer, to me speak!
Art come to call me from the dead,
Along Life's pathway to be led?
From out the shadows where I trod,
E'en so I come, O Son of God!

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Selected Articles.

The Christian Basis of Unity.

"To-day the loving, laboring, praying ministers of the gospel are crying, "Back to primitive Christianity, back to Christ for Unity." This unity is possible, but it must be in the way of his appointing; that way is straight and narrow, but it is plain and simple when understood. Jesus said, "I am the way." He proved himself to be the way by "healing all manner of sickness and all manner of disease among the people." He said, "The works that I do, shall he do also."

Our union with God and each other, our atonement, must be wrought out through faith in His word by doing the works which he did, thus keeping his commandments and proving our faith by our works.

Let Christendom demand that they be taught how Jesus and his disciples healed the sick, and let the shepherds in Israel go to God in humble prayer, laying all their theology and beliefs at the feet of Christ, Truth, that they may be taught of God, how to obey the commands of the Master, perpetuating the kingdom of heaven on earth, by doing the works which he did.

If every one who calls himself a Christian, would strive to have the faith and love that heals the sick, then there would be no need of creeds or man-made doctrines, but Love, that is God, would fill every heart and life, and the only creed would be Love, and the commandments as summed up by the Master, love to God and man, would be the foundation that is laid, and that is to be the eternal Rock on which the whole world can and must unite, in order to work out in harmony and unity their eternal salvation, bringing the kingdom on earth in answer to Jesus' prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

EDWARD H. CARMAN.
The Christian Union.

It is truthfully said that if it were not for the omnipotent God back of all visible phenomena no results could be obtained through medicine, faith-cure, or Christian Science; but we would add that it is a demonstrable fact that the Divine Power can be reached more efficaciously when the human media are set aside. It is commendable that those who believe in the use of medicine should ask God to bless the medicine, but those of us who have undertaken the practice of Christian Science have proved that we may do still better by trusting God unreservedly. We are convinced that the success of our present prayers, as compared with that of our past petitions, is due to such implicit reliance upon the divine Mind, as excludes all material remedies.

It has been suggested that to turn one's back upon the material means and methods which have been so marvelously developed in recent years is to "turn one's back upon God." According to this logic one ought to affirm that in forsaking the time-honored remedies of the past we have turned our backs upon God, and that when in the future we shall have outgrown the material remedies which are now in vogue, and they shall have been replaced by better ones, we shall then be turning our backs still more directly upon God.

On the other hand, if it be proper to give up the imperfect medicines and practices for those which are better, perchance the forsaking of medicines altogether to depend upon God, as we have learned to do in Christian Science, may not, after all, be turning our backs upon God, but simply following the leadings of progress and turning our faces toward God.

Inasmuch as the use of medicine is largely experimental, however efficacious and many of the drugs now in vogue are likely to give place to others in the course of progress, on the ground that their use has been really a misuse, it is scarcely safe to assume that the employment of any of the material remedies now in our laboratories is in the Divine order; while it is always in the Divine order to trust God and regard Him as an ever-present help in trouble.

ALFRED FARLOW.
Pittsburg (Pa.) *Despatch.*

Mrs. Eddy teaches that for a man to be free is to be "guided rightly, and governed by his Maker, divine Truth and Love" (Science and Health, p. 106). All the mental work of true Christian Scientists is of necessity in this line and leaves one always free from any personal control and more under the guidance of the law and power of God, who always acts upon each individual directly, and not through the medium of another's personality. The office of a Christian Science practitioner is, as it were, that of a messenger to tell another of that which the other has not yet known; namely, of the infinite presence, power, and love of God governing all. It is as if one should bring to a man in the dense shade of a forest a message of the bright sunshine awaiting him outside. The Christian Scientist appeals from an unjust law, which would make him subject to evil in its myriad forms, to the law of God, which is a higher law and which sets him free,—it is an appeal, so to speak, from the lower court, wherein evil usually prevails over good, to the higher court, where good always prevails over evil. As the Apostle Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

ABBOTT EDES SMITH.
Herman (Minn.) *Enterprise.*

The question is asked why Christian Science could not inoculate people, if it can cure them. The question is a most important one, and I wish I could give the widest publicity to the answer. It is a self-evident proposition in physics and in metaphysics, that the same fountain cannot send forth both sweet waters and bitter. If Christian Science heals, it is morally and logically impossible for it to make sick or kill. If Christian Science practice is the cause which results in an effect called health, that cause can never be expected to manifest itself in such an opposite effect as disease. If the mind that heals can also tear down and destroy, what protection has the human race from such an eccentric, unreliable, and altogether evil mixture. It is undeniably true that Christian Science is the gospel, the practical, daily ministry of good-will, and this peaceful practice can never be wickedly perverted, for the moment an individual seeks, mentally or otherwise, to revenge himself and cause suffering, he ceases to be a Christian Scientist.

WILLARD S. MATTOX.
Waterbury (Conn.) *American.*

The practice of Christian Science, is a form of pure Christianity, relying absolutely upon God, Spirit, as the source and basis of its healing, and upon the teaching and practice of Jesus Christ as the only guide for its achievements. Therefore, the medicine of Christian Science is spiritual and its practice Christian.

We have no record of Jesus studying pathology or anatomy, or of his disciples, save one, Luke, who was formerly a physician, but who subsequently gave up medicine to learn the practice of Christian healing under Jesus' teaching. Nor have we any account of Jesus having to diagnose any case physically; yet he healed every form of disease and sin, by the power of God, Spirit, and said to His followers, "The works that I do shall ye do," and "These signs shall follow them that believe."

JAMES A. LOGWOOD.
St. Louis (Mo.) *Star*

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The Lectures.

Hamburgh, N. Y.

There was a large audience at Kopp's Opera House last Friday night [January 15] to listen to a lecture on "The Beneficial Effects of Christian Science" by Edward A. Kimball, C.S.D., of Chicago. A special train from Buffalo over the Erie Railroad brought about one hundred and sixty Scientists from Buffalo, Tonawanda, and Lockport. Others from Eden and adjoining towns, with the local members and other people of this village, greeted the speaker with a well-filled house.

The speaker was introduced by Mr. Perry M. Thorn of this village in appropriate and well-worded remarks.

Erie County Independent.

Minneapolis, Minn.

Several hundred people were unable to secure seats at the Metropolitan Opera House yesterday afternoon [February 21] on the occasion of a lecture on Christian Science by Bicknell Young of Chicago. The lecture was under the auspices of Third Church of Christ, Scientist. Rev. A. N. Alcott, pastor of All Souls' Universalist Church, introduced the lecturer, saying in part:—

I am not a Christian Scientist; I am a Universalist. A Universalist is an eclectic, or he could not be a Universalist. This means a spirit of hospitality to all earnest inquiry and a willingness to investigate and hear all sides of all questions of interest and importance.

In this broad spirit of hospitality to all seekers after truth, and in this spirit of willingness to hear and investigate all sides of all questions, I now have the honor and the pleasure of presenting to you our friend, Bicknell Young of Chicago, who will address you on the subject of Christian Science.

Minneapolis Journal.

Mobile, Ala.

Last night [January 26] at German Relief Hall there was a good-sized audience to hear Judge William G. Ewing of Chicago lecture on Christian Science. The judge was introduced by Mr. A. C. Harte in a few well-chosen remarks, and talked for about an hour and a half, during which time he received the undivided attention of his auditors and created a favorable impression.—*Mobile Item.*

The introductory remarks of A. C. Harte, secretary of the Y. M. C. A., were as follows:—

Ladies and Gentlemen:—One of the finest phrases ever used is the Anglo-Saxon phrase "fair play." In the physical realm men have learned the value of fair play and demand it. No man will permit the big dog to take the bone from the little dog, or the man with the strong arm, the meat from the man with the weaker arm. In the mental realm the rule does not yet hold. In fact, when men with strong minds outwit and overcome those with weaker minds or more limited opportunities, we call it shrewdness, business sagacity, ability, etc. But the spirit of the Galilean is among us, and more and more his followers are standing for mental as well as physical fair play, and whenever a body of men earnestly believe anything, the world is getting ready to be willing to hear them. Fair play now demands that every honest man be given an honest hearing. The only time when one can rightly refuse to listen in patience is when that patient listening results in injury to others.

The lecturer this evening has before him a most inspiring audience. There are here, first: many earnest friends, who wish him great success; second: many who are opposed to that which he advocates: third: the indifferent. No audience could be more inspiring than one thus made up. I therefore take pleasure in presenting to you Judge William G. Ewing, the lecturer of the evening.—*Correspondence.*

Schenectady, N. Y.

At the Van Curler Opera House yesterday afternoon [February 28] local people who are interested in the advance of Christian Science in this country listened to one of the lecturers on that subject. Prof. F. S. Hoffman of Union College introduced the Rev. A. R. Vosburgh, and said in part:—

The truth is that every man is born a worshiper. He must have a religion of some kind. The only option he has is in the selection of the kind to which he will devote his powers.

Another striking fact of history is that religion has always been the most potent single factor in the civilization of every race and individual.

In view of these considerations, we ought to welcome heartily any serious, thoughtful man who has a message to give us on this all-important theme. Such a man, I believe, we have with us to-day in Mr. Vosburgh. I am sure that you will give him your undivided attention, and that we shall all be greatly benefited and inspired by what he has to say to us.—*Schenectady Gazette.*

Salt Lake City, Utah.

A record-breaking lecture audience greeted Judge Septimus J. Hanna at the Salt Lake Theatre last night [February 7] to hear his address on Christian Science. The theatre was literally filled from pit to dome, and several hundred were turned away on account of the lack of room.

The lecturer was introduced by Rev. Elmer I. Goshen, pastor of the First Congregational Church, in an earnest plea for fairness. Mr. Goshen spoke as follows:—

The century that has just closed has been sung because of its achievements in the industrial and mechanical world, but I prophesy to-night that when the adequate history of the particular period in which we live shall be written, historians who will stand far enough removed to see things as they are with a perfect understanding, shall say that the epoch is characterized by a growing spirit of catholicity, truth, and breadth.

In the generations that have just preceded us, when men differed in opinion, they looked at each other with glittering eyes, and because they could not always see the great truth, faith, and light, they therefore sacrificed their dearest friendships, impugned motives, and maligned each others' characters. Let us thank God that the day is here when we can differ, when we can stand fair for things which we believe, when we can accord to our fellow-men that which we demand for ourselves,—the right to interpret truth as we understand it, and when we can look each other honestly in the eye and say, "May the blessing of God be over you, my brother."

It is a subject for congratulation that so large a company as this can gather, not for the discussion of mechanics, not for the discussion of things material, not for the consideration of the wealth of mines nor the treasures of the mountains, but for things that make for the exaltation of character, those things that stand for the ideal and the spiritual. I congratulate those who have the meeting in charge, and it is my pleasure to introduce to you Judge Hanna, who will speak to you upon the subject of Christian Science.

Salt Lake Tribune.

There is only one real failure in life possible, and that is not to be true to the best one knows.—FARRAR.

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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.

General Association of Teachers in London, Eng.

Letter to Rev. Mary B. G. Eddy and her Reply.

WE are pleased to be permitted to publish the following loving letter received by our Leader from the members of the General Association of Teachers recently organized in London, also her inspiring reply.

LETTER TO MRS. EDDY.

London, 19 February, 1904.

Beloved Leader and Teacher:—We the undersigned members of the Teachers' Association in London do hereby wish to express our gratitude to you for the great privilege you have granted to us in establishing the Association of Teachers through the instrumentality of which we now are enabled to demonstrate greater unity of thought, and for the future the certainty of uniformity of action. We also wish to express our gratitude to you for emphasizing the fact that nothing can take the place of healing in Christian Science, and that this must be done quickly and wholly as you have told us in the new Manual.

We are also deeply grateful for, and rejoice in the spiritual perception reflected through your consciousness, realizing what it has done for all mankind in the past, and will do in the future.

We remain, Beloved Teacher in Truth and Love, your loyal and loving students,

MARJORIE COLLES, C.S.D. F. L. MILLER, C.S.B.
GERTRUDE DUNMORE, C.S.B. VICTORIA MURRAY, C.S.B.
DUNMORE, C.S.B. MILDRED MURRAY, C.S.B.
W. N. MILLER, C.S.B. E. BLANCHE WARD, C.S.B.

MRS. EDDY'S REPLY.

Earl of Dunmore and the Teachers' General Association, London, England.

Beloved Students:—Your letter and dottings are an oasis in my wilderness world, they point to verdant pastures, and are already rich rays from the eternal sunshine of Love lighting and leading humanity into paths of peace and holiness. Your "Thanksgiving Day," instituted in England on New Year's Day, was a step in advance—it expressed your thanks, and gave to the "happy new year" a higher hint. You are not roused to this action by the allurements of wealth, pride, or power; the impetus comes from above, it is moral, spiritual, divine. All hail to this higher hope that neither slumbers nor is stilled by the cold impulse of a lesser gain! It rejoices me to know you know that healing the sick, soothing sorrow, brightening this lower sphere with the ways and means of the higher, everlasting harmony—brings to light the perfect, original man and universe. What nobler achievement, what greater glory can nerve your endeavor? Press on, my heart and hope are with you.

"Thou art not here for ease or pain,
But manhood's glorious crown to gain."

Yours in Christ,

MARY B. G. EDDY.

Pleasant View, Concord, N. H., March 7, 1904.

"Believe that ye receive them."

MUCH has been said from the pulpits of the Christian churches within the past few years about the necessity for "a great religious revival," and there has been considerable speculation as to the manner and time of its coming, but the hope and expectation finding expression in this way has been quite indefinite both as to time and manner. To a careful observer, however, it must be manifest that this looked-for and hoped-for revival must include or be accompanied by greater faith in the efficacy of prayer. If prayer is not considered efficacious in all our affairs, there is little use in praying, because we must always be in doubt as to whether our prayers are within the scope of that which is a proper subject for prayer. If it were possible to conceive of a good gift which is beyond the power and inclination of our heavenly Father to bestow upon us, then would our prayers and preaching be vain indeed.

The attitude of a very large proportion of mankind upon the question of prayer is a most certain indication of the need of spiritual awakening, and to know what this attitude is we have but to turn to the columns of the daily press, not so much to read what is said by the types as to read what is said between the lines.

A case in point is that of the newspaper comment upon the fact that during the recent great fire in Baltimore, the Christian Scientists of that city prayed for the extinguishment of the fire and for the saving of life and property. Between the lines we can read that the comment has not been so much due to the fact that these people engaged in prayer, as that they expected their prayers to be answered, for we cannot conceive of any Christian people neglecting to pray, individually or as a body, when face to face with such a calamity.

Another recent case is that of a vessel which reached port after a very tempestuous voyage, and in the newspaper account of the hardships experienced by those on board, it was stated that during an unusually severe hurricane the crew abandoned their labors and engaged in prayer. The news item was flavored with the not uncommon thought which almost sneers at any belief in the efficacy of prayer in times of dire need, and the fact that the vessel had safely weathered the hurricane and was in port did not seem to mitigate in any degree the implied censure of the crew. In this case we read between the lines that the question of whether they prayed with understanding or without it was not at issue.

As these newspaper articles have aroused no protest, may we not be pardoned for supposing that they disclose the general thought about prayer and its efficacy when viewed from a material standpoint, notwithstanding the almost universal theoretical acceptance of prayer as a good thing and a great comfort "when not carried to extremes," a phrase which has been used by some of our critics when expressing a *quasi* approval of Christian Science.

Let those who are looking and longing for "a great religious revival" turn their gaze toward Christian Science, and they will find that it is already here.

Jesus taught his disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and in so far as our prayers conform to this requirement we shall find that a "great religious revival" has taken place in our own hearts. M.

The Songs of Christian Science.

IT has been well said that only those of "a positive and unquestioning faith are moved to sing," and in keeping with this thought it is not surprising that the poetry of the last generation should be found almost barren of stirring and effective religious lyrics, since it was distinctly marked as an age of doubt.

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With every great religious awakening, however, there has come a burst of inspiring song. This was peculiarly true of the Wesleyan movement, which sang its way into the hearts of the common people of two continents, and gave a new impulse of praise to the entire Christian world.

Christian Science is not lacking in this incidental evidence of the positiveness and joyousness of its faith. Strangers coming to our services are invariably impressed with the freedom and gladness of our songs, and find in them a proof of the wholesome and uplifting nature of "this new religion." They soon come to know, too, that the hymns which are most loved and most frequently sung by these people were written by the Leader of the movement, and they bear away with them not infrequently some healing line from "Shepherd, show me how to go," "Saw ye my Saviour?" "O'er waiting harpstrings of the Mind" or "Blest Christmas morn," which lingers with them as a lasting benediction. These winged messengers of Love and Truth are preaching the gospel throughout the world, and bringing to hungry hearts everywhere sweet remembrances of that Good Shepherd, that sinner's Friend, who stilled the waves of human discord and sorrow in days gone by. Into the homes and business haunts of the people these glad visitants are bringing joy, and strength, and healing, and heaven alone can compass the significance of their ministry of faith, and hope, and peace. W.

True Parentage.

TILL the time of Christ Jesus the world had but faintly recognized the divine Fatherhood, the prevailing conception of God being that of a ruler or a judge; but how different was his teaching on this vital question! He seldom spoke of God except by the tender name of Father, and when they were "slow of heart" to apprehend such a relationship he said, appealing to their human sense, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" On one occasion they mockingly said, "Where is thy Father?" and he replied, "If ye had known me, ye should have known my Father also." And what wonderful things he told them of the Father! of His mercy, His compassion, His bounty, His infinite provision for all their need. He told them also how they should draw near to Him, that they must enter into the closet and shut the door, that they must exclude all evil thought, that only as His likeness could they commune with Him,—all malice, hatred, and impurity banished from their thought. He told them that the Father was the source of all life, all truth, all love, and he gave them proof of His ever-presence in the overcoming of whatever denied the allness of divinity. He also said that when his personal ministry should cease, this all-wise, all-loving Father would send the Comforter—the Spirit of truth—to lead all men into the understanding of Truth and Love.

In accordance with this gracious promise, God is to-day understood in the light of Christian Science as nearer and dearer than any earthly parent, and the way is made clear whereby we may trace our relationship to "our Father-Mother God, all-harmonious" (Science and Health, p. 16). As God, Spirit, is neither sick nor sinful, His children cannot be,—they are perfect because their "Father which is in heaven is perfect."

There are many who miss the unspeakable joy of realizing the protecting love of our heavenly Father, because they do not see how He can care for "the whole family in heaven and earth." They are wont to think of earth's millions as separated from God, as independent toilers, but they should remember that even in human experience there are years in the life of every one, from birth to maturity, when the thought of the individual has little or nothing to do with his support, and yet he is most tenderly cared for by parental affection without thought or effort of his own. Should not this teach us that above and beyond our insufficient human sense is the eternal Mind, comprehending and supplying all our need,—the omnipresent "fatherhood and motherhood of Love"? (Science and Health, p. 519).

Many are now becoming deeply conscious of divine Love brooding o'er them and leading them step by step out of the darkness of material religion, out of hopeless sickness and sorrow into the sunlight of Science, wherein they will be able to say with the Elder Brother, Father, I *know* "that thou hearest me always." Our Leader says, "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness which is indicated in the Lord's Prayer. . . . 'Our Father which art in heaven'" (Science and Health, p. 16). The beloved disciple says, "He that is born of God doth not commit sin," and we find the explanation of this statement in these words, "The divine children are born of law and order, and Truth knows only such" (Unity of Good, p. 28). K.

The Communion and Annual Meeting.

MANY inquiries regarding the Communion and Annual Meeting of the Mother Church are being received, therefore it seems best to announce to all that a general gathering such as has taken place in past years is not contemplated this year. When our church edifice is built, then you can better afford the cost of coming, and we can better accommodate you.

It is not intended that services shall be held in any place other than the Mother Church edifice, no preparation for the accommodation of visitors will be made, and the railroads have not been asked to give reduced rates.

Board of Lectureship.

John Freeman Linscott, C.S.D., has been elected a member of the Christian Science Boartd of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. Mr. Linscott's address is Room 321 Bond Building, Washington, D. C.

Letters to our Leader.

[*Extract from Letter.*]

I thought you might like to hear about our "overflow meeting" at the Mother Church. Last evening there was a testimony that I thought would be especially interesting to you. A gentleman from Scotland said that many years ago he was offered a drink "to keep him warm," and from that time he had an appetite for liquor that he could not overcome. He came to this country hoping for relief, but it still pursued him continually. His bible was the *Boston Herald*, and one day he saw in its columns a reply by Alfred Farlow to an attack on Christian Science. He procured Science and Health and the result was the "depraved appetite" left him. He did not strive against it, but it simply ceased to be. He was also healed in like manner of rheumatism, with which he had been afflicted many years. At the close of his remarks he gave a beautiful tribute to the Discoverer and Founder of Christian Science. Others spoke of being healed through reading Science and Health and expressed gratitude and love.

I often wish you might be at these meetings and hear of the fruits of your incessant, loving labor of which the world has only a faint conception.

I am, as ever, your loving student,

E. E. WILLIAMS.

Chelsea, Mass., March Seventeenth.

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Baltimore, Md., March 16, 1904.

Beloved Leader:—I thank you for those beautiful words in your letter to Mr. Moses. You have discerned what the sons and daughters of our fair South land hold most dear, but I want to tell you that we are learning a sweeter courtesy and kindness, and a truer nobility through your precious teachings. We are learning in humility that our honor cannot drop but the standard be raised higher through the recognition that to all belong the honor of Divine sonship.

We of the South who have seen the Truth in Christian Science, turn with grateful hearts to you on your watch-tower at the North, and know that the most glorious gift to the world to-day is the standard planted in our hearts by your hands. Lovingly yours,

LAURA TURNBULL.

Bradford, Pa., March 10, 1904.

My Dear Mrs. Eddy:—How I have longed, and do long, to see you, dear, the one to whom I owe so much, and how many times I have thought of writing you, but with the thought of writing would come the temptation "not to-day," and so I have put it off until now when it seems I must obey the call.

I think that of all you have written "My heart knew its Redeemer" has meant the most to me. The first time I read it, I felt an assurance that you really did know and that you were conscious of God's presence. I have read the article "Emergence into Light" over and over again, and each time I read it, it seems more beautiful. Now I see, not that God loved you more, but that you loved God more, because you have proven it to this sin-sick and sorrowful world by your faithfulness and by the fruits of your labor; by the love you have demonstrated to God and to all mankind. You saw and recognized the One Shepherd and One Fold, and through your obedience to God we are all blessed. The way has been made so plain that all are without an excuse if they do not go and do likewise. The blessings of your teaching have been more to me than I can ever tell, all I can do is to try to live it, and in that way prove that I do understand a little of this wonderful truth.

I have had some very beautiful demonstrations over sin and sickness, and do thank you from the very depths of my heart for Christian Science and its beautiful teachings. I have never placed my name in the *Journal*, as I felt I wanted to be sure I was worthy and could do my work in Science.

Yours with all the love I can express.

MRS. GERTRUDE B. BROWNE.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

WE again remind our friends that the Editorial Department has nothing to do with the business affairs of the *Sentinel*, and that orders and remittances should be sent to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

In grateful acknowledgment for the many blessings received through Christian Science, I would like to tell something of what it has done for me.

I would also like to relate a very encouraging experience I had the first time I gave my testimony in a meeting, which will show that we cannot tell what good we are withholding from others by not giving to them what we know is true, and has helped us.

Several years ago in our church in London, England, after many struggles, I got up to speak. I knew that I had been healed and could say so. I got up in fear and trembling and told of my healing, but have never been able to remember just what I said. To my great surprise, a lady came up to me after the meeting and asked me if I could lend her Science and Health,—the book I had spoken about. She said she was much interested in what I had said and would like to come and see me. She did so, and told me she was the wife of a physician. She had a few treatments and was healed after being pronounced incurable by her husband and other physicians, and after that she came quite frequently, bringing some others to be healed for whom the doctors could do nothing. I could tell of many beautiful demonstrations that came through that testimony given with such great timidity.

About a year after, a gentleman in the church said to me, "Your first testimony given here was just what I needed, and I cannot tell you how much it helped me." I have only spoken of this hoping it will encourage some who have never spoken.

When I first heard of Christian Science I was a great sufferer and turned to it really expecting nothing from it, for I did not then know what it meant. I was asked by a professional nurse who knew of my condition to try it. She said she was healed of dyspepsia in one treatment, after she had tried many doctors and gotten no relief. I said I would try it if she would write to a practitioner for me. She did so, and I commenced to take absent treatment, and studied Science and Health. I was very much surprised at the results.—I began to get better right away, and soon saw that I needed Christian Science not only for the healing, but for my every-day life. I took class instruction, and about a year after that I gave the whole of my time to the work. When I look back and remember the many obstacles that had to be overcome before I could do so, I know that nothing but divine Love could and did remove them.

I worked on, hoping each year to be able to attend the annual Communion at the Mother Church. A friend said to me, "God has provided all that is necessary for your growth in Christian Science, and error cannot keep it from you." That helped me until the demonstration was made. I was in Boston for the Communion and stayed there about four months. I feel, like all other English students who make this demonstration, abundantly repaid for the effort. I have had many helpful experiences during my stay in America which I know will be useful to me in my future work.

I feel deeply grateful to our Leader, Mrs. Eddy, for all she has done, and is still doing, to make our way in Christian Science easier.—ADA LAURENCE, Riverside, Cal.

After years of invalidism I have regained my health through Christian Science and am now able to do easily work which I have never before been able to accomplish.

From a child I had been ill a great deal and was never allowed to do any hard work, as an attempt was sure to be followed by weeks of illness. I was under the care of a physician much of the time, was given a great deal of medi-

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cine, and could never attend school regularly on account of illness.

After teaching a little over a year my health failed completely. I had nervous prostration and for a year and a half was under treatment by different physicians. One of these was a specialist in New York who employed hypnotism as an aid to treatment.

At this time I took a position where I had the care of a number of children, but was unable to resume my work of teaching. In this work I was associated with two Christian Scientists. The life which they led was such a contrast to mine that I meditated much upon the cause of this difference. They were always well and happy and were able to do their own work and to assist me with mine. I was full of fear, morbid, and unhappy. Many days I was obliged to leave my work and go to my room and rest, as the symptoms of nervous prostration had returned.

I had been brought up in the church and was devoted to it. In this hour of need I turned to it more earnestly and tried by constant prayer to find peace and health. My prayers were answered for I was led to Christian Science.

For a long time I regarded this new religion with suspicion, indeed I felt so much prejudice against it that I would often leave the room when the subject was mentioned; but the example of my two good friends was constantly before me and I was forced to admit to myself that they had a practical religion the results of which were apparent every day, while my religion failed to help me.

One day I was very ill and in great pain. The medicine which I always carried with me brought no relief. By evening I was so much worse that it was said a physician must be sent for and I was asked which one I preferred. For some time I had been convinced that Christian Science was the truth, but pride had prevented me from admitting this, or that I had been wrong in opposing it. After a few moments of earnest prayer to be led aright, I asked them to send to a Christian Scientist for treatment. Upon receiving treatment every vestige of pain left me. I arose and dressed, feeling well and strong. This was fourteen years ago, and I have never taken medicine since. I left off my glasses and also recovered from a partial deafness. At one time I was very ill with fever and it was overcome in one day. At another time I had all the symptoms of consumption, which were overcome in two weeks. I have been able to resume teaching and to take up a course of study.

My family were so accustomed to think of me as not being well or strong that they could not believe that I had been healed and it was not until my strength and endurance were put to a severe test that they could admit that such a thing had taken place. I was called to take care of a relative who was ill and under a physician's care. The position was a very trying one, as I had charge of the medicine, of the household, and of various business matters besides. This was a kind of work to which I was entirely unaccustomed. Sometimes I was on duty day and night, but through the help of Christian Science I was able to do the work faithfully, and to the entire satisfaction of my family. Here was the weak member, the one who had been a burden to the others, who had been cared for, doctored, and protected, able to earn her own living and to care for those who had formerly nursed her. It was indeed a marvelous thing to them and they gratefully acknowledged that Christian Science healed me.

Through the teachings of Christian Science my life has been transformed from one of sickness, misery, sorrow, and disappointment, to one of health, happiness, and usefulness. Only by faithfully following its teachings can I in the least express my gratitude to our dear Leader, through whom the healing power of Truth has been revealed.

FRANCES G. FULLER, Herkimer, N. Y.

I am thankful for the great benefits derived from Christian Science. I was a victim to the drink habit, contracted when a youth. I was then living in Belfast, Ireland, and held a responsible position. Further advancement was given me in the promotion to a position in a branch office of the firm where I was employed. I left home when about twenty years old and got into fast company, and being away from a loving mother's restraint, I fell and lost my position. At this time the appetite had complete control. I thought by breaking away from former associates and starting life afresh I would overcome the temptation. I therefore concluded to come to New York, where I obtained positions time and again but lost them through this curse, and for fifteen years this was a periodical occurrence.

About two years ago I happened to meet a friend whom I had not seen for possibly five years, who enquired into my well-being and asked me the cause of my not being employed. I confided in him, when he told me the next time I felt tempted to come to see him, that he had something which would heal me permanently. I did not know anything of Christian Science at this time, nor that he was a Scientist. When in course of time I felt that I should again fall, I thought of this gentleman and concluded to call on him. I found him at home and told my trouble, when he immediately went with me to a practitioner who took up my case. I thank God that in two weeks' treatment I was perfectly healed. I am glad to state in connection with this that since I embraced Christian Science my whole life is changed,—I have a better home, for when Science found me I was out of employment; now I have a good position, have moved into a better house, and God, who is the source of all supply, has supplied my every need.

I am truly grateful for the gift of so many blessings, and as I study Science and Health I learn more of divine Love. I take pleasure in attending church and Wednesday evening testimonial meetings regularly and have met with very warm friends amongst the members of the church. I thank God and Christian Science for what I am to-day, and should this feeble testimony aid any one afflicted as I was, and be the cause of his applying for help in Science, I shall be thankful.—FRANK P. HUNTER, Wilmington, Del.

Thankfulness for what we have fits us to receive more As a result of the study of Mrs. Eddy's book, Science and Health, we look to God for our guidance, for help in time of seeming trouble, and to the one "Great Physician" in seeming sickness, and we never look in vain. If we believe that God healed all the cases that are spoken of in the Bible and yet do not believe He heals to-day, we do not believe the Bible, even though we say we do.

I feel the deepest gratitude and love to our Leader for bringing a knowledge of this saving truth to the present age, and I thank God that I was able to receive the message and not reject it. Through it I have been enabled to see God and His Christ in a new and more glorious light than ever before, and to see God's work as good, as He declared it to be when He had finished it.

I would like to tell of a demonstration of the power of Truth, which came to us recently. A little boy was playing about the house with his cousin: in moving a chair from one side of the room to the other he picked it up and raised it over his head, and as he did so the chair struck a heavy globe on a gas jet, knocking it off. It came down upon his bare head, striking him just over the forehead with much force.

From the other part of the house we heard the crash and at once declared that there were no accidents in the divine Mind. The lad came into the room with his handkerchief to his head, but he declared that he was not hurt, although the senses said that the handkerchief was soaked with blood. He was told to "cling steadfastly" to the thought that he

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had not been harmed, and that he was free from any law of accidents. The voice of authority stilled impotent fear for all of us, for God was there and we realized this truth as never before. Very shortly the handkerchiefs were thrown aside, and the matted hair was the only evidence that there had been an accident. No more was said about it, but we knew, with the confidence which comes of many helpful experiences, that the work had been done.

The next morning the matted hair was washed, and not a trace, not a scar, not a mark of any kind, could be found by the lad, who was joyous beyond expression at this proof of the omnipotence of divine Love.

MAY ORANGE GLIDDEN, Malden, Mass.

[Translation.]

With a feeling of profound gratitude to divine Love who has led me to find the way of truth or Christian Science, I wish to relate some of the experiences which my dear family and I have had in Christian Science.

If I cast a glance into the past, it all seems like a chaotic dream. Sickness was our constant companion. My father suffered for years with stomach trouble and other diseases which manifested themselves, causing discord in our otherwise happy family life. It is impossible for me to name the amount of money which we spent for medicines without receiving any benefit therefrom. I myself had heart disease and therefore needed great care. Besides this I suffered at times great pain in my right foot which I had sprained when I was ten years of age.

We first heard of Christian Science through a friend of my mother, who spoke very convincingly of the healing power of Truth which had freed her from a severe liver and bladder disease.

We at first attended the meetings and then my father took treatment. I shall never forget the day when, moaning with pain and leaning upon my sister's arm, I entered the practitioner's room. After the treatment the pain had almost entirely disappeared, I walked home, and after several weeks' treatment was entirely healed. Shortly after that, my father was also healed. My mother was healed of a severe cough which troubled her every winter, and my sister was healed of rheumatism.

It is now a little over two years since we came to Science, and I can say that during this time I have used no material remedies and have enjoyed perfect health. Many beautiful demonstrations have brought me nearer to God. A life without Christian Science is now impossible to me. For this pure, beautiful teaching we express our unending gratitude to Mrs. Eddy and give the glory to God.

For the last proof of our ever-providing divine Love, expressed in the last number of our *Herold*, which contains the Bible Lessons in German, I here express my sincere gratitude.—FRIEDA CARL, Berlin, Germany.

For more than thirty years I suffered from chronic inflammation of the stomach, and neuralgia. I was unable to eat any solid food for many years. For one year I lived on milk curded with pepsin, and when that failed, I believed, as well as my friends, that I could live but a short time longer. The doctors said they could do nothing more for me. Then I was asked to try Christian Science, but I had no faith in it, for I supposed it would fail, as every other remedy had. I had no idea what it was, but I had been told that Christian Scientists were heartless, and that they did ridiculous things; still, as a last resort, I consented to try it to satisfy my husband, and I am sure that he was as skeptical as I, that I could get any help in that direction. When, however, a practitioner came to me she made it so clear that God did not make evil, and that He fills all space, that I lost all sense of sin and suffering, and found the God who is Love, and that healed me.

The next morning I ate pork steak for breakfast, without any bad effect from it but with a good deal of relish, and for eight years I have eaten whatever I want without harm from it. I have taken no medicine of any kind since I was healed. Previous to that I was a slave to medicine.

I thank God for this great truth that has been revealed to me through our Leader, and for the kind and loving patience that my practitioner has had in showing me the way.

I also thank God for the privilege of receiving class instruction, and for my teacher's faithfulness and patience in helping me over difficult places.

L. E. BURRELL, Brockton, Mass.

For twenty years I hardly knew a well day, I was miserable most of the time. Although I was able to be around and attend to some of my household duties, I was far from well. I doctored, and tried several kinds of patent medicines, but all to no avail. Three years ago I went to a physician, who told me I had the gout in both feet, and also congestion of the spine. I took his medicines and treatments for some time. At the same time a relative of mine became interested in Christian Science, and began attending the services. I went with her just for company's sake. I well remember how I carried my bottle of medicine with me to the church so that I might take it at the regular time. I became much interested in Christian Science and thought it a beautiful religion, but I was not willing to give up my material remedies.

The following spring I had a severe attack of the grip, which I had had regularly for five years. Then I decided to trust to Christian Science alone. I gave up the use of all medicines and read Science and Health, which this relative had given me. In a short time the grip was overcome. Gradually the other old ailments, for which I had doctored so long, disappeared. To-day I can say I am a well woman, able to do all my housework. I took no treatments but was healed by attending all the services and meetings, and reading Science and Health together with the periodicals. I thank God for this blessed truth which makes free indeed, and I am grateful to Mrs. Eddy for revealing it to us.

MRS. LIZZIE J. PAGE, Chicago, Ill.

I have had the help and protection of Christian Science for seventeen years. Neither the services of a physician nor medicine of any kind has been used in our family in that time where both were very frequent visitors in the years previous. It is about ten years since I became interested to look into Christian Science for myself, and it is stating the case mildly to say that I have been repaid a thousandfold for the time and thought I have given to it. Without giving way to self-condemnation I realize that if I had been more faithful in the application of this truth and used it more constantly, that the results would have been greater in proportion. I have been freed from many small physical annoyances, such as headaches, colds, fatigue, etc., and have grown generally more rugged under its influence. Even greater has been its value in a business way where it has increased my confidence in my rightful ability to perform the work put before me. It has largely destroyed a strong disposition to worry and a seemingly strong tendency toward spells of "the blues."

I thank Christian Science directly for my increasing prosperity as well as general happiness, and recommend it to any who seem to be lacking in either or both of these, as well as those in need of physical healing. I feel personally grateful to Mrs. Eddy for her faithful work in giving this great truth to the world, and to all the faithful workers who have helped to promote the growth of our Cause.—M. G. TRUMAN, Chicago, Ill.

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About seven years ago my wife had a friend to visit us whom I had only met once, and that when she was about twelve years old. I had been in business prior to her coming, but I had fallen into the habit of drinking and had lost all, and it appeared that drink had gotten control of me; but while our friend was visiting us I had tried not to let her see me while I was intoxicated.

At last, however, I was down town one night, and was drinking. Our friend had been talking to me about Christian Science for several weeks, and I arose from where I was sitting in a saloon and started for home to ask for treatment. There was an electric light in front of our door that made it as light as day, and the Scientist and my wife were sitting on the porch as I came reeling in through the gate. I said that I had come home to ask for treatment for drunkenness. I told the Scientist that I did not want to drink, but it was beyond my control, and every effort to stop had proved a failure with me. She assured me that she would do all she could for me, and I am happy to say that from that moment to the present time I have not had the least desire to drink. I had also used tobacco for thirty-seven years, both chewing and smoking, and in a few days my appetite for this was all gone.

I feel sure that I owe my present existence to Christian Science. I feel that it was a Godsend to me and my family. I rejoice that Christian Science found me when it did.

P. A. MAYES, Pittsburg, Kan.

I never had heard of Christian Science until I went on business to the home of a student. She being anxious to spread this blessed truth spoke of her healing. I asked her if it was a faith-cure. She said, "It is the understanding of God which brings faith to us; it is Christian Science." She gave me two *Sentinels* to read. I took them home, and the first piece I read seemed to inspire the thought and give me a desire to know more about it. So I kept on reading, searching, and asking her questions. She told me to get Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and that the understanding of this book would satisfy my desires and show me the way to the kingdom of heaven; so I got the book and can say that I have been healed of a tumor and other ills, and I have not taken a dose of medicine since I began to read our literature. Shortly after I got the book my daughter became interested in it, and was also healed of several ailments.

Three of us began the study of the Sunday Lessons, we being the only ones for some time, but through the healing of a woman of heart trouble others became interested and now we have a nice room where we hold our services.

If there is one thought that I am thankful for, it is the harmony and unity that exists here among the seekers after Truth. It has been a good work, and it would take pages to tell all that has been done, and the good work still goes on.—MALINDA LEWIS, Mechanicsburg, O.

When the Christian Scientists of North Carolina appeared a year ago before a joint meeting of the medical boards of the House and Senate of our legislature, for the purpose of discussing a bill to prohibit the practice of Christian Science in our state, one eminent physician stated that he knew it to be impossible for Christian Science to cure certain diseases which he mentioned. We were all filled with joy when we quickly ascertained that every one of these diseases had been destroyed either for or by the Christian Scientists present, even though we were only twenty-four in number, but God is never without a witness.

In the seven years since I first became interested in Christian Science through a very thorough and quick healing of lifelong ills, I have had abundant and blessed proof of the unchanging and omnipotent love of God as unfolded to us in Christian Science, and I can say in grateful humility, that I do most tenderly love and revere our beloved Leader, the one pure, unswerving, and consecrated life, through which this inspired revelation of Truth has come to our age, to lift the burdens from the heavy laden, to heal the sick, to quicken the spiritually dead, and to point the way to the source of all good—God, infinite divine Love.

ELIZABETH EARL JONES, Asheville, N. C.

During the last few months I have received Christian Science treatment for a structural injury which seemed to have been occasioned by a fall a year ago.

I had not a surgeon's diagnosis and so cannot give technical terms for the ailment, but my back began to trouble me and part of the spine was sore and swollen. The pain and soreness through the side, back, and ribs became for a while more and more intensified. It seemed as though there must be a misplacement of the ribs, for I could not bend from the waist. One hip grew out, and my arms, from the shoulders, were drawn backward. I walked with difficulty, being oftentimes thrown down by some misstep and unable to rise without assistance, and this was attended with great suffering. All of these different phases were overcome without any material remedies whatever.

To say that I am most grateful to Christian Science and its Leader expresses but poorly the sense of indebtedness of my family and friends as well as myself, for this proof of the Christ healing as again revealed to us through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.—CORA ELLEN MILLER, Gloucester, Mass.

I have seen testimonies from other little girls and boys, so I would like to tell of a demonstration I had one morning at school. We were having examinations, and they were very hard. The one in arithmetic was the hardest, and I could not do it. I stopped working and declared my understanding of Truth, that God is Love, and I His child, and that I could do the arithmetic. I commenced again and finished in a very short time. When the papers were examined and given back, I had the highest marks in the class.

I am very grateful to Mrs. Eddy for Christian Science. I am twelve years old, and have been a Christian Scientist all my life. I have had a number of good demonstrations, and like to read those given in the *Sentinel* and *Journal*.

HAZEL AUSTIN, Winnipeg, Man.

For months I suffered intensely from sciatic rheumatism, whether walking, sitting, or lying. I could not lie on my right side in bed, and I was obliged to give up my work as nurse. After ineffectually applying material remedies for months, I was treated in Christian Science, and within two weeks I was healed.

This proof of healing was such an assurance to me of the truth of Christian Science that I have since withdrawn from my former church, where healing of the sick is not practised, and have united with the Christian Science Church.—MRS. MARY E. WONSON, Gloucester, Mass.

[Written for the *Sentinel*.]

The Battle Call.

JANET T. COLMAN.

OUT to the front, ye tried and true warriors!
Out to the front at duty's loud call!
Out to the front, where the battle is raging!
Out to the front, to arouse one and all!

Up to the heights, with God-given courage!
Up to the heights when temptation seems strong!
Up to the heights, where divine Love is victor!
Up to the heights, where Truth rights all wrong!

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From our Exchanges.

So it is with many excellent people; they are blind to higher ideals and are perfectly happy. "Better let well enough alone,"—this is exactly what our good habits are continually saying to us, making us feel, as Paul felt when he was a Pharisee, that we are already quite as good as we can be. We nestle down in our cosy corner of good habits and let these shut out the vision of something nobler, just as the little hills round about a pleasant country home may shut off the view of a great mountain, and the people nestling among those hills may think that nowhere in the world is there anything grander than those hills; and they never take the trouble to go beyond the little hills and climb the great mountain. So it is that our real virtues may be like those little hills, hiding from us something nobler and making us self-righteous.

And when we are blinded in this way by our good habits and cherish no generous aspiration, but are perfectly content to stay where we are and applaud ourselves for our virtues, what greater blessing can God send us in His infinite wisdom than to let us be suddenly tripped up by some cunning temptation, and thus have an experience of our moral weakness and know what it is to feel shame and repentance and a longing for a better life! Jesus saw far more to hope for in the publicans and sinners than in the respectable and self-righteous people of his day.

REV. CHARLES A. ALLEN.
The Christian Register.

When the Lord cometh, not at the end of the world in a chariot, upon the clouds, but like a thief in the night, upon the wings of his spirit, "two men shall be in the field: one is taken, and one is left; two women shall be grinding at the mill: one is taken and one is left." That is, when the spirit passes through the world, selecting those who are to be the servants of the Master and the citizens of his kingdom, two men or two women will be working side by side at some humble task. The voice that speaks of truth and love and devotion, above the din of the world or the noise of the grinding, shall find response in one and no echo in the other. The line of classification will not be between those who happen to be at the prayer meeting when he comes and those who are not. It will be between those who are children of the spirit and those who are not, wherever they may labor or rest or pray.—*The Universalist Leader.*

Any one who is leading a life on earth that embodies divine truth, is by such a life showing that truth, though no one beholds it, is like a lighted candle which shines whether seen or not. Spiritually, to show one's principles is simply to live them outwardly; that is, to have them wrought into the deeds of the body. To show how great things God has done unto us is to make that acknowledgment a practical thing in life, without reference to outer witnesses.

New-Church Messenger.

THE WEDDING SUPPER.—They heard the message, but they would not come. Some made light of it and went about their business quietly; others vented hate and cruelty upon the messengers. The outlook is still upon the Jewish world as Jesus found it. God was ready, men were unready—and for the spiritually unwilling then and now the kingdom of God waits, the opportunity passes by.

The Congregationalist.

The Church of God needs nothing so much as the baptism of the Holy Ghost. This Spirit is in the Church at all times, even when its members are cold and lukewarm. But His power is not always manifest.—*The Christian Advocate.*

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

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Items of Interest.

National.

It is reported that Secretary Taft contemplates a return to the Philippines in the near future. The trip to be taken will be of great importance to the Filipinos, as it will mark the first step toward self-government for the islands. The Philippine law provides that two years after the completion and publication of the census of the Philippines, in case a general and complete peace, with recognition of the authority of the United States, shall have continued in the territory outside of the Moro country, the President may direct a general election in the Philippines for the choice of delegates to a popular assembly of the people of the islands, which shall be known as the Philippine Assembly.

The Government of the Philippines will then be placed in charge of two houses, the Philippine Assembly, elected by the people, and the Philippine Commission, appointed by the President. The Legislature so constituted shall also choose two resident commissioners to the United States to look after Philippine interests. Before this election can take place, however, the President must be satisfied that a proper condition of peace has prevailed.

The Philippine census is now practically completed and will soon be ready for promulgation.

Two points have developed in connection with the Isthmian Commission. One is that the headquarters of the Commission probably will be on the Isthmus of Panama instead of in Washington; and the other, that part of the time of at least five of the Commissioners may be devoted to private interests. Admiral Walker, Chairman of the Commission, and General Davis, the army member of the body, will devote their entire time to the canal work. Legislation now pending before Congress provides for the appointment of a governor of the American zone in Panama. Should it be enacted into law, it is quite probable that General Davis may be designated as the governor of the canal strip, a position for which his Philippine experience would well qualify him.

The freedom of the city of Edinburgh was presented to Joseph Choate, the American ambassador, last week. The Lord Provost said the honor was conferred in recognition of the recipient's high personal qualities, his public gifts, and the services he had rendered in promoting the friendship that exists between the empire and the American republic.

The House Committee on Merchant Marine and Fisheries has authorized a favorable report on the Frye bill extending the coastwise laws of the United States to the Philippine Islands to July 1, 1905, without amendment.

Foreign.

The influx of settlers into Canada during the present year promises to break the record of the year 1903, when about one hundred and thirty-five thousand immigrants from all sources came to the Dominion to establish new homes. The immigrants who arrived last year were of a better class than those in any preceding year in the history of the country, and it is expected that those who will land in Canada this year will be as desirable settlers as those of 1903.

Professor Edward H. Strobel, general adviser to the Government of Siam, has arrived at Bangkok, Siam. Professor Strobel is Bemis professor of international law at Harvard and was formerly secretary of the United States legation at Madrid, United States Minister to Chile, third Assistant Secretary of State, United States Minister to Ecuador, and arbitrator in the Freraut claim between France and Chile. He is on leave of absence of two years from Harvard.

The State Department has received formal notice from the Chinese Government denouncing the Chinese exclusion treaty, and this convention will expire on December 27 next unless replaced by another treaty by that date. Had the notice not been served the treaty would have continued in force for another term of ten years.

The list of applications for the issue of $25,000,000 of 2½ per cent stock created under the Irish Land Act of 1903, the issue price of which is 88, has been closed. The loan was over-subscribed seven times and is quoted at one-quarter per cent premium.

The house in which Verdi, the composer, was born at Busseto, near Palma, is to be sold by public auction. The house is the property of the Marquis Pallavicino, who is now in reduced circumstances.

It is the opinion of the French Public Minister that Colombia has no case against the Canal Company and the liquidators of the old company.

A press despatch declares that it is believed at Paris that a triple alliance between Japan, China, and Korea has been formed.

Industrial and Commercial.

During the past month the *Manufacturers Record* has announced the formation of 87 financial institutions, either banks or trust companies, in the South and Southwest. Of this number 31 are national banks, the remaining 56 having State incorporation. In Texas alone sixteen were organized, fourteen of them being national banks. In Georgia there were ten and in Tennessee seven, none national, and in Missouri there were eight and Kentucky six organized, half the number in each State being national. Most of these new banks are institutions of small capital, designed to meet the demand for banking facilities resulting from the rapid development of the country.

The Automobile Club of the University of Pennsylvania, composed of many amateur chauffeurs of the city, has invented and constructed an automobile. The machine was made in the engineering laboratories of the University, and will soon be given a trial. Its construction has been conducted with great secrecy. Those who have been permitted to see the machine declare that it conforms in every way to the laymen's ideas of what an automobile should be.

As the result of the operations of the reciprocity treaty between the United States and Cuba, and the steady upward price of sugar, scarcely any of the sugar crop, it is said, will be held in the storehouses, as was formerly the rule, the planters shipping the entire output. A large proportion of the sales are for future delivery, and when the grinding season terminates, practically the entire yield will be marketed.

Goods valued at $9,000,235 were shipped to Alaska, exclusive of British Yukon consignments, during the year 1903, according to the annual report of the collector of customs at Seattle.

The South in 1880 had but 20,500 miles of railway. Now it has 55,000, which represents an increase of capital of $1,500,000,000.

General.

The archæological excavations made in the Island of Delos by the French School at Athens, are advancing so satisfactorily, says the *New York Tribune*, as to justify the prediction that the ancient commercial town of Delos will, after a few months' labor, become a Greek Pompeii. Already four ancient Greek houses have been discovered, together with their remarkable mural decorations, mosaics, statues, domestic implements, and relics of the daily life of well-to-do Greek families during the second century B.C., at the period when Delos was the central commercial mart of the Ægean. Hitherto the aspect of the ancient Greek dwelling house was known only by descriptions and allusions of authors, but owing to the brilliantly successful excavations made during the last twelvemonth, house after house has been brought to light under such favorable conditions as to enable its complete reconstruction with an accuracy of detail that has aroused the keenest interest in scientific circles in Paris.

Delos, according to the official report to the French Institute, is the only ancient Greek city that remains almost intact, having been protected by piles of granite and marble from the ravages of time and of pirates. The upper stories only of the houses have fallen, and the walls remain standing to a height of three or four metres. The streets, the sewers, and the gardens of the ancient city may all be distinctly traced. There are upward of a hundred ancient houses, varying from the sumptuous residences of the prosperous merchants to the modest huts of the workmen. The great warehouse in the southern part of the city has just been unearthed and is one of the finest specimens of architecture of the period.

Last June a well six metres deep was found filled with tablets of bronze and marble upon which were found twenty ancient inscriptions deemed of great value. A whole street along the ancient quays has been brought to light. Fronting upon this street and arranged with precision and taste are seven large houses of wealthy merchants, with spacious courtyards, superb windows, magnificent columns, and provided with a sewage canalization worthy of a modern up-to-date sanitary municipality. Ninety-two inscriptions have been discovered, and some of these are long and complete.

The Cunard Steamship Company has decided to adopt turbine engines for its new fast steamers, which will be built under agreement with the Government. Exhaustive tests ashore and afloat have been made which furnished a large amount of valuable information hitherto not acquired regarding the relative economy of the different types of engines.

It has been announced that hand or tourist cameras, not mounted on tripods, are to be allowed on the World's Fair grounds at St. Louis without charge, and unlimited snappings of buildings, exhibits, and persons will be permitted by the Exposition officials.

The railroad postal service costs the United States forty million dollars yearly.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Legislation in Kentucky.

L. H. JONES.

THE Kentucky legislature which has been in session at Frankfort since the first of January has just adjourned. The physicians have been industriously at work most of the term, trying to get some additional protective legislation. After much contention among themselves they finally agreed on a bill which provides that, "Authority to practise medicine under this act shall be a certificate from the State Board of Health [constituted wholly of M.D.'s, except one osteopath]; and said board shall issue a certificate to any physician, who has passed a satisfactory examination before it, in the branches of medicine as taught in reputable medical colleges," etc. Section five provides, "Any other person applying for authority to treat the sick or injured, or in any way to discharge the duties usually performed by physicians, whether by medical, surgical, mechanical, or 'psychic' means, shall apply to the State Board of Health, who shall examine them as to their competency in such manner as they shall deem fair and best, but such examination shall always include anatomy, physiology, and pathology, and the term, 'practice of medicine,' as used in this act, shall be construed to be the treatment of any human ailment or infirmity by any method; but this act shall not include trained or other nurses, or persons selling proprietary medicines protected by patent, when not traveling as a troupe or troupes composed of two or more persons."

It might be difficult to explain why it should be thought more dangerous to the "public health" for a Christian Scientist, who does not administer drugs of any kind, to practise the healing art, than for a vendor of these nostrums, who may know nothing whatever of the nature either of the disease or of the remedy he recommends.

The wording of the bill was most subtle, and the thought had gone out everywhere that it did not apply to Christian Science, and this thought had infected even Christian Scientists, and when the real intent of the bill was discovered some of them said, "It is too late to do anything." Something was done, however, and that quickly. One of the Scientists went to the telephone, as soon as a copy of the bill could be seen, and asked the chairman of the Senate committee before whom the bill was pending for an opportunity to be heard, and received a flat refusal, the chairman saying it was absolutely impossible for his committee to hear anybody else on that bill. But next morning bright and early the Scientist was in Frankfort, and meeting the chairman on the street was finally granted fifteen minutes' time to make a statement for the Christian Scientists before the committee which was to meet that afternoon at three o'clock. Later the date for the hearing was changed, which gave time for notifying the Scientists at other points in the state. Knowing that the time to work most effectively against a bill is while it is pending before its committee, nothing was left undone to make the work at the hearing as complete as possible, and when the committee filed into its room that beautiful afternoon they found to their evident surprise that it was pretty well filled with Scientists from different parts of the state. Quite a number were present from Louisville, Lexington, and Winchester. The chairman stoutly announced that our time would be strictly limited to fifteen minutes, and asked the spokesman for the Scientists what there was in the bill that they objected to. The subtle character of the bill was manifested in the fact that, although the committee was composed of some of the brightest men and some of the ablest lawyers in the Senate, it was some time before they could seem to understand that the proposed law might be so construed as to include the spiritual healing work of Christian Science, and thus make it unlawful for the Christian Scientists to discharge their religious duties. He was reminded that a Christian Scientist could no more refuse to pray for one who asked for his prayers than could a member of any other church, and that if his prayer should be answered it would be a case of spiritual healing, which to some might seem to be prohibited by the fifth section of the bill. The attention of the committee was called to the fact that every exertion of the Divine will in the government of the universe, every prayer of a Christian mother's heart, would thus fall within the prohibitions of the bill. That if the Saviour were to come to Kentucky as he came to Palestine, with this bill interpreted to include spiritual healing and enacted into a law, he could be arrested under a warrant taken out by the State Board of Health, and that the seventy who were sent out to heal, and the twelve apostles, were they here to-day, could be sent to prison for doing their beneficent work. These statements appeared to arouse the committee, and they asked a great many questions, but kindly allowed the time thus taken up, in addition to the fifteen minutes assigned for the hearing.

Several witnesses were on hand to give their testimonies of healing in Christian Science, and it was thought best to occupy all the time possible with these testimonies; for, after all is said, we have to fall back on the testimonies of healing in Science as the most convincing evidence of its truth and worth.

One of our witnesses, a gentleman, testified to having been healed of the morphine habit of eight years' standing, in less than a week. He said that the taking of the drug was immediately stopped, which, under material treatment, results in almost certain death. A lady testified to having been healed in a few treatments of what several consulting physicians had diagnosed as a virulent case of cancer. At the last consultation the doctors agreed that her only possible chance was an operation; but her family physician said that as she would die on the operating table, it would be just as well for her to die at home, and told her husband that all that he could do for her was to make her as comfortable as possible. Then she turned to Christian Science. Another lady testified to having been healed of two cancers and of consumption. A lady testified to a case of mental surgery in the complete healing of a broken wrist, which an X-ray examination disclosed to be a very bad case of fracture, and of which the doctors said she could not expect ever to have the use of her wrist again. A gentleman testified to having been healed of the liquor habit of many years'

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standing, which had been fastened on him as a boy by taking alcoholic medicine for the chills.

Before the hearing had progressed far, the chairman, a big-hearted, broad-minded specimen of gallant Kentucky manhood, proved to be as responsive to a sense of justice and fairness as he had been brusque and forbidding at the outset. He asked the Scientists whether they would be willing to have the bill amended by striking out the word "psychic," and adding, at the close of section five, the words, "the provisions of this bill shall in no wise apply to Christian Scientists," and being assured that it would be entirely satisfactory, he noted these amendments on the bill. This was the Senate Committee on Judiciary, the most important committee in either House, and it decided in a very few minutes after the hearing to report the bill with the amendments suggested in favor of Christian Science, and the bill was so reported and passed both Houses of the Kentucky legislature with scarcely a dissenting vote.

Thus the brave old state has taken her rightful place with the other states, which not only refuse to legislate against Christian Science, but distinctly declare the right of Christian Scientists to do the work of Christian healing without let or hindrance from any source.

Though victory seemed assured, it was thought best to follow up the work by distributing some well-selected literature among the members of the legislature, and so a large number of the pamphlet, "The Los Angeles Case," were ordered and one of them, with other literature, was placed on the desk of each member, with the words stamped on it, "Take this home with you." It was a great opportunity to correct false views about Christian Science in the old state, and it appears to have been well utilized, for we have heard of many good results in various directions, all traceable to this occasion and the work that grew out of it. It is hardly necessary to add that everybody is happy over this recent manifestation of the overruling power and beneficence of divine Love.

When Doctors Disagree.

SAMUEL GREENWOOD.

THE world's thought has been controlled so long by its medical and religious systems that any practical departure from them is looked upon as dangerous folly on the one hand and heresy on the other. These man-made systems have endeavored to pilot humanity over the troubled waters of earthly experience, but the battered bark still continues the buffet of wind and wave. Adrift on the sea of error, driven hither and thither by its pitiless storms of suffering and want and crime, shall man or angels deny that Christian Science has come to the rescue with the same Christ-truth that stilled the tempest, that gave peace to troubled hearts, and opened for mortals the way to God's kingdom on earth?

The universal agreement among the adherents of these human systems regarding the necessity of matter for the expression of intelligence and life, reveals their disagreement with the spiritual teaching and practice of him who was at once the most successful physician and effective preacher the world has ever known; while their internal disagreements exemplify the limitations that beset all material theories and endeavors. They are engaged in a warfare with conditions which are but the logical conclusions of the premise upon which all human systems are based; namely, that man is legitimately a material animal, subject to the control of animal propensities and demoralizing passions, and surrounded by the constant chance of pain, disease, and death.

The medical doctor agrees with his ecclesiastical brother, that Christianity has nothing to do with the healing of the body; and so he rests his hope and effort on nothing higher than matter, making it at once the source of mortals' blight and blessing, their tyrant and their saviour, their life and their death. At the very outset he virtually makes that supreme—a god—which opposes the reign of divine Spirit in man; and his healing efforts are but so many attempts to propitiate this devastating and destructive deity. The failure of these long ages of matter-worship to assist the salvation of mortals is seen in the fearful sacrifice of human health, happiness, and life still offered up in the service of this unappeasable, unpropitiable false god.

The ecclesiastical doctor agrees with his medical brother, that the healing of disease is no factor in the saving of the soul; and so he leaves the suffering body out of his ministry, and attempts the redemption of mortals' sinful sense through the terrors of an inconceivable hell or the allurements of a prospective heaven. That this method of preaching the gospel is not in accordance with the model given to the world by Christ Jesus is seen in the general absence of power over evil and disease.

The Christian Science metaphysician agrees with his medical and religious brethren that the human sense of both soul and body is in need of salvation; but he disagrees with them that Christianity is not concerned with the healing of a sick body, or that the practice of true healing has no part in the redemption of a sinful sense of being. In his understanding of Christianity, healing the sick and preaching the gospel are united in one ministry, even as our Master commanded. The Christian Scientist in his practice differs radically from his medical brethren by forsaking matter entirely, and looking solely to God, divine Mind, for the cure of his patient. Because he has found divine power superior to any invention of man, he has abandoned material aids as unnecessary.

The ruling systems of religion and medicine may agree in their disagreement with Christian Science and in withholding their consent to its legitimate existence; but the upholders of these systems have the welfare of mankind at heart, and because the opposition to Christian Science is based on ignorance and misapprehension rather than conviction and reason, the brightening light of Truth and Love will dispel it, and unite all minds as well as hearts with the mission of Christian Science. In this two-fold mission of "Physician and Redeemer" Christian Science has come to the rescue of mortals because human helplessness and need are calling for a higher way.

When doctors disagree why should not the patient have the right of decision, whether for the cure of his body or the ease of his mind? These disagreements among medical men as to the cause and cure of disease leave the poor patient traveling from one sharp experiment to another, from one unfulfilled hope to another, until despair and death are often left to complete the work of ignorance. If the accepted systems now in vogue for the treatment of disease fail to relieve the stricken body, or if the dogmas and creeds of popular religions are unable to destroy the mortal's love of sin and to lead him into love of right living, then why should not this victim of physical and moral misery have the privilege of turning unmolested to Christian Science, if it hold out to him the hope of freedom, and if it has given reasonable evidence of its ability to save? Humanity requires but one school or system if that one can demonstrate successfully how it may be delivered from evil.

If *materia medica* has had the right to fail and go uncondemned all through the ages of its history, why should not Christian Science have the right to succeed when the despairing invalid, the helpless sinner, or the struggling Christian rest their choice in God alone as their physician? When even the doctors disagree as to what is good or what is bad in medicine, or even if it is good at all, what unperverted sense of justice would compel its use by those who disagree with it entirely? Those who have need to be

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healed have surely as much right to disagree with the doctors as to their employment of them, as the doctors have to disagree with each other as to the efficacy or the choice of remedies.

It is a gratifying sign of the times that many of our broader-minded physicians, in advance of their more conservative brethren, are recognizing in the healing work of Christian Science not a menace to their profession, but the promise of a higher and more successful way of dealing with the sufferings of mortals. Those who understand best the so-called science of material medicine know best its inability to conquer the giant of disease and death. Such physicians as these have no fear of any encroachment on their work by Christian Science, and it is only the human clinging to materialism and the traditional prejudices growing therefrom that prevent their generous investigation into this spiritual and Christian method. And many of our doctors theological, whose Christianity is broader than their creed, and whose love of humanity has overflowed the bounds of sectarian prejudice, are awakening to the breadth of hope and depth of promise contained for the race in Christian Science. These are perceiving in it, though perhaps dimly, the kindling dawn of that light of Truth for whose coming the noble hearts of all ages have worked and prayed.

To their brethren who adhere to differing forms of religion and healing, and who may disagree with their teaching and practice, Christian Scientists gladly hold out the fellowship of a common love for mankind and the earnest hope of moral and physical freedom. Their work is not to pull down the good that has been done, nor to discredit the humanitarian efforts of those who may differ from them, but it is to build upon the foundation of their Master's word and work a scientific, Christian life that shall minister to the sick as well as to the sinful, and that shall light, here and now, the storm-tossed and heavy laden of earth to the shelter and rest of heaven.

Entering upon a New Experience.

ANNIE MARIE BLISS.

THERE is a fascination about many phases of country life which appeal especially to the city bred, and sharing with others this enthusiasm, I gladly accepted an invitation to visit a poultry farm and observe the hatching process.

All my preconceived ideas upon the subject were far afield. I had fancied that, in the old-fashioned way, the hen broke the shell and instantly a fluffy ball of down tumbled out and began to run about.

So I was a bit anxious at the unexpected picture which greeted me in the large number of wet and struggling little things lying around on the netting in all stages of semi-activity. I first noticed a shell that was but slightly cracked, with the appearance of a little bill at the point of fracture. As I looked, a convulsive action inside told of the struggle to gain the outer air.

Turning to another I saw a little fellow resting in his shell overcoat with mouth open and breathing fast. Another with heroic effort had just shaken himself free, and was trying to stand upon his little yellow legs which wobbled dreadfully.

As I saw so many of these gasping little creatures I eagerly offered my help. Couldn't I break those shells? Couldn't I dry their wet down? Oh, couldn't I do something! No. I was assured they were all doing well, and that my interference would prove fatal. So I patiently waited and kept watch upon their movements.

Going back to the first little one whom I had left breaking his shell I found him working and resting by turns, but there was now less shell and more chicken visible. Beside him was a little brother really standing upright, running his bill over the wet down, trimming it and shaking himself into a proper degree of fluffiness. If a too vigorous shake toppled him over he would scramble up again and continue his work.

Some were gaping and picking up gravel. The first thought with many, after finding themselves in a new world, was evidently that of food. I was gladdened to see one, more brisk than the others, who began to peck at the opening crack of another's white shell, thus showing an early effort at brotherly kindness.

Thus each chick had to burst his own shell and work his way; to try again and again with apparent failure before he could stand alone, then walk, then scratch, taking each progressive step in its order, and before I left I was rewarded by seeing my little "disappointments" expand into the downy puffs I had originally expected to see.

In this incident I found many reminders of my former and present views of the development of a Christian Scientist.

I had thought that all sufferers were freed from disease and discord, and at once were ushered into harmony, living henceforth in sweet security, free, strong, and glad, with no more anxious thought or weariness. But after I myself had struggled with all the strength I could realize at the time, and had burst the shell of materiality, which, though thin, had served effectively as a prison; after my first breath of the pure air of spiritual life, I found that somewhat of the shell of material sense still clung to me, and that it meant work to shake it off.

The first efforts to stand met with defeat, and repeated efforts were necessary even to balance myself. Cheered on, however, by those who were near and who had learned to walk alone, I soon gained the confidence that lent strength to uncertain movement. Feeble efforts gave place to steady action until I stood alone, no longer dependent upon material support.

If tempted to look back, wearied with the thought of the task before me, my gaze rested on nothing but a broken shell into which I could not return. There are no backward steps in truth, and so I faced the light and resolutely set to work, in thought and deed, to earn the right to be called a Christian Scientist.

How often we long to break the shells of others, and our zeal to do so before the time is apt to bring us disappointment, until we learn to be patient and let them learn how to work out their own salvation. We have, however, the glorious privilege of nourishing the immature thought with reflections of divine Love until it breaks its own shell. Every effort brings greater freedom; more air, more light; every faltering step taken is leading to firmer understanding. Knowing this we are content and leave them to "emerge gently from matter into Spirit" (Science and Health, p. 485).

What a great joy to see our "disappointments," after their hard work, step out clothed in the beauty of holiness, reflecting the sweet qualities we had hoped that they would manifest, and thrice glad are we to see them quickly turn to assist weaker brothers near them, who are just beginning to hunger after spiritual food.

Our Easter joy is but the awakening to a clearer consciousness of our infinite possibilities, and as God's children we go joyfully about our Father's business, glad in our clearer understanding of the resurrection-life.

[Written for the *Sentinel*.]

A Fragment of Prayer.

MARY J. ELMENDORF.

GUIDE, Father-Mother God, into the light,
Out of the shadows into harmony.
Give me the quickened heart to understand.
Thy stars make pathways through the lonely night;
And bid my faith, in all things formed by Thee,
Behold the gracious imprint of Thy hand.

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Selected Articles.

Christian Science and the Baltimore Fire.

Editor of the *Star*.

My attention has just been called to a short article in your good paper of the 10th, taken from the Richmond *Times Dispatch*, to the effect that the Christian Scientists of Baltimore "threw thoughts" upon the fire instead of water, and that their property was saved. No doubt all who call themselves Christians know that the greatest comfort and blessing of our lives is the certainty that God is our great Source and resource, "a very present help in trouble."

If a good Methodist, or Presbyterian, or Catholic, or Baptist, were to have rejoiced and thanked God that his prayers had been answered, and that he and his family and his possessions had been saved from that dreadful conflagration, would our correspondents and editors have been so lacking in reverence as to make light of the matter? Would they have allowed it to be said in their columns that such worthy Christians had "thrown prayers" upon the fire?

Then why say this of earnest followers of the Master who subscribe to the lofty teachings of Christian Science which impress upon them the necessity of dwelling in God and depending upon His loving, unchanging care in every hour of need?

The Bible is full of instances recorded where men have been saved from a fiery furnace, from boiling oil, from wild beasts, etc., because they leaned on their God, our God. I do not believe there is a body of people in Baltimore or elsewhere who appreciate more keenly the noble, valiant efforts of the fire departments in doing their work, but while rendering unto Cæsar his dues, let us not forget to render thanks to God also, or be tempted into making jests about the faith of others who do obey the Scripture.

The seeming successes of Christian Science are no doubt the cause of much misrepresentation, both of the Cause itself and of its prominent representatives, but Christian Scientists are patiently awaiting the time, not far distant, we trust, when all may know, from experience, the touch of this holy truth that has healed, blessed, and brightened our lives both within and without.

Allow me to thank you for the space you have given me.

Very truly yours,

ELIZABETH EARL JONES.

Wilmington (N. C.) *Morning Star.*

[In the same issue of the *Star* there was published Mrs. Eddy's letter regarding the abandonment of the effort to raise money for a New Hampshire exhibit at the St. Louis Exposition, copied from the *Concord* (N. H.) *Patriot*. This letter appeared in the *Sentinel* of March 12.]

A Word from Manila.

We are in receipt of copies of the Manila (Philippine Islands) *Cable-News*, containing an excellent portrait of our Leader and quite extended reference to Christian Science, including an editorial which expresses a good deal of humor and quite as much misapprehension respecting the subject. In answer to this last, "A Student of Christian Science" writes in part as follows:—

There lived years ago the great Nazarene teacher who understood so well the law of health that he was able to heal all manner of disease; he understood so much of Life that he was able to destroy death; he knew so much of the law of supply that he was able, with a few small loaves and fishes, to feed five thousand people; he had such a concept of Mind and its laws that he was able to walk on the water, still the tempest, and finally rise from the grave.

What did that mean to the world—to humanity? What does it mean to the world, to humanity, to-day? Does it really mean anything to us to-day? Was it merely the display of extraordinary power bestowed on him in a supernatural way, or was it the understanding of a Principle of which we may gain some understanding, and of which he came to teach mankind? It certainly must be the latter, for the apostles were all flesh and blood "like as we are," many of them humble fishermen that he picked up at the seashore, and yet after being taught, they were able to heal the sick, and lame, and blind, and even to raise the dead. And those students who never came in contact with Jesus personally did "many wonderful works."

But you may say that was for that time and those people only. Does not Truth stand as an eternal fact, of which all may gain knowledge? Shall we say that because Bach, Handel, Mozart, Beethoven, and the great masters of music are on earth no longer, that we cannot gain some knowledge of the basic law of harmony of which they had such a perfect understanding that it has flooded the world with music?

Hear these words of the Teacher: "Go ye into all the world, and preach the gospel." "Heal the sick." If it is impossible or impractical now to heal the sick as he did, it must also be impossible or impractical to preach the gospel as he did, for the two commands stand side by side and are of equal importance.

Why do we speak of Jesus and his disciples? Because, as in all the practical affairs of life, we look for results, and Jesus brought about the best results in the healing of disease that have ever been known to the world; so did his students. He healed diseases which the world had held and to-day holds to be incurable, and so did his students.

We, with our love for humanity and our desire to lift it out of its disease and suffering, have built hospitals, administered drugs, and used the knife, but he, with his understanding of a better and more effectual way, recognized Mind as causation and said, "Thy faith hath made thee whole." He said, "The words that I speak unto you, they are spirit, and they are life." Consider for one moment this definition of life,—knowledge of God. If life is knowledge of God, death must be a lack of the knowledge of God.

Mrs. Eddy says, "Mind, not matter, is causation. . . . You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter" (Science and Health, p. 208).

She then shows us how to correct these thoughts and their effects: "Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

I myself am a minister's daughter. I was raised in the Church and love it, but I was all my life a delicate, sickly child, and still I read in my Bible the words of Jesus: "Preach the gospel." "Heal the sick." I knew that my father preached the gospel, but what about the other words, "Heal the sick." Over and over these words rang through my mind, and I felt that Jesus intended that it should be done as he did it and taught his students, and they were men as we are; then it must be possible; and finally Christian Science healed me when I was at death's door, and it has healed hundreds and thousands, and if sometimes we fail, we then work more earnestly for a knowledge of Him who forgiveth all our iniquities; who healeth all our diseases.

Let us put the emphasis of life in the right place. It is not *wanting* something, but *being worth* something.

MALTBIE DAVENPORT BABCOCK.

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The Lectures.

New York, N. Y.

A lecture on Christian Science was delivered by Frank H. Leonard, at Third Church of Christ, Scientist, on Thursday evening, March 3.

Charles E. Burnham, First Reader of Third Church of Christ, Scientist, in introducing the speaker of the evening, said in part:—

The subject to which you are asked to give your attention is one which is commending itself to thinking people throughout the civilized world, and which merits the respect of every earnest seeker for Truth, for what it has done and is doing for humanity. Christian Science is giving "light to them that sit in darkness;" it is giving courage to the despondent, hope to the despairing, health to the sick, and salvation to the sinful. Could any greater blessing be given to mankind!

Harlem Local Report.

Geneva, N. Y.

A cultured audience which nearly filled Smith Opera House yesterday afternoon [March 6] greeted W. D. McCrackan of New York, who delivered a lecture on "Christian Science and the Brotherhood of Man," under the auspices of the local Christian Science Society.

Rev. George Cross Baner, pastor of First Universalist Church, presided at the meeting and introduced the speaker. He said in part:—

There has come a time when all sects and creeds have recognized that, while there may be fundamental differences of opinion, each and all have some things in common which bind them together. While I may not agree with Mr. McCrackan in all things, we are one in that we are both striving for the brotherhood of man, the fatherhood of God, and the creation of His heaven on earth. Hence it is a pleasure for me to introduce him to you.—*Geneva News.*

Princeton, Ind.

A good-sized audience assembled at the Court House Tuesday evening [March 1] to hear a lecture on Christian Science by Bicknell Young of Chicago.

The lecturer was introduced by Hon. M. W. Fields who said, in part, that any creed which may be started will have its adherents and its opponents. "The Christian Science doctrine bases its claim for consideration in that it applies all the principles taught by Jesus Christ. There is no difference in the orthodox religion and the Christian Science creed. They have the same religious and moral precepts which tend only to a higher plane of Christian living. But Christian Science goes farther. Christ not only saved the soul but healed the body, and the principles taught by him while on earth are upheld by the Christian Scientists to-day because he commanded his disciples to heal the sick and preach the gospel. Disease was then healed according to Divine law, and it is held that that law is still potent. No fair-minded man can gainsay that many thousands of instances of healing are matters of record to the credit of Christian Science. I am one who is willing to learn more of this creed."—*The Clarion-News.*

Lectures at Other Places.

Auburn, Neb.—Carol Norton, February 23.
Downer's Grove, Ill.—Carol Norton, February 26.
Marion, Ia.—Judge William G. Ewing, February 28.
Terre Haute, Ind.—Bicknell Young, February 28.
Vincennes, Ind.—Bicknell Young, February 29.

Among the Churches.

Grand Forks, N. Dak.

The committee for the distribution of Christian Science literature report that the works of Mrs. Eddy, together with copies of the Christian Science periodicals, have been placed in the public library of Grand Forks. A courteous letter of thanks for the same has been received from the directors of the library.—*Correspondence.*

Land for New Church Building in Chicago.

The members of Fifth Church of Christ, Scientist, have purchased ground upon which they intend soon to erect their new church building. The property is on Madison Avenue, seventy-five feet north of Forty-ninth Street, and has an area of one hundred and twenty-one by two hundred feet.—*Chicago Record-Herald.*

Church Organization in Manitowoc, Wis.

Hereafter the local Christian Science Society will be known as First Church of Christ, Scientist, as articles of incorporation have been filed with the Register of Deeds. The object of the organization is given as promoting "religious, charitable, and educational purposes."

Manitowoc News.

Beginnings in Marion, Ia.

About three years ago the work was begun in this place. Those interested, although few in number, were earnest and active. We are a Society of eight only, with ten to sixteen in attendance at Sunday services held in a hall. The Wednesday evening meeting is held at the home of the First Reader. Through divine Love we have been able to contribute ten dollars each quarter to the Mother Church Building Fund, also a contribution to the State Publication Committee.

Christian Science literature has been freely distributed. Science and Health has been placed in the public library and county jail.

Another blessing has been given us through divine Love in the lecture by Hon. William G. Ewing, February 28.

We do not forget our Leader, Mrs. Eddy, whom God has called, and who has done so much for mankind by giving them a higher understanding of Truth through our textbook, "Science and Health with Key to the Scriptures."

MABEL TABASINSKY, *Clerk.*

A Church in Missoula, Mont.

Following closely upon the announcement in these columns that the Christian Scientists of Missoula had formulated plans for the construction of a church, the committee in charge announce that they have secured one of the most desirable sites in the city for such a structure and that work will be rushed so that the first services may be held in the new building on Easter Sunday.

While it is not expected that the building will be commodious enough for a permanent house of worship, it will do for the present needs of the congregation, and when the growth of Christian Science in Missoula demands a more pretentious and larger structure, there will be ample time and funds to provide one.—*The Missoulian.*

We can do without Bible or church; we cannot do without God; and of Him we are sure. All that science and criticism can urge cannot shake the self-evident truth that He asks me to be true, just, merciful, and loving, and because He asks me to be so, I know that He is Himself what He requires of me.—WHITTIER.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Song.

Constancy.

MARY BAKER G. EDDY.

[Written many years ago.]

WHEN starlight melts to morning hue,
I miss thee as the flower the dew,
When noonday's lengthening shadows flee,
I think of thee, I think of thee.

Thus evening memories reappear,
I watch thy chair and wish thee here,
Till sleep my failing fancies free
To dream of thee, to dream of thee.

Since first we met, in weal or woe
It hath been thus and must be so,
Till bursting bonds our spirits part
And love divine hath filled my heart.

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Watchfulness Required.

THE need for Christian Scientists to be awake to the subtle manner in which attempts to secure legislation against them are being made, is well illustrated in the recent proceedings before the Kentucky legislature, and we cannot be too emphatic in warning our people to be on guard against such attempts. The policy generally pursued by those who heretofore have sought such legislation has been to incorporate into the laws regulating the practice of medicine some strained and arbitrary definition by which they hope to include every system of healing, and thus include the practice of Christian Science without specifically naming it. We do not mean to be uncharitable, but a reasonable explanation of this course seems to be that by adopting such a plan it is expected that the true intent of the proposed legislation will not be disclosed to Christian Scientists nor to the legislators who otherwise would protest against a manifest violation of individual liberty.

It would seem that in the instance referred to, the plan was successful up to a certain point, but suffered defeat in the end because both Christian Scientists and legislators finally became aware of the purpose of the bill.

Much credit is due to the Christian Scientists of Kentucky who, by their prompt action, made clear to the Senate Judiciary Committee the intent and purpose of the definition of the phrase "practice of medicine" in the bill then under consideration, and to the members of the committee for their generous response when it was pointed out to them.

In consequence of the testimony offered by the Christian Scientists present at the hearing, the committee was also convinced of the healing power of Christian Science and voluntarily proposed an amendment by which Christian Scientists were especially exempted from the operation of the law, which was subsequently enacted.

Our correspondent in writing of the hearing before the committee says,—

"Several witnesses were on hand to give their testimonies of healing in Christian Science, and it was thought best to occupy all the time possible with these testimonies; for, after all is said, we have to fall back on the testimonies of healing in Science as the most convincing evidence of its truth and worth," and in reading this we were reminded of Jesus' words, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Christian Scientists are much pleased that Kentucky has taken its place with the steadily increasing number of states in which the practice of Christian Science is specifically or inferentially recognized, but it is not for them alone that a victory has been won; the public at large is equally interested, or should be, whenever an attempt to create or intrench an unjust monopoly is under consideration. M.

"I say unto thee, Arise."

IT is the mission and end of Christian education to bring the spiritual meaning of the great facts of religious history into individual experience, to epitomize and embody in man the providential leadership of mankind. We reach the true interpretation of the life of Jesus only as we come to apprehend that since he lived our life for us, and thereby became our Way-shower, all the supreme events of his history are to be brought within the embrace of our human consciousness until we shall have gained that comprehensiveness and enrichment of experience to which he referred when he prayed, "I in them, and thou in me, that they may be made perfect in one."

It thus transpires that while the hope and confidence of the believer in historic Christianity may be supported for the most part by his conviction of the truth of the objective works of the Master, the faith of the believer in Christ is grounded in his own subjective experience of these works. The one finds a degree of assurance and satisfaction in the acceptance of the healing of the blind man, or in our Lord's great Easter victory; the other, a peace and joy which passeth knowledge in the achievement of spiritual vision, the conscious resurrection from the domination of materiality, the demonstrable presence of Immanuel.

"Because I live, ye shall live also." "The works that I do, ye shall do also,"—this is the distinctive teaching of Jesus that every temptation, every struggle, every ascension of his earthly career is to be repeated in ours, and Paul's "all things are yours," surely compassed this thought of the rehearsal by each, upon his lesser stage, of every act of the Nazarene's consummate life. The individual Easter call of the Master, "I say unto thee, Arise," takes on a deeper and richer meaning, therefore, as we come to understand that it appoints for each this re-living of the Christ-life, and that his mandatory appeal is addressed to every unit of the human consciousness. Every sense, every faculty, every sentiment, every expression of the individual life shall hear his voice and come forth from its entombment in mortal sense, be emancipated from both its inherited and its acquired fetters of habit, impulse, and tradition, so that man, God's child, may, in every event and in every hour, ascend triumphant with his Lord.

All those who accept the fact of the resurrection, recognize it to be the explanation of all antecedent religious history, as it is the inspiration of all subsequent, but its larger, more impelling significance has dawned upon those who through Christian Science have come to think of it as a possible daily experience, the constantly recurring demonstration of the sovereignty of Life, Truth, and Love, over every law and assertion of human sense. "What a faith-

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lighted thought is this! that mortals can lay off the 'old man,' until man is found to be the image of the infinite good that we name God, and the fulness of the stature of man in Christ appears" (Miscellaneous Writings, p. 15).

As the sunshine calls the seedlings until, yielding to light, they rise to bless and gladden the world, so comes the voice of Truth to human aspiration; and as not before since the springtime of the Christian era are the beginnings of good—the longing and hope of the human heart—now springing up in flowers and fruitage by the way. In unnumbered lives the word spoken in Christian Science has named the day and hour of resurrection from the bondage of sin, sickness, and death, and to all who have come to this awakening, the lilies which lend their fragance and beauty to grace the Eastertide bring a new and more inspiring sense of life and light and joy. They have arisen, and in their unflecked purity and sweetness they fitly symbolize the ascending thought which, freed from trammel and limitation, shall ultimately attain to the glorious spiritual supremacy which was manifested on Easter morning. W.

Nature and Science.

PHYSICAL sense does not discover the evidences of spiritual existence, yet no one can deny that even a degree of spiritual perception gives nobility to aspiration, and stability to effort, and that it unfolds capabilities which otherwise would remain dormant. With our healing in Christian Science there comes a wonderful consciousness of divine Life and Love,—an emancipation from the bondage of error and an awakening perception of the reason why material ways and means may no longer be employed to bring about harmony. Though these means may not always be morally harmful, they do not call into action the mental energies which are such a marked characteristic of the healing work of Truth. Our Leader says, "Science is an explication of nature" (Science and Health, p. 83), and the following incident illustrates the value of nature's lessons when we recognize that infinite Principle governs all.

One springtime a butterfly chrysalis in its winter wrappings was placed on the writer's desk, and she noticed that narrow bands of paper had been pasted around it, so that it seemed impossible for the creature to break forth when the time came for it to fly. The hasty conclusion was reached that this was a manifestation of a boy's thoughtless cruelty, but it was soon learned that some one had been experimenting, and had prematurely opened one end of the case. This would have been disastrous to the little creature, for only by the efforts put forth in emerging through a very small aperture, is it developed and strengthened, and the wings in particular prepared for their free life. The paper wrapping was therefore intended to remedy the mistaken kindness which had been tampering with the natural process of unfoldment.

The lesson proved most helpful, and was often recalled as the seemingly dead thing lay there for several weeks. At last, however, on the day before Easter, a beautiful butterfly was seen floating about the house, and it soon found its way out into the April sunshine. No one had seen its emergence from prison, and when it went forth into the "wide, wide world" no one knew how it was to be cared for, but the Master's words were remembered, "Your heavenly Father feedeth them."

This nature-lesson viewed in the light of Christian Science gave a hint of the mental processes which are needed for the unfoldment of spiritual capacity, and showed that Life is all-sufficient to sustain the awakening sense,—to give it strength and energy whereby even the body finds its redemption, as Paul expresses it, and thought escapes from the imprisonment of material belief. Our Leader says, "Only through the sore travail of mortal mind, shall soul, as sense, be satisfied, and man awake in His likeness" (Miscellaneous Writings, p. 15). Truly "it doth not yet appear what we shall be," but God knoweth, and Science reveals the process and the end, which will come without haste and without delay.

The hand which bears creation up
Shall guard His children well.

K.

A Letter to our Leader.

New York City, March 15, 1904.

Beloved Leader:—One Harvard graduate is deeply grateful for the By-law which means so much for college men. Regret that he was not sufficiently awake when in Cambridge to realize the pearl of great price you were then heralding in Boston, gives place to gratitude that the glorious light of Truth comes eventually to all.

At vesper time last Sunday afternoon, over the upper West Side in New York City, there floated the chimes of an "orthodox" church, and the tunes played were yours. And as "Saw ye my Saviour" rang out on the still air, one's individual experience proved that the question would be answered and that those long asleep in scholastic theology and collegiate darkness would ere long hear universally proclaimed the Saviour you have revealed to us.

Gratefully and reverently yours.

CHARLES H. PIERCE, H. U. '93.

To Rev. Mary Baker G. Eddy, Concord, N. H.

Science and Health presented to Library at Oxford, England.

London, England, November 6, 1903.

Mrs. Eddy:—I believe the enclosed correspondence may interest you. First Church of Christ, Scientist, presented a copy of the latest edition of "Science and Health with Key to the Scriptures," when the acceptance thereof was thus assured.

The Union Society is the chief debating society of Oxford University and is well frequented. It contains a library, well stocked and constantly receiving new volumes.

It is indeed a joy to think that truth has been admitted, whereby those who seek may find. I am,

Respectfully yours,

CECIL L. EDWARDES.

The following is the correspondence referred to in Mr. Edwardes' letter,—

The Library, Oxford Union Society,
February 25, 1903.

Cecil L. Edwardes, Esq., Chetwode Manor, Buckingham.

Sir:—I am requested by the librarian to acknowledge the receipt of your letter of the 23rd inst., which will be considered at the committee meeting to be held on Saturday 28th inst. I am, sir,

Yours obediently,

T. H. HINE, *Library Clerk.*

Oxford Union Society, 28 February, 1903.

Dear Sir:—I am requested by the Library Committee to express their thanks to you for your kind offer of Mrs. Eddy's book, which they accept with pleasure.

Yours truly,

J. L. BROOKS, *Clerk.*

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Churches Losing by their Own Offspring.

In an address delivered before the Baptist Social Union of New York, the Rev. Dr. Russell H. Conwell declared that the churches are rapidly being submerged. There is no real growth in membership, Dr. Conwell said. Churches are uniting and disbanding and churches are moving from down town to suburban points, with loss in power and numbers.

"And it's all the fault of the churches," he explained. "The blame alone is theirs. They are being submerged, swamped, as it were, by organizations they themselves started.

"The Young Men's Christian Association is a continued permanent protest against the failure of the Church to do what it ought to do, and it would have no existence had the Church done as it ought. The churches started the hospitals, gave them their right of existence, now there is scarcely a denominational or even religious hospital to be found.

"And look at the colleges. President Harper says Chicago University shall be no more Baptist than he can help, and there is Princeton, hardly Presbyterian any longer. The Church of God is being lost sight of everywhere, and she suffers in consequence.

"If she is to get back the ground she has lost, the Church must recognize that teaching the ignorant, healing the sick, and preaching the gospel are three indissoluble things, each one her duty, and each one necessary for her salvation."

Philadelphia (Pa.) *Evening Telegraph.*

Easter Day.

LETITIA VERTREES PULLMAN.

"Awake! put on thy strength, O Zion!" for Easter Day
has come;
The new-born earth from bondage loosed, no longer blind
and dumb,
Has seen the brightness of the glory of the risen Star,
And on this happy morn, across the eastern sky, the bar
Of coming light illumines man, and lifts desire
To holier thoughts and deeds, and song caught from celestial
choir.

"Awake! awake! put on thy strength, "O child of God!
And thou shalt be with truth and love and understanding
shod.
And with the consciousness of the eternal Christ baptized
In Him, shalt be no more a worm, rejected and despised.
The Comforter has come, and we have learned the song, and
sing
Of joy triumphant, for the earth has now received her King!

Notice.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

Christian Science was brought to my notice about five years ago by my sister, who urged me to give it a trial. Her loving solicitations were, however, unheeded for months, because I deemed her views fanatical and the Science a system of faith cure. At last, however, when medical skill had been exhausted and hope almost abandoned, I yielded in sheer desperation, and she gave me a few treatments, with the result that I was perfectly healed.

I had suffered from chronic nervous debility all my life, a condition resulting from intense physical suffering in infancy. Two years before my healing, and while a student for the ministry in an Indiana college, I suddenly collapsed, and during that entire time I was a helpless, pitiable wreck. Truly I was without "hope and without God in the world." Medicine had failed and my theology gave me no ray of hope for physical or mental relief, while the meagre chances held out by my church for final victory over besetting sins caused me to shudder for the future. In four weeks after receiving my first treatment I assumed a position of responsibility, and since then have been constantly under intense mental and physical strain without disastrous results. My healing has been tested again and again under circumstances which I never dared think of meeting in the old thought, and its permanency repeatedly proved.

So complete and so gratifying was my healing that I at once began to investigate the Science. And the search during the intervening years has been indeed, to use our Leader's own words, "sweet, calm, and buoyant with hope" (Science and Health, p. 109). A striking contrast, indeed, to the depressing influence and stultifying effect of old beliefs instilled into thought during years of helpless floundering amid the maze of orthodox creeds and doctrines.

My first step after deciding that I had at last found what would satisfy, was to identify myself with the church. Class instruction from one of Mrs. Eddy's students followed, and in due time, after many struggles, doubts, defeats, and triumphs in the effort to master evil in myself, I am at work in the Master's vineyard, a minister of the gospel, indeed, but in a higher and holier sense, obediently striving to obey our Lord's dual command to preach and heal. Numerous demonstrations of healing, both in myself and in others, have resulted. One such circumstance of healing in my own personal experience I desire to speak of especially.

In the latter part of June, while attempting to light the natural gas burners in the furnace, I ignited a quantity of gas which had accumulated without my knowledge in the body of the furnace. As the drafts were all closed at the time, and my face was pressed close within the open door, I received the full force of the resulting explosion directly in my face. The concussion was so great, I may add, that the tightly fitting lid of the cleaning vent in the smoke flue was blown off and into an adjoining room. My face and both hands were frightfully burned.

As I hastily extricated myself from this literal "fiery furnace," and dashed the flames from hair and eyebrows, error took advantage of my confused state of mind to whisper into thought, "Now you can't lead that Wednesday evening meeting." This aroused me to a sense of my need, and I communicated my condition to my teacher at once. In due time a reply, brief but to the point, and one which speedily silenced error's cruel taunt came back. She simply declared, "Matter cannot resist Mind." One treatment did the work.

In forty-five minutes the pain, by that time grown intense, began to abate, and the inflammation in the large, angry blisters on each wrist could actually be seen going down. Two hours later, after a refreshing nap, I resumed the duties of the morning and completed them without the least

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inconvenience. That same evening I was enabled to conduct the Wednesday evening meeting in perfect harmony, and again on Sunday, in the absence of the First Reader, I read with the same freedom. The manifestation which appeared during the interval, but which had almost entirely disappeared by Sunday morning, attested the severity of the burn.

This was indeed a remarkable case of healing and was so conceded even by those not in sympathy with Science. Truth certainly has proven to be, in this and numerous other cases, my physician. The regenerating influence, however, of Truth acting as Redeemer, has wrought more radical and far more important changes than this. I must say of Christian Science, the messenger of Truth to my consciousness, as the pilgrim in Mrs. Eddy's allegory said of the Stranger, "The sight of thee unveiled my sins" (Miscellaneous Writings, p. 327). And as the work of healing, physical and moral, goes on day by day, my debt of gratitude to our Leader and to my teacher grows greater and greater. This debt, indeed, I have long since concluded can be paid in but one way: by loving, unfaltering obedience, remembering the Master's words, "If ye love me, keep my commandments."—R. STANHOPE EASTERDAY, Indianapolis, Ind.

At the age of three years I had a very serious illness which resulted in almost stone deafness. I remained in that condition for fourteen years,—still no better. My father at last wished me to consult a good physician in London to see if there might be some hope of a cure. So to London I was taken to a very eminent physician in Soho Square. After he examined me he said he might possibly relieve me by performing an operation which would consist in the scraping of the nose and throat, but he could not promise a cure, as both the drums of the ears were completely gone. To perform the operation would cost sixty guineas. When my father heard the verdict he refused to give his consent.

Then I remember that only three weeks after, my sister, who had visited America a few months previous, and there heard of Christian Science, received a letter from a Christian Science practitioner in Buffalo which was read to me, but I could not understand it, though it struck me as being very beautiful. It seemed hardly credible to think that divine Mind was all and matter nothing, that every manifestation of disease could be destroyed by the understanding of God,—Truth, Life, and Love. However, on hearing that my sister possessed a copy of Science and Health, I said I would read it.

The understanding came very slowly but every time error tried to assert itself I used my understanding of Science, proving for myself the all-powerfulness of God and the nothingness of error. The first month after reading Science and Health my hearing was almost perfect, but through fear and beliefs the deafness seemed to return as bad as before. After six months I took treatment, thinking I was insufficiently advanced to conduct my own case. Though my understanding improved whilst undergoing treatment, the claim did not yield though bad breath was completely destroyed. Then one day the conviction came to me that I ought to work out my own salvation. At first it was a severe struggle to give up treatment, but at last I took my stand. I found I had to look into my consciousness to see if there were anything there opposed to good, and very soon laziness, stubbornness, and selfishness were found where activity, gentleness, and love ought to be. By the clear realization and practice of Mrs. Eddy's words "God rests in action" (Science and Health, p. 519), these moral errors were destroyed. Though the work was slow I am not sorry, for patience must "have her perfect work." This often cheered me when I was despondent. Whilst the work was being accomplished in overcoming moral errors, the sense of deafness gradually began to be replaced by the understanding of the all-hearing Mind, until now I am able to hear ordinary conversation. I must also add that during all my life I have had a discharge from my ears, the doctors saying there were abscesses in the head, but through Christian Science they have been cured. Influenza, scalds, neuralgia, constipation, have also yielded quickly to Science treatment.

I cannot express in words all that Christian Science has done for me; it has completely changed my life, making me healthier, happier, and brighter. I am so grateful to our dear Leader for giving to the world this beautiful religion of divine Love which is for all mankind. Obedience to the rules in her book, Science and Health, will bring to all, health, joy, peace, and plenty.

EVELINE M. EGAN, Cambridge, Eng.

Christian Science found me for and with anything and anybody that was against the Bible. I was, so I thought, associated very closely with agnostics on the subject of religion, and was a strong advocate of evolution along with Darwin, Huxley, and others on that of science. I carried on this line of investigation for a number of years until I found Christian Science. From earliest boyhood the more profound subjects were always engaging to me, but of all the interesting subjects Christian Science stands pre-eminent as the most profound I have ever had the fortune to meet.

When Christian Science was first mentioned to me as something I needed, I said in reply that I needed nothing like that, because I was never sick. The Science, I suggested, was probably a beautiful religion, but I doubted its ability to heal. Here is the result of my investigation of its teaching.

I had used tobacco for fifteen years, and the appetite left a few years ago. I am absolutely free from any wish to smoke. I have learned to read the Bible with some sense of its true import. I think I would stay up all night rather than to be without reading the lesson. I am a member of the Christian Science church, the first church I ever joined, and the three weekly services always find me present. I gained forty-five pounds in less than nine months. My usual weight was one hundred and eighteen pounds. Now I present an appearance of healthful manhood. The elevation of the standard of thought has been the greatest attraction to me. The beauty and breadth of the Scientific thought, untrammeled with human limitations, ever appeals to me. I have learned some lessons in charity,—in refraining from criticism,—I find I am not so ready to judge others as before. I withhold my condemnation and feel better satisfied in remaining silent, even when it seems right to condemn, and let Truth have its free and perfect work, knowing this to be much better than mine.

I have all Mrs. Eddy's works and many Christian Science pamphlets, tracts, etc., besides our periodicals. These, with the Bible and dictionary, constitute my private library. At last I am satisfied; I have found more in Science and Health than in all the other works I ever read. I have a kind feeling for all, which I never had before. I am calm under criticism, and do not feel antagonistic under meddlesome suggestion. These things, these experiences, teach me that Christian Science is the Truth-cure. What a noble thought is the Truth-cure! Not faith-cure. No faith in matter, theories, or persons, but faith in Truth. We know Truth by what it does. Nothing but Truth could ever have accomplished with me what has been done in Christian Science. The standard is high in Science but the results are sure. Mrs. Eddy asks that she be followed so long as she follows Christ, therefore our duty is plain to live the Christ life, and it will necessarily follow that we shall be faithful to our friends. I offer this in a spirit of gratitude.

F. R. W., Salem, Ore.

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It is several years since I received the first help from Christian Science, and since that time I have not looked to medicine or any material means in time of physical need. I was not at the verge of the grave with some so-called incurable disease, but for the most of my life I had been sick and discouraged, suffering much from weakness and mental depression. During these years I was usually under some form of medical treatment.

When the Christian Science text-book, "Science and Health with Key to the Scriptures," came into our home, through the advice of a distant relative into whose family wonderful healing had come through this treatment, all experimenting with material remedies and treatment of the poor body ceased, so far as I was concerned. One beautiful morning in the summer of 1889 I seated myself for the first time with a copy of Science and Health, conscious of great need of healing, both mentally and physically. After reading a few pages I felt my heart bounding with joy, and instead of nervous prostration there was strength and freedom. There was also such eagerness to tell my friends what I had found, though not understanding, as yet, what had so quickly wrought this change.

Since that glad day I have not for a moment doubted the truth of Christian Science, and through its teachings I have been enabled to prove many of God's precious promises, which under former teaching seemed vague and impracticable. It was more than a year after I began reading Christian Science literature that, after a number of unsuccessful efforts, I finally had the pleasure of seeing and talking with a Christian Scientist, the first whom I had ever met. Soon three members of our household began attending Sunday services in a neighboring city and have since united with the Mother Church and a branch church, having previously received class instruction.

Before I learned how to apply Christian Science in daily affairs, nearly everything which I attempted in the line of study or usefulness in any vocation, proved a failure, as lack of strength prevented long-continued work or close application. By diligently studying Science and Health, thus learning to work and to pray scientifically, many obstacles have been overcome and good results brought out spiritually, mentally, physically, and financially. Every day is full of benefits, every day a Thanksgiving Day.

MRS. E. L. P., Utica, N. Y.

I desire to tell what God has done for me and mine through this blessed truth which is redeeming mankind from the yoke of bondage. Nearly nine years ago I became very ill with what the physicians called nervous prostration. From July till October I was growing worse every day in spite of all that our best physicians could do.

At that time an eminent physician and surgeon was called, and an operation decided upon, which took place about the last of October. From that time until the first of the December following I lay unconscious, gradually growing weaker, until the doctors and all said it was a matter of only a few hours when I should pass on without regaining consciousness.

At that time a dear friend heard of my great danger and begged of my husband to try Christian Science, which he was very willing to do, for it was like a drowning man catching at a straw. We had never heard of Christian Science, but the practitioner came at once with this friend, who has since said that if she had then seen me she would never have had the courage to recommend treatment, for it seemed as if it were raising one from the dead. I heard the voice of Truth, however, and to-day I am glad to bear testimony to this fact, that God does love His children and has through our Leader made it manifest to us. I can never be grateful enough to God for this truth; only my life work for Him can testify to it, and I feel that, too, is the best way to show my gratitude to our beloved Leader who has "scaled the heights" before us and stands to-day beckoning us on, and guiding and cheering us with her teaching and example.

I would add for the benefit of some who think they must have faith in this truth before they are healed, that I was treated for two weeks before I regained consciousness, but I was gradually being lifted up. To the many other demonstrations of God's wondrous love I can bear grateful testimony. For my dear teacher and the friends who have been so kind and willing to assist us, I hereby express my thanks.—MRS. JENNIE FISHER, Marshall, Mich.

As an expression of gratitude for the many blessings Christian Science has brought to me, I wish to give the following testimony. About fourteen months ago, while visiting a friend, I was taken violently ill with all the symptoms of pneumonia. Several years before I had had this disease and with nearly fatal results, and since that time had more or less fear of its return, and like Job, the thing I feared came upon me.

After passing through a night of intense suffering, a practitioner, seventy miles away (we lived in the country) was sent for. She arrived in a few hours and found me, to mortal sense, in a most alarming condition. Both lungs were attacked, and breathing was so difficult and painful that every breath was a struggle. After her arrival the relief was almost instantaneous, and in a short time I was able to lie down and sleep peacefully. In three or four days I was up and around as usual and took quite a long drive during which a heavy shower of rain fell, and although I was quite well protected from it, a great fear of relapse came, and the next day it seemed necessary to send for the practitioner again. She came and there was no relapse, and in a short time I was as well as usual.

Years before, when suffering from the same disease though not in so severe a form,—under *materia medica* I was confined to my bed about three weeks, had the most sparing diet, took quantities of medicine, including a great amount of whiskey to stimulate me. Under Christian Science with much more severe symptoms, I was up in three days, and with no medicine but Truth.

For this, and the many other benefits I have received and am daily experiencing, I am thankful to God. I wish to express my gratitude to our dear Leader, Mrs. Eddy, for the blessing Christian Science has been to me.

MRS. H. R. P., Minneapolis, Minn.

I wish to speak of a demonstration made over a sensitive tooth which had been reminding me for some time that it needed attention. Upon consulting a dentist I found that the filling had become loose and had dropped down between the teeth, where it had been for some time. After I was advised of the size of the cavity and the extremely thin covering of the nerve, I made an engagement with the dentist and left his office.

When the appointed time came I asked a Christian Scientist for help and went again to the dentist's office. After making the preliminary arrangements, he took down the drill and proceeded to prepare the cavity for filling, stopping at intervals to enquire if it did not hurt me, but upon being assured that it did not, he would resume his work. When finally he put his finger on the tooth, he exclaimed, "That must have hurt you, for the tooth is hot," but when reassured that there was no pain he proceeded with his work, muttering something about it being "very strange."

Some time after this he told another member of our family that he did not believe I had any nerves; but the demonstration was complete, I suffered no pain. Not only in this case, but many times have the material senses yielded to the power of divine Love. We are all very thankful to our Leader,

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Mrs. Eddy, for her revelation of Christian Science to the world.—D. F. N., Cleveland, O.

I desire to express my gratitude for what Christian Science has done for me. Fifteen years ago I was a physical wreck. When I had reached the point where I thought I could never be well, this truth was brought to my notice. I had never heard of it, but my kind friend explained the healing power of Truth to me and said she would treat me if I were willing. I consented, but had no faith that it would do me any good. To my great surprise, however, in less than twenty-four hours I was healed of rheumatism, from which I had suffered severely for many years.

In a short time after my healing I had the privilege of class instruction from one of Mrs. Eddy's students. Since that time I have been a student of the Bible and Science and Health, and an earnest worker in our Master's vineyard. After my healing, the medicine chest was emptied of its contents and never again has there been a drug given to a member of our family. We have had many temptations in the form of sickness, such as measles, typhoid fever, scarlet fever, whooping cough, and mumps, but divine Love has proved a present help in every time of need.

Words are inadequate to express my gratitude to Mrs. Eddy and the dear one who so kindly showed me the way out of darkness into light.

MATTIE M. BOYLES, Enid, O. T.

Though perhaps still manifesting some form of physical inharmony, are we truly grateful for relief along other lines?

This was my case. Much had been overcome and I promised myself to acknowledge publicly my healing, but the suggestion was that I wait until the demonstration was wholly made. That this was erroneous was uncovered immediately and I began to think of the many causes for thankfulness I had, and soon realized that the trouble was gone.

After suffering many months with severe nervous trouble and all the fears and depression attendant upon that disease, I came gradually into health and happiness again.

It was with many fights against error, and in entire dependence upon Truth that I realized my freedom from bondage, and for this freedom, and to the one who has shown us the way I am most thankful.—G. E. F., Detroit, Mich.

Every day I rejoice and am exceeding glad that I can demonstrate the truth, not only for myself but for others, My heart fills with gratitude and love for Mrs. Eddy who has done, and is doing so much for us all, and I truly thank all those who are laboring with her in the Field. This teaching helps me every day to live a purer and nobler life.

Christian Science found me a wreck both mentally and physically. I was afraid of everything, especially at night. The mental discord was so great that I feared some night I might awake and harm my dear ones. My whole body seemed to be in constant trouble; but thanks to my practitioner and teacher, who expressed so much patience (for my healing seemed very slow), I am now established in Christian Science. I pray every day that I may rise into higher and holier consciousness.

JEANNETTE T. WELLS, Fall River, Mass.

I cannot find words to express my gratitude to God, and also to Mrs. Eddy, to The Christian Science Publishing Society, and to all those who have helped me to understand this great truth which indeed makes men free. The physical benefits have been great, but the spiritual uplifting means so much more, and my greatest desire is so to live as to prove my gratitude.

In a very dark hour the cup of cold water was given me in Christ's name, and by the faithful study of Science and Health I was changed from a poor, miserable, complaining invalid to a healthy, happy, and useful woman. Each number of the *Sentinel* and *Journal* brings some help, and so many things have been explained and made plain by reading them that I look forward for their coming with great pleasure and feel I cannot be too grateful for them.

MRS. STELLA L. BERRY, Newton, Kan.

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." These words came to me in an hour of great need and were as the balm of Gilead to my weary, waiting heart. I accepted them as from the very mouth of God, and once more has been demonstrated the scientific fact that "Human hate has no legitimate mandate and no kingdom. Love is enthroned" (Science and Health, p. 454). *We have* received the promise in Divine Science and he that shall come *has come,* and it is our privilege right here and now to demonstrate this truth.—M. C. W., Chicago, Ill.

My heart goes out in deepest gratitude for blessings received through Christian Science, because I was healed seventeen years ago of many ills, after I had been treated by *materia medica* and was "nothing bettered but rather grew worse." These blessings increase daily as the unfoldment of Truth and Love is realized.

I am unspeakably grateful for our literature, and especially for the Concordance and the new Manual so lovingly provided by our revered Leader, Mrs. Eddy. Surely it is the "table in the wilderness;" and my constant prayer is that I may daily so reflect divine Love that others shall glorify our Father-Mother God.

A. E. W., Omaha, Neb.

Christian Science has healed me of chronic stomach trouble, rheumatism, the tobacco habit, drunkenness, sensuality, evil desires, dishonesty, and mental depression. It has given me a firmer hold on life, faith in God and in man in His image and likeness, love, peace, joy, contentment, and it has made the future bright with hope. For all these blessings I desire that my life may bear witness of my gratitude, for words can never express it. I give this testimony because it is just that I should acknowledge publicly what this teaching has done for me, as evidence to others of the truth of Christian Science.

H. S. BACKUS, Chicago, Ill.

I desire to return thanks for the many benefits received in Christian Science. I have been healed of neuralgia which I had for twenty-five years. Every spring I would have weeks of suffering and would take morphine every hour. I was also healed of other serious troubles. For months I could not lie down, the palpitation was so severe and my fear so great that I often thought I was passing on. But I was healed through the Christian Science treatment that is taught in Science and Health by our Leader, Mrs. Eddy.

MRS. GEORGIANNA GRIFFIN HOYT, Oneonta, N. Y.

Awake! thou sleeping child, and know the stone
Is rolled away! The tomb has not concealed
The truth that makes thee free! Do not bemoan
Thy fate as sad! The risen Lord revealed
The Father's will—that all mankind above
The seeming clouds should rise, and cease the strife,
For death its deathblow has received,
And Love has given to man—*Eternal Life.*

BELLE M. HURST.

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From our Exchanges.

More and more the Christian world is coming to believe, what we think a correct interpretation of the Gospels makes clear, that Jesus is not the Saviour by virtue of his vicarious suffering for the world's sin, but he saves through his influence upon the minds and hearts of men and women. He is steadily, and with constantly increasing power, saving the world by the truths that he taught, by the character he achieved, by the example he presents, by the spirit he imparts. He is the Word of God in the sense that in him was embodied and expressed the truth, wisdom, and love of God as these have reference to man in this world. He is the mediator of that truth, that love, that spirit which, when accepted and made operative in the life, unites the believer and doer to the Father in a vital moral and spiritual fellowship. Thus the at-one-ment between the two is accomplished. The believer becomes a new creature in Christ. Old things—old and erroneous ideas, old and false views of life, old and unrighteous ideals—have passed away and new conceptions of self, of life, of God and duty now rule the inner world of thought and feeling and motive.

The Universalist Leader.

A Christian will confess Christ with his mouth, but the loudest profession of religion and the most beautiful religious talk are not true and genuine unless they are accompanied by a life of well-doing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Our Lord gave us an example that we should follow. He "went about doing good." On one occasion he took with him Peter and James and John, and went apart into a mountain to pray; and as he prayed heaven came so near that the summit of the mountain was lighted up with the glory of God, and he was transfigured, while heavenly visitors appeared on the scene holding converse with him. At that moment there was an unhappy father at the foot of the mount seeking help for his demoniac son with groans and tears. The land was full of misery and the world was full of sin, and Jesus could not be restrained. He must needs minister to suffering humanity. He said, "I must work the works of Him that sent me while it is day." Let us go and do likewise.—*The Christian Advocate.*

In a true sense Sunday is no better than any other day in the week. In a true sense every day in the week is sacred time, and every proper employment sacred. There is profound truth in the saying attributed to Christ, who saw a man working on the Sabbath, and said to him: "O man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art a transgressor and accursed." Here is the whole philosophy of Sunday occupation.—*The Examiner.*

It seems manifest to those who have lived half a century and who recall the social conditions of an earlier age, that a far healthier moral and religious tone prevails among the people of this country than was formerly the case. It may be called a new philosophy of life, unwritten, unformulated, but even more potent than if it had been reduced to rules.—*The Christian Register.*

Springs of happiness are hidden and ready to break forth in every nature; and with every advance in goodness and greatness new streams are waiting to flow. The joy which all men crave lies always within the invisible circle of the heart; it is never found in the world without; and, once found, the world, which is powerless to bestow it, cannot take it away.—*The Outlook.*

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, 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. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer.*
Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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

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Items of Interest.

National.

The Senate Post Office Committee has made an important change in the Post Office bill as it came from the House. The House raised the salary of rural carriers from $600 to $720 a year as an offset for taking away the privileges as canvassers for newspapers and express companies.

The Senate Committee has adopted the following wording:—

Carriers shall not solicit business or receive orders of any kind for any person, firm, or corporation, and shall not, during their hours of employment, carry any merchandise for hire.

Provided, That said carriers may carry merchandise for hire and receive subscriptions for and deliver newspapers, magazines, and other periodicals for and upon the request of patrons residing upon their respective routes whenever the same shall not interfere with the proper discharge of their official duties and under such regulations as the Postmaster General may prescribe, and not otherwise: And, provided further, That no carrier shall refuse to deliver or to take orders or subscriptions for any merchandise, newspaper, or periodical requested by any patron on his route, subject to the regulations of the Postmaster General.

The treasury surplus of receipts over expenditures for the month of March was about three million dollars. This brings the total for the nine months of the fiscal year up to between seven and eight millions. Secretary Shaw's forecast of a surplus of fourteen million dollars for the entire fiscal year seems likely to be justified.

The Panama Canal Commission sailed for Colon last week.

Foreign.

General Reyes has left Paris and sailed for Colombia. He is reported to have said, in commenting upon the relations of the United States with Colombia, that he was opposed to war throughout; that there would be no recourse to war, and that he was desirous of avoiding the placing of any obstacle in the way of carrying out the canal project, which would result to the benefit of Colombia by increasing business activity in that section and inducing the investment of American capital. Concerning the differences between the United States and Colombia and Panama, he believed they could be arranged honorably to all concerned.

It is reported that the Governments of Italy and Austria have concluded a complete agreement regarding affairs in the Balkans, by which the *status quo* in those states is assured, both Powers pledging themselves not to undertake territorial occupation. They have also decided upon the manner of the assignment to the different Macedonian vilayets of the international gendarmerie created under the Russo-Austrian reform scheme. The Italian gendarmerie will be entrusted with the occupation of the vilayet of Monastir.

It is officially announced in London that Lord Curzon of Kedleston, Viceroy of India, has been appointed Lord Warden of the Cinque Ports, in succession to the late Marquis of Salisbury. This office is one of great dignity, which, while no longer carrying with it any emoluments, provides its holder with one of the most picturesque country seats in the United Kingdom along with a number of perquisites. The residence in question is Walmer Castle, built by King Henry VII. as a fortress for the protection of the Kentish coast, on the cliffs of which it is situated.

By a decisive majority of 316 to 269, the French Chamber of Deputies last week passed the Government bill for the suppression of all forms of teaching by the religious orders. This supplements and completes the work begun by the former premier, M. Waldeck-Rousseau, in 1901. The new law does not make any distinction between authorized and unauthorized congregations, but sweeps away the whole fabric of teaching by religious orders, thus in effect substituting the system of state schools for those heretofore conducted by the orders.

It is probable that six hundred Porto Rican teachers will visit the United States and its summer schools in July and August. The United States is to furnish the sea transportation on some of its transports, and it is expected that public generosity will contribute toward meeting the other expenses, which will amount, it is stated by Commissioner Lindsay, to about sixty thousand dollars.

A press despatch says that the British Thibetan expedition has commenced its advance on Gyangste. When the expedition reaches that place, General Macdonald will again attempt to enter upon peaceful negotiations with the Thibetans, even if the latter oppose the progress of the expedition by force of arms. The movement is being made with the utmost confidence.

It is reported that the Khedive of Egypt will visit the United States for the St. Louis Exposition. He will first go to Constantinople, thence travel to Europe, and probably embark at Havre.

It seems probable now that the foreign diplomatic representatives may return to the capital of Servia since the King has removed from his Court the last of the regicides.

Industrial and Commercial.

The *Tradesman's* review of industrial progress in the South for the first quarter of the present year, ending with the month of March, shows a total of 1,346 new industries reported from the Southern States. This is an increase of forty-nine over the last quarter of the year 1903, and an increase of sixty-nine over the first quarter of last year. The review for the quarter just ended shows that 261 wood-working industries were established, that line of industry leading all others. Next in importance are natural gas and oil companies, of which ninety-three new ones were organized during the quarter. There were sixty-one new telephone companies, sixty ice and cold storage plants, fifty-two electric light and power plants, forty-six cotton and woolen mills, forty-five compresses and gins, thirty-nine flour and grist mills, forty development and improvement companies, thirty-four iron-working plants, thirty-three oil mills and refineries, thirty water-works plants, thirty-six hardware companies, thirty-four brick and tile works, eight rice mills, fifteen tobacco factories, twelve phosphate and fertilizer factories, two paper and pulp mills, three glass factories, one tannery, one engine and boiler works, and miscellaneous new industries.

A giant three cylinder locomotive, which it is the intention to exhibit at the St. Louis Exposition, was tested on the military railroad recently in Berlin in the presence of a large company of civil and military personages. The engineer of this locomotive rides on its forward part and communicates with the fireman through a speaking tube. The front and rear cones of the locomotive diminish the resistance. The locomotive alone attained a speed of eighty miles an hour, and of sixty-two miles an hour when drawing six vestibule passenger coaches. The trial proved the possibility of introducing a sixty-mile schedule without any change of roadbed or rolling stock.

An oil combine, with headquarters at Toronto, is announced in the latest issue of the Ontario official gazette. The new combine takes the name of the Canadian Consolidated Oil Company. The capital stock is put at fifteen million dollars, divided into ten thousand shares. The companies entering the combine are largely engaged in refining American oils.

C. S. Ting and Chung Heung, Chinese manufacturers from Hong Kong, China, are in this country buying knitting machinery. They have spent some weeks at a machine factory studying machines and learning how they should be operated. They are purchasing both hosiery and underwear machinery from various makers. There is not a knit goods manufactory in China, it is said, and these men will be pioneers in that business.

There are in the State of Georgia between 1,600 and 1,800 peach growers, and more than 1,000 of these have orchards which will bear fruit this year, approximately 8,000,000 trees. It is estimated that the number of carloads of peaches to be shipped from that State the coming season will reach 5,000. The largest crop on record was that of 1898, when 2,500 cars were shipped.

General.

Many of the prominent men of Japan are Christians. To this creed belong one member of the Imperial Cabinet, two judges of the Supreme Court, two presidents of the lower house of Parliament, three vice-ministers of State, and many officials in the lower ranks. In the present Parliament the President and thirteen members in a total membership of three hundred are Christians. In Tokio three of the great daily papers have Christian editors.

The offer of twenty-five thousand dollars by M. Deutsch of Paris as a prize for the first flying machine to make a flight in a circle of one kilometre has been duplicated by Ernest Archdeacon, and appeals have been made to the press for further contributions.

In addition to the one hundred and fifty thousand dollars offered by the World's Fair to the winners of the æronautic contests, a change in the rules has been made by which prizes in the shape of testimonials, medals, and the like will be offered to those contestants who have not won cash prizes, but have made meritorious performances in the balloon or airship.

The "Ajax of Sophocles" is to be given in New York by men and women picked from the Greek colonies in the city. This play was similarly given in Chicago last year under the auspices of the Hull House.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Complete Defence.

WILLARD S. MATTOX.

THE story of Achilles is interesting from the standpoint of Christian Science. As every one knows, Achilles was a Greek hero, whose exploits in the Trojan war are celebrated by Homer. It is related that when he was born, his mother desired for him a special favor from the gods on Mount Olympus. She asked nothing less than that he should be invulnerable to all attack, which was a particularly shrewd request. In response to supposed instructions, the mother of the prospective warrior dipped him in the river Styx, holding him by the heel. This, it was alleged, made him invulnerable except in the heel, which was not touched by the water. In later years, he performed prodigies of valor and always escaped injury, until one day he was shot in the heel by a poisoned arrow, and died.

I take it we may receive some instruction from ancient mythology, when we understand that mortal mind was the same then as it is to-day, and that the mythical accounts of ancient heroes were efforts to depict this human mind and its frailties. It is very apparent that every mortal has his "Achilles heel," some faulty condition of thought. It is evident that any attack to be successful would have to be directed against the weakest spot. It also seems to be the especial business of evil to deliver its attack there. We need not be surprised at this. Evil would cease to exist if it did not claim to act intelligently. If we are fully satisfied that the situation is fairly presented in the foregoing propositions, the wise man will set about doing two things. He will first ask himself, "Where is my most vulnerable place?" and finding it, he will proceed carefully to protect himself at this point.

This is another way of stating what we know so well, in theory, to be the daily work of the Christian Scientist. Our Leader, whose wisdom has explored all these devious ways, gives us the benefit of her discoveries. She says, "Learn what in thine own mentality is unlike the Anointed and cast it out" (Miscellaneous Writings, p. 355). We are vulnerable wherever we are unlike the Christ nature. When we have brought every thought into subjection to Christ, there is no more temptation. The suggestions of evil assail us on every side, but we most frequently suffer defeat at the point of our least resistance.

Jesus, the ideal man, was impervious to attack at all points. He said, "The prince of this world cometh, and hath nothing in me." When mortal mind talks to us, how much of its own does it find in us? How many of its claims upon us are we allowing? How much of our bodies do we yield to its claims? How much of our lives do we give up to the prince of this world? The 91st Psalm describes the man who has no "Achilles heel," who is safe in the secret place, who is fearless, who knows he cannot be attacked successfully at any point. This man, of whom it is said that no evil shall befall him, has cast out of his consciousness all thoughts that are not God's thoughts, has purified himself, "even as he is pure," and has lifted his thought above the impress of an evil suggestion.

The first duty, then, is to discover where we are most exposed. Ignorance does not keep out the enemy. Mrs. Eddy describes this process in Science and Health, p. 392. "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously." Have we discovered through which mental door the one evil intrudes itself upon us most often? Do we know our weakest point? It may be a moral question, it may be belief in heredity, it may be any one of the myriad beliefs that body can be diseased. Is it temper, irritability, lack of self-control, churlishness, sullenness? Then let us work hardest to strengthen our defence at these points,—sweeten existence by patient obedience to the loving guidance of a wise and tender Parent. If we do not want irritated and angry conditions in the body, we must abide always in peace, serene in our love for God and man. Is it self-will, pride, greed, lust of anything—of money, power, or place? Then we must needs devote much prayerful work to the healing of these blemishes. Do we believe that our body is strong in every organ and function but one? Then we need to know that divine Mind governs all His creation, not omitting any part. Is some one's personality especially attractive or repellent to us? Then the fatherhood and motherhood of God needs to be better understood and the brotherhood of spiritual ideas must be more clearly realized. Do we fear matter in any of its forms? Do we love matter in any of its forms? Then every thought has not been brought into subjection to Spirit, and there are weak places in every joint of the armor.

Does mortal mind harp most upon the string called appetite, in whatever form that claim may manifest itself? Do we fail to progress because of instability and vacillation? These are some of the doors through which error reaches one or another. There is a wide door called sensitiveness, and it is variously known as love of approbation, self-consciousness, vanity. Do we care too much for what "people" think of us or say of us? Do we belong to a religious family and a long established church, and do we fear what any one would say if we made a change in our habits of thought? Then we need to know that God is more to us than any earthly interest, and that nothing short of a full surrender to Him will usher us into a complete realization of harmony,—heaven.

Christian Science bids us be honest with ourselves, fearlessly and relentlessly hunting down every abject, earth-born thought, and ridding ourselves of it as rapidly as may be. This work need not be confused with self-depreciation, for we learn to discard evil as no part of the God-created self. Nor need we publish the results of our self-examination. If we know the faults and are working to destroy them, it suffices. The task is not dispiriting, for thus saith our God and Saviour, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was

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sick." Observe, it is God who will do the strengthening, for He is the healer of all our diseases, and He is faithful to perform all that He has promised. Paul says, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Any man, with the *whole* armor on, may righteously expect to stand triumphantly. That is his reasonable reward for having on a whole armor. But let not him who is slovenly in his defence, or who is content with only a few pieces of the whole armor, wonder why he suffers, and why the fiery darts of the enemy so often find the exposed parts. "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571). No poisoned arrow will find its mark in us while we are dwelling in the consciousness of good. This is our strong defence, and there is none other.

The New Understanding.

LOUISE DELISLE RADZINSKI.

Understanding is a wellspring of life unto him that hath it.
Proverbs, 16:22.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained.—*Science and Health*, page 547.

THE aim referred to in these words of our Leader, she has faithfully pursued, and the pursuit has been blessed indeed, for, wherever there are students of Christian Science the testimony is given that through her works a new understanding of the Scriptures has been gained. How often we hear such declarations as these from patients and students, "Even if I had not been healed of my sickness I would be grateful to Christian Science for the new spiritual life it has given me through its understanding of the Bible." "Now I can read my Bible and enjoy it; it used to seem to me a book of condemnation and wrath; now I understand it to be the text and amplification of the law of Love." "Above all, I thank Christian Science for the Bible, which, before I read Science and Health, was a closed book to me; now it is my joy."

What Christian Science practitioner could not continue in varying phrase the same pæan of love and gratitude that fear of the law has been destroyed by the understanding of Love, a belief in wrath changed to a sense of protection and safety?

A man whose face was furrowed by deep and anxious pondering of the Scriptures on the old lines of interpretation, testified to the unsatisfying result. After listening to some passages from Science and Health he looked up with a new light in his eyes, and said, "So ye'll no teach a limited election and an unlimited damnation? It is good news to a weary man. I'll take the book." He took it and read it, and its message freed him from the bondage of narrow, cruel beliefs that had made his life bitterly sorrowful.

Another man gave this testimony: his father was professor of ancient languages in one of the German universities, and early grounded him in Latin and Greek. The lad found the study of the Scriptures of absorbing interest, and diligently compared the various texts and translations. In all of them, however, he missed something that he felt sure they should express; what he found repelled him by a sense of harshness and of limitation. His desire to find this missing sense he could not name, drove him to deep study of the more ancient languages; from Hebrew he went to Arabic, Sanscrit, and various dialects in which, he was told, precious books of the Law were written. He studied and sought vainly in the treasures of ancient lore for the message he knew God has for man, but which man seemed not to have received, or if received, not to have understood, and in despair of learning more from books he devoted himself to teaching. Coming to America shortly before the war with Spain, he went to Cuba with the United States troops to teach Spanish to some of the officers. On his return to Florida, where he had left his wife, he found she had been very ill during his absence, and had been tenderly cared for by people who did not use medicines, but who relied upon Divine help for healing. "This," said she, "is the book they study; I have been reading it; it teaches concerning the Principle by which they work, and I believe you will find there what you have sought all your life."

He questioned his wife closely as to the mode of treatment she had received, and when satisfied there had been no hypnotism used in her case, he read the book, "Science and Health with Key to the Scriptures," prayerfully and, as he expressed it, fearfully, fearing that, like so many he had read, it might leave him unfed and unrefreshed, yet hoping he had found the treasure he had so long sought. "I soon found," said he, that "it was unlike any book I had ever read. Without pomp of language, simply as a mother talks to her children, the author gives the inner meaning of the letter that had baffled me with its hard limitations. I am convinced that this book was written through inspiration, for it would take a man a life-time to gain as intimate a knowledge of any one of the ancient tongues as the author of this Science and Health evidently has of the ancient texts of the sacred books. It is not the work of the human intellect; only Spirit could teach it, and I shall devote myself to its study."

It is through this God-given understanding of the inner meaning of the Scriptures that Mrs. Eddy has been enabled to lead us from the confusion and darkness of material, human science, to the clear light and firm foundations of divine Science. Through this understanding we apprehend the love that lies behind the letter; we learn that "God is a consuming fire" to the beliefs of error that beset us, to the sense of sin, not to the sinner; that His wrath is kindled against the claims of malice, not against their victims. We also learn that the "jealous God," who punishes transgressors of His law unto the third and fourth generation, is the zealous, the vigilant God, watching over His children lest they stray from the safe defence of the law He has established for their protection, and not as an instrument of vengeance. "Who is so great a God as our God?" as revealed through Christian Science?

Understanding is no longer crippled by the limitations set by the mortal-mind belief of a personal, anthropomorphic God. It rises free, unrestricted, to the highest realms of thought, on the mighty pinions of wisdom, of knowledge, of Science, so that we may now say fearlessly, gratefully, and lovingly, with the beloved apostle, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." And may we not add, Blessed be God that He has given us His true and faithful servant to be our guide and help to the new heaven of the true understanding of divine Love—and blessed may she be of God and men, who, by her pure heart and true thought, has been fitted to bear this message of Life, Love, and Truth to a waiting, longing world.

Practical Considerations.

C. S. K.

THE question is often asked, "Where does the Christian Science denomination get the money to build and maintain such handsome churches free from debt?" and a prominent minister is quoted as having said that the Christian Scientists certainly deserve great credit for the loyal support, both moral and financial, which they give to their churches.

Of course we all know that the large financial contributions come as voluntary expressions of love and gratitude

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from the many who have been healed or helped in some way by Christian Science, but this explanation often gives rise to another query, as to how the contributors themselves can afford to be so liberal, since while the majority of Christian Scientists seem to be in comfortable circumstances, yet there do not appear to be more wealthy people among them than may be found in other denominations.

Light is thrown upon this subject by a testimony given at a Wednesday evening meeting, in which a gentleman said that he had been a sufferer from a so-called incurable disease for ten years, had been under the care of skilful physicians, had taken the most powerful medicines, had traveled vainly at home and abroad in search of relief, and had paid out an average of five hundred dollars a year in doctors' bills, drugs, and traveling expenses. Finally he came to Christian Science, was healed in a short time, and at a total outlay of about thirty-five dollars, which sum included a pocket edition of Science and Health.

Another instance in point is that of a man who had been a steady user of tobacco and liquor for about twenty years, and who did not average less than a dollar a day for these luxuries, to say nothing of other expensive habits which usually go hand in hand with them. This man had been in Christian Science less than one month, when both habits entirely left him, and that, too, without the exercise of will power and without a word being said regarding them to the practitioner who was then treating him for a physical trouble. It might be well to add that five years have elapsed since then, and there has been no desire on his part for either liquor or tobacco since.

These are only two of many similar cases which might be quoted, to say nothing of those who have been taught to solve the problem of poverty and financial limitations by learning that God is the true and only source of supply; but they may explain why Christian Scientists can afford to be, should be, and are liberal to their Cause.

Certainly, "he who runs may read." To the writer it seems to be a plain, practical proposition, with only one side.

[Written for the *Sentinel*.]

Out of the Gloom.

ED B. MOSS.

Out of the gloom of centuries past
There cometh a day of light:
From man-made creed to humanity's need
Is the voyage from wrong to right.
The clouds of error are floating by—
Sunlight is flooding earth and sky.

Far from the shadows of false belief
We rise to the truth of Life:
From error's sway to the better way,
Wherein there is no strife.
Following Him who the path hath trod
We journey onward and up to God.

Into the turmoil and care of life
There cometh a day of peace:
We lose the thought by error wrought,
And bid all sorrow cease.
For the Christ, the truth has come again
Into the hearts and lives of men.

Learn that to love is the one way to know
Or God or man: it is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
Shall do it.

JEAN INGELOW.

Selected Articles.

The Inconsistency of Human Beliefs.

Few realize the inconsistency of the accepted beliefs of the individual until they undertake to formulate them into a system and make them harmonize with a given rule. To illustrate: The physical senses positively and uncompromisingly deny the existence of Spirit, yet Christians hold rigidly to the belief that there is such a being as the Holy Spirit, notwithstanding that in so doing they are discrediting the sense testimony.

Christian Science, consistently with the proposition that God is Spirit, affirms that the creation of Spirit is spiritual, and, therefore, is not material; yet some of the same thinkers who have already repudiated the material testimony in order to believe that God is Spirit, throw up their hands in horror at the inevitable deduction therefrom, that matter is unreal, though it is only another form of the declaration that creation is spiritual.

If Bible students believe in the validity of sense testimony, they will be unable to accept the Scriptural teaching concerning God as Spirit. If, on the other hand, they adhere consistently to the Scriptural teaching, "God is Spirit," accepting only such ideas as are in harmony therewith, they will have to repudiate the testimony of the five senses and they will thereby endorse Christian Science.

It is certain that the testimony of the material senses, and the understanding based upon the Biblical teaching that God is Spirit and Spirit made all that was made, are directly antagonistic, as Paul declared in his statement, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other;" and we are called upon this day and every day to choose which we will serve both in theory and practice.

It can be readily seen from a careful examination of the teaching and conduct of our Lord that he had infinite respect for Spirit and no regard for matter, for he said, "It is the Spirit that quickeneth, the flesh profiteth nothing."

Whether or not we believe in the unreality of matter and the nonentity of sin, our conduct must be in accordance with the assumption that there is nothing in either, if we would advance spiritually.

ALFRED FARLOW.
Boston Times.

Replies to Dr. Peters.

To the Editor of *The North American*.

In his efforts to prove that Jesus the Christ advocated the use of medicine, Dr. Peters, in his sermon of Sunday, as reported by you the next day, made use of statements which history fails to support. Surely Dr. Peters does not wish to be taken seriously when he contends that Jesus was accompanied on his travels by a physician in the capacity of a sort of "family doctor." History bears no record of Luke ever having been with the Saviour, much less was he one of the disciples. What presumption to claim that he who was able to raise the dead needed the help of drugs and medicine at any time to restore him and his companions to health.

Never having been a student of Christian Science, Dr. Peters is not in a position to explain its attitude toward physicians. As a matter of fact, Christian Scientists are no less appreciative of the generous, self-sacrificing labors of physicians than is Dr. Peters, or any one else, for that matter. While preferring for themselves to trust in the power of God through prayer to preserve them from bodily ills, Christian Scientists realize the need of persistent and enlightened effort toward alleviating the sufferings of mankind. The adherence of Christian Scientists to their chosen method of cure is born of an experience which may be termed both collective and individual, and which justifies their loyalty to that which has been proven to them to be the better way.

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Many physicians have become converted to Christian Science just as we believe that Luke, "the beloved physician," became a convert to Christianity, if, indeed, he was an M.D. They are none the less physicians for having advanced to a higher plane of practice, any more than was our Saviour less than the "Great Physician" because he healed the sick through spiritual means in preference to the material.

In Christian Science churches the pulpit is reserved for the weekly reading of a lesson compiled from the Holy Scripture and the Christian Science text-book, and the temptation to attack the religious beliefs of one's neighbors is thereby removed. This also necessitates the use of the columns of the public press for the truth concerning this faith when its tenets are attacked. This is the only excuse that can be offered for seeming to continue a discussion of this topic.

ALBERT E. MILLER.

Philadelphia, March 23. *The North American.*

The study of Christian Science should teach one that the mental and moral attitude of the patient and family is a large factor in bringing out the results desired, and their conscious or unconscious fear of death is the most potent enemy to contend against. It often happens that when this is destroyed in the family alone, the trouble is met.

It is necessary to understand something of the true man and his relation to God before we can realize the meaning of the words that "Life is without beginning and without end." We believe that God is Life, and we believe that God's man, His image and likeness, can never die any more than God could become extinct. Jesus taught that it is Spirit that quickeneth; the flesh profiteth nothing. At the same time we recognize the mortal claim of death, though perhaps we are careful in speaking of it,—certainly in the presence of the sick.

Jesus did not regard death as did others. He spoke of Lazarus as "sleeping" and of the damsel in the same way, showing that he regarded death as a dormant mental condition, from which the victim could be awakened by the declaration of the Truth of being.

There is no Christian Scientist but has a deep sense of sympathy for all who are in sorrow, yet the faith in Truth of those who have had similar experiences, is not lessened but increased, for it has taught them as nothing else could, that their "Redeemer liveth," and, because he lives, they know that "just on the other side" the dear ones have taken up the thread of life's problem anew.

CHARLES K. SKINNER.

Detroit (Mich.) *Chronicle.*

In the public ministry of the Great Physician there is no record that he worked in conjunction with the medical profession of that time. His understanding of divine Metaphysics seemed equal to every emergency. Christian Science has fallen into no mistake in rejecting the assistance of *materia medica,* for the reason that Spirit and matter cannot co-operate. The students of Christian Science are still outgrowing their limitations, and although they are making commendable progress, none are more conscious than they of the great need of spiritual growth. In order to comply with the full requirements of Christian healing, the teachings of Christ must be incorporated into the daily life of the practitioner.

In this age of mental reformation, in which the traditions of the fathers are gradually yielding to a more spiritual era, Christian Science is the most emphatic indication of this progressive tendency, and when better understood will be recognized as the only true method of reclaiming the birthright of man and establishing the kingdom of God on earth.

RICHARD P. VERRALL.

Buffalo (N. Y.) *Commercial.*

The Lectures.

Cheyenne, Wyo.

The Christian Scientists of Cheyenne have reason to feel greatly flattered at the reception given Judge Septimus J. Hanna of Colorado Springs, at Keefe Hall, Sunday afternoon [February 28].

Judge Hanna was introduced by ex-United States Senator Carey, who said in part:—

Since the coming of the Son of Man many denominations have sprung into existence. If these are founded on the life and teachings of Christ, then each is for the advancement and happiness of humanity, and, freeing our minds of prejudice and bigotry, we may rejoice at the existence and growth of each.

Formulative Christian Science is comparatively new. Scarcely a generation ago did Mrs. Eddy give to the world the benefit of her thought and investigations. Mature in years, she still lives, works, and enjoys perfect health. It is said over a million of people read that which has emanated from her pen. Many thousands have studied her teachings and have been convinced, and those who have but casually given them consideration are satisfied that a good Christian Scientist cannot have a bad heart, and cannot be other than happier by reason of this newly founded denomination of Christian religion. It is founded on that Bible which is accepted by all Christendom. It induces study, the study of the Bible. It has brought contentment and happiness to thousands who have accepted it.—*The Wyoming Tribune.*

Quincy, Ill.

Before an audience which filled the lower floor of the Empire Theatre yesterday afternoon [February 7] and which listened most intently for an hour and a half to his able exposition, Carol Norton of New York City, spoke on "Christian Science, the Gospel of Righteousness and Health." The audience was composed of representative citizens, people of thought and intelligence, of every religious belief, and it is no flattery to say that the lecturer held their most constant and respectful attention, and it was conceded by all a most able, logical, and impressive presentation of the religious movement which is commanding to-day the attention of the civilized world. His address was one of the cleanest-cut, most forceful and impressive that we have ever listened to, and the audience left, if not convinced of the truth of this gospel of righteousness and health, at least satisfied that it was worthy of further study and most respectful consideration.

Mr. Norton was introduced by Judge Charles B. McCrory as follows:—

Ladies and Gentlemen:—It is indeed pleasing to be afforded the opportunity of introducing to this audience this afternoon a sincere man,—a man who has traveled thousands of miles and delivered hundreds of lectures in behalf of a Cause and a faith in which he sincerely believes.

It is one of the privileges of the American people—indeed, one of the recognized traits of the Anglo-Saxon race—to think and believe in politics and religion as one pleases. It is one of the sentiments, as I understand, of the faith of which the gentleman speaks, that every man is expected to do his duty (duty towards uplifting humanity).

Protected by these privileges and prompted by this sentiment Mr. Norton will deliver to you the message of the Christian Scientist, and though some of us differ from him, yet I have with confidence assured him that he will be received here this afternoon by a courteous, intellectual, and appreciative audience, and it is with equal satisfaction that I assure you that his lecture is well worth the hearing.

The Quincy Herald.

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Among the Churches.

The Work in Winchester, Ky.

First Church of Christ, Scientist, through one of its members, presented Mrs. Eddy's book, "Science and Health with Key to the Scriptures" to the Winchester Public schools, and the Kentucky Wesleyan College, and received grateful thanks for the same.

In February, 1903, we had a fine lecture. It was enjoyed by all present, and helped to remove the prejudice regarding Christian Science. We express gratitude to our Leader and to the faithful and obedient ones who are now working in our Father's vineyard.—G. D. Fox, *Clerk.*

Prospective Church Edifice in Lincoln, Neb.

First Church of Christ, Scientist, of Lincoln, has purchased the vacant lots on the southeast corner of Twelfth and L Streets. These lots, 100x142 feet, will make a centrally located and fine site for the church edifice which this congregation proposes to erect in the near future. The corner selected is not on a car line, but is only one block from some lines, two blocks from two other lines, and only three blocks from the principal street of the city, along which nearly all the cars pass. This site is one block south of the largest Methodist Church in the city, one block west of the First Congregational Church, and two blocks from the First Presbyterian Church.—*Lincoln* (Neb.) *Star.*

Growth in Portland, Ore.

We have been crowded out of our church home, which we own, and have secured the use of the Scottish Rite Cathedral, the finest building of its kind in the West, a building erected by the Masons for their exclusive use. The kindliness, courtesy, and hospitality of the Masons deserves especial mention, for they have put themselves out to accommodate us, and this without stint; and from our hearts we say, "God bless you." The first Sunday [February 28] we held services in their hall we had the hardest rain and wind storm in twenty-two years, yet our congregation was double what it had ever been; our Wednesday evening meetings would have crowded the capacity of our church; and although our expenses have nearly trebled, the need has been met,—another proof of God's goodness and abundance.

W. A. Lee, *Church Clerk.*

Practical Work in Owosso, Mich.

The little band of Scientists in this place, numbering twenty-three members, send this report of work done at the county jail. A committee was appointed to visit the jail every week, distribute literature, and talk with the inmates. Four copies of Science and Health have been placed there, and are being read with much interest. Services have been held every two weeks for the past ten months. The attendants at these services are supplied with Hymnals and *Quarterlies;* some join in the hymns, the responsive reading, and the Lord's Prayer. They look forward gladly to our coming, and several have expressed a wish that we might have service every Sunday evening. Those who have taken part in this work feel amply repaid for their labor of love.

We have been able to place a good deal of literature at the Michigan Central Railway Depot in addition to what has been distributed at the jail, and at our reading room.

W. F. Welper.

Progress in St. Joseph, Mo.

We have secured the Tootle Theatre for our regular Sunday services, as our congregations are already such as would tax the capacity of our former quarters at Unity Church. Many strangers are present at each service, and express themselves as being deeply impressed with it.

Services have been inaugurated in South St. Joseph, where meetings are held in a hall in the new English Building every Sunday evening at eight o'clock. There is a good attendance with increasing interest.

Literature is being furnished to the jail and workhouse, and a service is held at each of these places as often as practicable. Neat receptacles are placed in all hotels and other public places throughout the city, which are visited each week by a committee on distribution and are kept supplied with literature. Our current periodicals are furnished regularly to the free public library, also to the Carnegie branch in South St. Joseph. The growing interest in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is evidenced by the fact that the two or three copies each now owned by the above-named libraries, are never allowed to remain on the shelves, but are eagerly sought by patrons of these institutions. In view of the apparent demand, we have determined to offer these libraries six more copies at once. Several copies of Science and Health which constitute a circulating library at our reading rooms, are all in the hands of borrowers. We are grateful to God for opening the way to a broader scope of usefulness in His service, and our hearts go out in thankfulness to our revered Leader, who, through untold self-sacrifice and unceasing labor, has made it possible for this age to touch the hem of Christ's "seamless dress," and begin to know God aright.

George D. McKay, *Clerk.*

The Work in Los Angeles, Cal.

The increasing interest in the Cause of Christian Science is seen in the large attendance at our services (Second Church of Christ, Scientist). At present we cannot accommodate all who would come, but in a few weeks we expect to occupy a new auditorium with a seating capacity of about nine hundred.

During the year we have purchased a new church building site, with a frontage of one hundred feet and a depth of one hundred and sixty-five feet, at a cost of $13,500, and our necessity urges us not long to delay building. We have also pledged $5,000 to the Mother Church Building Fund.

A lecture delivered by Judge S. J. Hanna, Sunday, December 13, in the new Mason Opera House, gave further evidence of the interest of the public. Two thousand were seated, all the available standing room occupied, and hundreds were turned away.

The reading rooms are well located, and much frequented by strangers.

We have from time to time contributed copies of Science and Health to the city public library, to meet the increasing demand for this book. There are now in the library twenty-one copies of Science and Health for circulation, and the city librarian's report shows this book as one of ten most in demand.

The interest in the Sunday School work is marked. The teachers are deep students of the Lesson-Sermon, and the percentage of attendance is steadily increasing. The membership of this church is at present two hundred and seventy-one, with an attendance of more than six hundred.

In reviewing the work of the year, we see very much to encourage us.—*Correspondence.*

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership as it stood April 1, to William B. Johnson, C.S.D., Clerk of the Mother Church, 239 Huntington Avenue, 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.

A New By-law.

ARTICLE XIX.

TEACHING IN SUNDAY SCHOOL.—SECTION 4. Members of the Mother Church in Boston, Mass., shall not teach, nor allow members of their church to teach, scholars in the Sunday Schools who are more than fifteen years of age.

Jesus' Works not Supernatural.

THE following extract is the closing paragraph of a sermon preached by a prominent clergyman in a Western city and reported in a local paper,—

"We conclude, therefore, that miracles are possible, they are probable, and the evidence that Christ interposed his will in the course of natural law and did things not attributable to such law, is overwhelming. These works were for the authentication of his mission in the world, and while wrought in the material realm, they have their counterpart to-day in the spiritual. Jesus is still opening blind eyes, cleansing leprous hearts, giving strength to the impotent, and making the dumb to sing praise. He is now the Physician of souls, as he was then the Physician of the bodies of men."

This sermon as a whole may fairly be taken as a statement of commonly accepted beliefs concerning the healing ministry of Jesus, and inasmuch as it was intended as an expression of opinion in support of the authenticity of the Scriptural record, and is a plea for the possibility and probability of the miracles of the New Testament, it can be accepted as the utterance of one who is in sympathy with our Master and his teachings. In view of this intention, and with Jesus' words in mind, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," we naturally might expect this clergyman to urge upon his hearers that the healing work which accompanied the preaching of the Nazarene and his disciples is a vital part of modern Christianity and should be as familiar to Christians to-day as of yore; but he does not do so. On the contrary, he tells them in substance that God, the omnipotent and omniscient creator of the universe, had made a mistake; that in order to correct this mistake it became necessary for Him to employ extraordinary measures, that the miracles of the early Christian era were designed solely to attract the attention of humanity to the Messenger whom He had sent to save mortals from sin, and that when this was accomplished the physical healing ceased. We think this is a reasonable interpretation of the sermon when the above quotation and those which follow are considered.

"In the dim past God pronounced everything that He had made good and very good, but it has not continued ideal, but in a remote epoch in man's history his progress was violently interrupted; his career was checked in its course, and the end for which he was created was suddenly thwarted. His free will, which was the highest endowment of his nature and made him most like God, became the source of his greatest misery. By his own choice, he departed from God into a state of lawlessness and death.

"From this state he had not the power in himself to extricate himself. There was nothing in his nature—no germ of good—that could ever propagate itself into a state of righteousness.

"Nothing in natural law could ever operate upon either his physical or intellectual nature, to effect the desired restoration. But if such a remedy could have been found he would have lacked in himself the disposition to apply it for the accomplishment of the end.

"Under such conditions, what was naturally expected of God? When man sees the ruin of his works, and has in his power the possibilities of repair or reconstruction, he at once sets about the work, and does not confine himself to the processes that were employed at the first, if others meet the ends better.

"And is it not probable, when God should see the work which He had pronounced good, ruined by the volition of His creature, involving the everlasting ruin of man and the loss of a kingdom, that He would interpose for the restoration of the same, and that if it could not be done by natural processes that He would resort to supernatural?

"If God be one we conceive Him to be, certainly there is no other conclusion to be reached."

Since the sermon was intended to convince mankind that Christianity is true, we sincerely hope that it strengthened the faith of those who heard it, but we wish the preacher had grasped the full import of Jesus' ministry, and had told his hearers that these marvelous works of our Lord were not supernatural, but strictly in accord with the divine law, and that they are possible now; and to the extent that the Principle which actuated Jesus is understood and demonstrated, they are being accomplished. Happily the truth of Christianity does not depend upon theory or argument; it is based on Principle, it has a rule capable of demonstration if we follow our great Wayshower. All question of the probability and possibility of the works attributed to Jesus by the Scriptures is eliminated by the accomplishment of similar works to-day through following his teachings, and as we learn sufficient of his method to do these works we will be saved from accusing God of having made a mistake, which, when He had gained greater wisdom through experience, He proceeded to correct by supernatural means.

The teachings of Christian Science are consistent with the omniscience and omnipotence of God, and maintain that He is "without variableness or shadow of turning." As to the healing of sickness in Jesus' time, and to-day, Mrs. Eddy writes in Science and Health (Preface, p. xi.),—

"The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those 'mighty works,' which were the sign of Immanuel or 'God with us,'—an influence ever present in human consciousness, and coming now again, as was promised aforetime,—

> **To preach deliverance to the captives [of sense],**
> **And recovering of sight to the blind,**
> **To set at liberty them that are bruised."**

M.

The Three Hundredth Edition of Science and Health.

THE three hundredth edition of SCIENCE AND HEALTH has just been issued in Morocco binding, pocket size, also in Levant binding.

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Letters to our Leader.

Boston, Mass., April 2, 1904.

Rev. Mary Baker Eddy.

Beloved Teacher and Leader:—On the return of the Easter season our thought instinctively turns to you with a deep and grateful sense of love,—to you as the only one who has enabled us to understand in a proper degree the true meaning of the Easter-tide. It is to God and to you we owe whatever we have seen and proved of the Scriptures and the meaning of the resurrection.

We hope that your heart will be refreshed and cheered by the consciousness which must be yours of the enlightenment that has been given to the world by your teachings, life, and demonstrations.

Lovingly your students,

IRA O. KNAPP,
WILLIAM B. JOHNSON,
JOSEPH ARMSTRONG,
STEPHEN A. CHASE,
ARCHIBALD MCLELLAN.

Concord, N. H., April 3, 1904.

Beloved One:—Gratitude to thee, who hast rolled away the stone from our grave of sense and given us the resurrected life. The day dawns. The nets *are* being cast on the right side.

How good of you to give us the dear poem that appeared in Thursday's *Patriot*. It was indeed Love's springtime greeting and has gladdened many a heart.

I rejoice over the wonderful testimony of the "Uncanonical Gospels" of which Mr. Frederick Dixon wrote you, as given to us in the *Sentinel*. What marvelous confirmatory evidence of the reality of your divine revelation is being uncovered in these progressive days.

I thank you for sharing with your children in each number of the *Sentinel* your precious letters. They are helping us to be more loving and true.

You know, perhaps, that we unite with our Unitarian friends in supplying the beautiful Easter decorations of the church. Is it not a happy omen?

Lovingly,

IRVING.

Washington, D. C., March 19, 1904.

Rev. Mary Baker Eddy.

Beloved Teacher:—You will rejoice to know that our church, last evening, unanimously voted to unite the two reading rooms in Washington by invitation from First Church, and I am chairman of the committee to arrange details. All feel it to be a long step towards unity in every sense of the word, which will come as we are ready for it, and demonstrate it by our own love and good deeds. God is with us, thank Him, and thank you for it.

Our dear Cause in Washington was never so prosperous and firmly established as now, and the unity of thought and action exemplified, and the impersonal love expressed by all is something extremely gratifying.

It is with a heart full of loving gratitude to you, my dear Teacher, that I write these good things, because it is by your love, self-abnegation, toil, and purity that they have been possible.

Lovingly yours,

EDWARD E. NORWOOD.

Brooklyn, N. Y., March 31, 1904.

Rev. Mary Baker Eddy, Concord, N. H.

Beloved Leader:—As the resurrection celebration draws near and we are reminded of its peculiar significance, our thought turns in loving gratitude to you for the many sacrifices and vast achievements that only love, loyalty, and obedience to God could accomplish. We know it will cheer you to learn of the increased unity, brotherhood, and steady advance of the cause of Christ in this field. The signs of spiritual awakening and arising from the dead were never so favorable as at present.

There is much good healing being done, and we will speak of one case which came to us recently. About five weeks ago a lady was lying in the hospital here and the physicians said her only chance for recovery was to have one of her limbs amputated. This she refused to allow, and her thought turned to Christian Science as a possible means of escape. After a few days' treatment she was removed to her home, and in less than four weeks was entirely healed.

Lovingly your followers,

MR. and MRS. A. E. VAN OSTRAND.

Ottawa, March 29, 1904.

Beloved Teacher:—Will you further bless me by accepting the enclosed Easter gift towards your home church? Not as a tithe or as a thousandth part of what I owe you, but in remembrance of the sacred associations in my life with Concord. I find as time passes that my sense of gratitude and love to you grows larger, and I would not have it otherwise. That must always remain a debt unpaid.

In this connection I recently had to me a beautiful example. I had retired for the night, but instead of sleep, there came to me a flood of thankfulness and gratitude to God for all that your beautiful life is and has been to me and mine, and to the whole world.

I think I realized more clearly than ever before the glorious import of that life and work, and the inestimable privilege of being one of your students. From this "mount of vision" the telephone called me for help for a suffering one, and as the messenger told of the symptoms and suffering of the patient, my consciousness was so filled with gratitude and love, that I was able for the time being to know that divine Love and its idea *is*, and there is naught else beside.

I was not surprised next morning to be told that almost at once after asking for help the patient was free.

May all the blessings that you have bestowed upon others, return tenfold to you at this Easter time. My husband and children join me in love.

I am your grateful and obedient student,

ELIZABETH HIGMAN.

Sunny Bank, Manhasset, L. I., March 28, 1904.

Mrs. Eddy.

Beloved Leader:—In an hour of fear, doubt, and anxiety, when hope waned, and when the odiousness of unbridled sin nearly overwhelmed my dawning faith in true Science, I had such a demonstration of the allness of God that I thought perhaps it would rejoice your heart to hear it. I visited my old home last spring, and while there an old servant who has been in our family for over fifty years was stricken down with a seeming attack from the heart, head, and stomach.

The collapse took place in my room and her heart-rending appeal to save her brought to me such a sense of utter helplessness that I cried aloud, "I cannot do it," when instantly came the realization of Truth, and again I cried, "No, I cannot, but Christ can, and I am here to declare it;" and I did, and, dear Leader, that woman was healed!

Do you wonder that I love Science and consequently love you when I know that it was the revelation of Christian Science which enabled me to declare Life to the utter destruction of death? I am poor in expressions of gratitude, I feel that my life must be the expression of my love and my gratitude to God and to you.

Lovingly,

IDA RUTH STEWART.

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True Brotherliness.

THE congregation of First Church of Christ, Scientist, of Houston, Tex., has grown to such an extent as to necessitate an increase in the seating capacity of the church building, and while the question of obtaining temporary quarters pending the enlargement of the building was under consideration, the following letter was received from the Hebrew congregation. The loving thought which the letter discloses will be appreciated by Christian Scientists everywhere. These good friends declined to accept any compensation for the use of their building, on the ground that they "did not believe one religious body should charge another anything for the use of its church."

The letter and reply express the spirit of true brotherliness.

Houston, Texas, March 14, 1904.

Mr. Jas. D. Sherwood, City.

Dear Sir:—The Board of Officers of the Hebrew Congregation Beth Israel take pleasure in tendering through you to First Church of Christ, Scientist, the use of the synagogue on Crawford Street and Franklin Avenue, in which to conduct your Wednesday night and Sunday services, for such period as you may find necessary.

Respectfully,

J. N. TAUB, *Vice-President.*
H. J. DANNENBAUM, *Secretary.*

Houston, March 15, 1904.

Mr. J. N. Taub, Vice-President Hebrew Congregation "Beth Israel," Houston, Tex.

Dear Sir:—I am just in receipt of your communication of the 14th inst., in which you advise me of the action of your Board of Officers, tendering to First Church of Christ, Scientist, this city, the use of the synagogue in which to conduct the Wednesday evening and Sunday services.

I can, kind sir, but faintly express to you the deep sense of gratitude that is felt by our congregation to yours for this true expression of brotherly affection, in which the helping hand of the oldest religion on earth is extended to us in loving kindness. This deed is prophetic of the coming of that universal brotherhood which shall unite all men and kindreds and nations in the worship of one God who is Father of us all.

Again thanking you and your dear congregation for your loving kindness,

I am, sincerely yours, etc.,

JAMES D. SHERWOOD.

Semi-annual Lecture of the Mother Church.

THE semi-annual lecture on Christian Science, under the auspices of the Mother Church, will be delivered by Bicknell Young, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, April 14, 1904, at eight o'clock. The lecture is free and the public will be cordially welcomed.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

[Translated from the Spanish.]

Thinking it my duty to make public my cure through Christian Science, I herein relate the facts as they transpired.

In the month of March, 1903, I felt a slight pain in my head, which went on increasing. Alarmed by this, I consulted a physician, who prescribed for me. As I saw myself no better, but on the contrary quite weak, I consulted another doctor. This gentleman followed the same lines as the first, and his treatment, as may be imagined, brought even worse results. As my debility continued, I then consulted a very famous pharmaceutist in the quarter where I live. With this gentleman I had better results. He said I was suffering from a severe general debility which had affected my lungs; this I believed, as I felt pain in my lungs and passed most miserable nights. I was convulsed with coughing, and thus day by day I was growing worse and worse, until I found myself completely prostrated, without energy for the slightest task.

Finally I consulted another doctor. At this time my health was very bad. I suffered from great pain in my lungs, expectoration of blood, fatigue, copious perspiration, and in short, all the symptoms of pulmonary disease, as the doctor declared it to be. With his remedies I felt some relief, above all with the one of which I took fifty grammes a day. By the aid of this medicine my cough was reduced, the pain in my lungs lessened, also the expectoration of blood, and I even began to sleep better. But this improved condition lasted only so long as the effect of the drugs lasted. Then my cough would return with renewed force, the pain would be sharper, and the expectoration of blood more abundant. Thus it was after every use of the drugs: first a calm, then worse pain than before.

When the doctor was convinced of the inefficacy of his prescriptions, he advised me to seek the purer air of the country, believing it very hard to cure me in Santiago. What could I do, sick and without means to meet the expenses of a trip to the country? I lost all hope and saw only death before me, and the thought of those I should leave behind added greatly to my burden and sorrow.

In this state I found myself when God remembered me. And to think that I had not remembered Him! I had now been ill five months when there came to my house a friend, whom I had known but a short time. She told me of a lady who could cure me in Christian Science if I would have faith in God, who is the world's Great Physician.

I promised her to go to the lady the following day. It was Saturday and raining hard, but I went, notwithstanding the doctors had warned me not to wet my feet. Fearing nothing, for I was confident that I was in God's care, I arrived at the house of the Christian Scientist. She talked much to me of the good deeds and the power manifested through Christ Jesus, which I had not ignored, but rather neglected. She told me of many healings, among them her own. So great was the faith and confidence that I saw in her, that from that day I was another man, and anxiously awaited my perfect healing. I remember that to prove to her and to myself my faith and confidence, I promised to begin work the following Monday, a thing also prohibited by the doctors.

I fulfilled my promise. I went to work, I abandoned drugs, I did all that the practitioner told me to do, and awaited my healing with a faith such as I had never had before. That glorious day was not long in coming. In from twenty to thirty days I was well and strong to do work.

Now I am happier because I have learned to live in the faith of Christ, and because I can be more useful to my family and fellow-men by telling them of my healing through the Christ-Science.

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Now, dear readers, I close this testimony, advising you never to lose heart in the illness and troubles of this life, nor to consult any man whatsoever in your sickness or pain, but always consult God, and with absolute faith, who said not in vain that by faith the mountains can be moved from one place to another.

Always consult God in all that is necessary and you will find your prayers answered. Ask and you will *receive*, and knock and it will be opened to you.

Read the Bible, not as you would read a newspaper, to forget it all to-morrow, but read it with the new understanding gained through Christian Science. Make yourselves learned by its contents, retain it in your minds and preserve it by means of the practice of good deeds and you will be more happy than you ever were before.

JERARDO OLGUIN VACA, Santiago de Chile.

Fifteen years ago a copy of Science and Health was loaned to a member of our family, and although none of us were in especial need of physical healing we became intellectually interested in Christian Science. Unitarian teaching had given us an easy tolerance of all human philosophies and religions, and we readily accepted in theory the proposition that God is Mind, and that Mind creates and governs all. I myself was young, arrogant, and well satisfied with my treasures on earth; but I took pride in speaking patronizingly of Christian Science as teaching much that was good, although of course no liberal-minded person could accept the whole of any one doctrine. I did not, however, honor Science and Health with my personal attention, preferring to dabble in latter-day theories of evolution, physiological psychology, etc. The use of medicine was gradually discontinued in our family, and we came to depend entirely upon what we called "Christian Science with Mrs. Eddy left out." Into this false teaching we were led by intellectual arrogance and self-will, which so deified themselves in our consciousness that we believed that God was showing us the way.

Although repudiating the movement and the church organization, certain members of the family continued to read Science and Health from time to time, and to this fact we owe our deliverance from darkness. My older sister first "came to herself" and found the strait and narrow way back to our Father's house. At the time when she joined the Mother Church in Boston I was teaching in another city where I knew no Christian Scientists and none who were interested in "science falsely so-called." My sister gave me a copy of Science and Health in which I promised to read a little every day. The light of Truth thus admitted to my thought began presently to reveal some of the errors existing therein,—the inconsistency of claiming to understand what I could not demonstrate; the arrogance of expressing an opinion on a subject which I had never really investigated; the self-righteousness of refusing to accept spiritual guidance from those who had proved by their works that they possessed a fuller knowledge of Truth than I. It gradually became clear to me that those who make the most rapid progress in any line of thought are in the nature of the case leaders, while those who advance more slowly are of necessity followers, and will so continue until they succeed in bringing forth works as mighty as those more advanced.

In a comparatively teachable condition of thought I finally went to a prominent member of the Christian Science organization in this city and expressed my desire to investigate this subject for six months in order to convince myself if it were the truth. She freely agreed to help me, and I began to study the Lesson-Sermons and attend the services. The mental conflict which I was undergoing had already manifested itself in certain disturbed physical conditions, particularly in a nervous affection of the stomach and heart. This soon culminated in nervous collapse, with accompanying symptoms of grip. Then Truth, having broken down the barrier of human consciousness, proved itself my refuge and my fortress. Under Christian Science treatment these conditions disappeared almost immediately, and I was enabled to continue my school work without interruption; nor have I missed an hour from it through sickness during the three years which have passed since that time. Three members of our family are now members of the Mother Church and the rest are on the way. We no longer ask, "What is truth?" for Christian Science has given us the answer. It is my greatest joy to realize that only as a little child can one be admitted to the kingdom of heaven,—that when a knotty problem presents itself the answer is to be found not through human intellectual perception but through the demonstration of spiritual goodness,—that likeness to the Father which enables us to "see Him as He is;" and in so far as we become pure enough to see Him we see and understand what He creates, "all the glories of earth and heaven and man" (Science and Health, p. 264).

I thank God that He has enabled me to see the truth about our Leader and to acknowledge my love for her and my delight in following her, even though it be "a great way off." Only the glorification of self in one's own consciousness can prevent the recognition that God alone is glorified in her.—ROSEMARY BAUM, Utica, N. Y.

[Translation.]

Whenever we receive a new number of our *Christian Science Herold*, the thought comes to me to do my duty to God and relate my experience in Christian Science, that others may read it and be led to join this Christian army where all evil is being destroyed. We read in the Scriptures that God made all that was made, and it was good. The right understanding of this destroys all evil.

Five years ago, my husband was much troubled with rheumatism. He had tried everything but without avail. Then one Wednesday evening he went to the Christian Science Church, and after he had attended the third meeting, the rheumatism was gone. When I saw that, I went with him, but when the people began to mock me, I stayed away. This, however, had no effect upon my husband, except to make him stronger, and he attended the meetings as often as he possibly could. It disturbed me, for he had never gone to any church, and I then thought, What do I care for the world? I shall also try to please God,—yet I only did what pleases the world.

Then all my ailments, which had almost disappeared while I attended the Christian Science service, returned. I must have help, and my husband gave me freedom to choose, so I chose a physician and medicine. The doctor came, but could not ascertain what ailed me. I grew no better and went to another physician, but instead of getting better, I grew constantly worse. Then my husband asked me to try Christian Science. I consented and had one treatment, but could not believe that I must take no medicine. The next day I went to a third doctor. He told me I had stomach trouble and should eat just as little as possible, dry bread only. He stated that I was in a bad condition, the disease might become chronic, that I would have to suffer for years to come, and must drink no water. I was very hungry and thirsty. My husband then said, I might eat what I liked, it could do me no harm, but that I would feel better for it. I did so and felt better.

During this time, my husband had taken class instruction without telling me of it. He gave me a supplement to the *Christian Science Sentinel*, which was published in German, and at the same time he took me to a Scientist for treatment and I was healed in two treatments. I could not read English, nevertheless I now went to church and attended the meeting.

I was filled with a great desire to know the truth, and just then the first number of *Der Christian Science Herold*

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was published. My joy is unspeakable, words fail me to express my gratitude. An entirely new life governs our home, which we owe to God through Christian Science.

FRAU ANNA PLOPP, Sheboygan, Wis.

While never an invalid, I, too, have felt the healing power of Truth. For years I suffered from sick headache in a severe form, and Christian Science healed me, without treatment, by giving me a higher, better understanding of the laws of God. For this release from pain I am truly thankful, but it is for the spiritual awakening whereby I have been enabled to discern the true meaning of the Scriptures, that I wish to express something of my love and gratitude, not only for the Cause of Christian Science, but for its Founder and Discoverer as well,—our dear Leader, Mrs. Eddy. I have heard many testify that until thus awakened, the Bible was to them a sealed book. Just what it was and is to me may be best shown by the following incident.

Several years ago my husband and I were active members of a little social club that met once a week, and, as I remember, it took us just six days to prepare for a meeting of this club; and as I remember also, it was not all pleasure. The time came when we said in our hearts, "This, too, is vanity." But still seeking pleasure on a material basis, we formed a little whist party and called it Blake's Bible Class. At the time, I thought this was smart, but have since had the grace to be ashamed of it; and yet it serves a purpose in showing the difference between the old life and the new, for in writing to one of our friends who had left the city, I told him of our acceptance of Christian Science as the truth, in these words, "Blake's Bible Class has become a reality, and in it we find our first and greatest pleasure, for Christian Science gives understanding instead of blind belief." For six years now, and more, I have been a student of the Bible, and have found both pleasure and profit in it.

Elijah healed the sick and raised the dead nine hundred years before the coming of Jesus, thus proving that the Christ has neither beginning of years, nor end of days. Nineteen hundred years have passed since the birth of our Master, and in obedience to his command, Christian Science is again manifesting the majesty and might of God, in healing the sick, the sensual, the sinner. Then, in the words of Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" "For the promise is unto you, and to your children, and to all that are afar off." The promise of what? The descent of the Holy Ghost, the spiritual understanding that enabled Elijah to say to the poor widow, "Thy son liveth." "There is no death" (Science and Health, p. 428).

MRS. LEILA E. BLAKE, Kansas City, Mo.

In June, 1895, I went to Jamestown, N. Y., to try Christian Science treatment. I had no faith, but to please a relative decided to give it a trial. I had worn out medicine, and after a serious operation heard this decision: "We can do no more for you except to give you something to deaden the pain. You must be careful about overworking and careful about walking, or it will cause peritonitis," and this occurred three different times. I had also been told one lung was entirely gone and the other had a large cavity; besides the muscles about the heart were so thickened that my heart might stop at any moment.

I began treatment and bought "Science and Health with Key to the Scriptures" by Mrs. Eddy. In two weeks I was healed of constipation, and headaches due to a weak spine. I also wore glasses, the result of grip, and one day my practitioner found me reading Science and Health with them. She said, "Man's sight is in God, and you will find you do not need them." I replied, "I have just paid twelve dollars for them; besides, I have been told they were very becoming." Nevertheless, I removed them and was healed.

I was conscious of many ailments dropping away but there were still so many left, that had the practitioner not been full of loving kindness and patience I should have been discouraged. For three months Science and Health seemed to be a sealed book to me, but my helper declared "the light will come."

It was fully a year before all evidence of the consumption that I had inherited from both parents had disappeared, and left me free from pain and fear. I wish to express my gratitude to our Leader, Mrs. Eddy, for this great benefit, and this knowledge of God. I have learned, if a pain overtakes me, to put it out and shut the door in its face. And best of all, I have learned that God is Love.

M. E. K., Jamestown, N. Y.

I have long wished to express my gratitude for the priceless gift of Love in our revised Science and Health. After the first reading of our text-book some years ago, these two characteristics remained uppermost in my mind, —its purity and common sense. During the following years of study and demonstration, I had a constant desire so to adjust its teachings to the details of daily life that I could meet every man on his own mental plane, and as told of the Master, take him by the hand and lift him up.

In the mean time, severe experiences resulted in such confusion of thought on this subject that I was almost overwhelmed with doubts and tempted to give up the task as hopeless. Many questions had to be laid aside for a clearer exposition from some source, either in confirmation or in the correcting of misconceptions. Mental and physical prostration followed, the recovery being very slow, but when the time was fulfilled, the new edition of Science and Health came with such loving assurances that it was like a flood of sunshine after a winter's storm, and peace and health became established. Later, it was my pleasure to look over some early editions of Science and Health, and I found with joy the same divine Principle stated in true and strong terms, and this proved that when understood a different wording could not obscure the light.

Another blessing for which to give thanks, has been the *Sentinels* and *Journals*, also the *Quarterlies*. With these, and the unerring guides provided by our dear Leader in her writings, including the Concordance and Manual, no earnest student of to-day can have excuse for going astray in understanding and applying Christian Science to the needs of human life.—MISS JENNIE W. BACON, Oakland, Cal.

I became interested in Christian Science about two years ago through the healing of my husband. He was a sufferer from lung trouble, and had been doomed to die by the numerous physicians who had attended him. Since then I have had overwhelming proof of the power of divine Love, and know that it does meet all human need. Three of our family received class instructions about a year ago, and it has been our great privilege to help others as well as ourselves.

A short time ago a number of friends had been invited to lunch with us. When I awoke on that morning it was to find that an old ailment of years' standing—sick headache —was holding me down with an iron grip. My first thought was to telephone, asking them to postpone their visit, but my next thought was, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). Not being able to overcome the condition myself, I sent word to my teacher who helped me. The healing was instantaneous. In less than half an hour I was up and dressed, feeling as well as ever.

When our friends arrived at noon they never dreamed that only a few hours before I had not been able to raise

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my head from my pillow. Under *materia medica* these attacks lasted at least twenty-four hours. I thank God for Christian Science.—D. M. N., Cleveland, O.

I wish to express my gratitude for the benefits received by myself and other members of the family from this Christ-truth. It is now two years since I took up the study of Christian Science. I promised to look into its depths if I could receive help for my eyes. Although I had little or no faith, I took treatment and was healed in less than a week. I was treated absently for a severe case of astigmatism of a number of years' standing, glasses having been my constant companion for almost four years.

Since I have studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been awakened to a spiritual understanding which I never before knew the Scriptures contained.

I have been relieved of neuralgia of the face with which I was attacked every spring, also an old enemy called quinsy. I have had only a slight attack which was overcome in a few days, where before I was laid up from one to two weeks, and had a return of it every time there was the least sign of any cold.

I have found in Christian Science freedom to worship God, and I cannot help offering my gratitude to Mrs. Eddy who has labored so unselfishly for us.

Miss Gertrude Brewster, Akron, O.

I wish to speak of the great benefits I have had through Christian Science. I had a trouble come on me which baffled six of the best physicians I could find. I could not get any help from them or their medicine while I was under their care, about five years, growing worse all the time until I became helpless, not even able to feed, dress, or help myself in any way. The doctors called my trouble creeping paralysis.

My sister, as a last hope, took me to a Christian Scientist in Fall River. As I could not walk, they took me like an infant from the carriage to the cars, and that way to the office of the practitioner, and the same way back. He gave me great encouragement and hope, and I can truly say that inside of three months I was perfectly well and could work as well as ever. I was free from all discords and bad feeling, which after these many years have never returned in any form.

I thank God daily for His goodness, and I thank Mrs. Eddy for giving to the world Christian Science. I also thank my practitioner for his faithful labors in Christian Science, which is the way to health.

Darius Perry, Marston Mills, Mass.

About four years ago at the midnight hour I was suddenly awakened out of my sleep to behold a mother weeping over her darling baby. To mortal sense the little one was passing away, she was as pale as a corpse. I knew something must be done, and done quickly.

Knowing something of Christian Science I began to reason thus: King Asa sought not to the Lord, but to the physicians: and Asa slept with his fathers. I also realized these words to be true: "Yea, though I walk though the valley of the shadow of death, I will fear no evil: for thou [Love] art with me." The battle which was waged between the power of Mind and material sense soon proved a complete victory on the side of Truth. In less than an hour our baby turned over in bed and patted me on the cheek.

I believe that Jesus' words are as true and demonstrable to-day as when spoken nineteen centuries ago. He said, "I am come that they might have life, and that they might have it more abundantly." I wish to express gratitude to God and to our Leader for her pure thought, to my teacher for class instruction, and to all Christian Scientists who have helped me with their beautiful thoughts of Truth and Love.

G. D. F., Pilot View, Ky.

It is four years since I first heard of Christian Science. I knew at once that it was the truth and just what I was searching for. I began the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and since then Truth has been the only healer in our family. I have asked for help from a practitioner but twice.

There has scarcely been a day since coming into Science that there has not been a call for the help of Truth. I will name some of the diseases that have been healed through Christian Science,—bronchitis of twenty years' standing, nervous prostration, indigestion, biliousness, chronic bowel trouble, croup, and chills and fever.

Words cannot express my gratitude to Mrs. Eddy for all the good that has come to me through Christian Science and to all the friends whose testimonies in the *Sentinel* and *Journal* are so helpful. We do not have the privilege of attending church; we are alone in the work here.

Mrs. Dora Locke, Senath, Mo.

I desire to tell of some of the blessings that have come to me through Christian Science. I had consumption and knew there was no help for me in medicine. A friend who had been greatly benefited by Christian Science wished me to try it. I did so, took two weeks' treatment and was healed.

When a child I was afflicted with nervous headache which they said I had inherited, also scrofula. One by one these ailments yielded to Science without any return, for which I am very grateful.

Through the assistance of my practitioner and Science and Health I commenced to understand the Bible which I never had understood before. I have devoted considerable time to the study, but no time was ever spent by me to greater advantage; and, of course, much happiness is realized from the knowledge that we can cast our burden upon the Lord.—R. Emma Meeker, Chicago, Ill.

I am filled with gratitude to God for Christian Science. I was afflicted with flux, heart trouble, and asthma for about thirty years prior to taking this treatment, which has cured my many diseases.

I wish to avail myself of this opportunity to testify to all mankind of God's blessings, which have come to me through Christian Science after I had tried all kinds of material treatment to no avail. I now rejoice in a God who is able to cure all the maladies of the human family.

William G. Bootman, National Military Home, Kan.

[Written for the *Sentinel*.]

Truth's Paean.

EMILY HOUSEHOLDER.

One note with endless range
Vibrant with infinite change
All music holds;
One law of harmony
And all the latent melody
Of sound unfolds.

One Soul reflected infinitely
Imaged in varying degree
All life contains:
One law of love, and free
And full, triumphantly
Rings out Truth's pæan.

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From our Exchanges.

It is a marked feature of religious literature, and of secular as well, both in England and in America, that there is a call for a revival of religion. The dying out of the old theology seems to have involved a decadence of religious sentiment. This was perfectly natural, because theology and religion were esteemed to be so nearly identical. It needs no close scrutiny of the churches to discover that things which have heretofore made part of the religious diet have become indigestible to both clergy and laity. Somehow, in connection with the evolution of opinion, there has come about a very remarkable change as to the expectation of salvation. The fear of eternal punishment and the effort to be saved therefrom hardly find expression now even among the most conservative. There still lingers among the creeds a modified set of expressions concerning everlasting punishment, but these are tolerated, because in one way or another they can be explained away. Any conception of an infinite God who occupies eternity with the unending punishment of those who, more or less, have rebelled against His will, finds little toleration in the most arrogant pulpits. Individual salvation, in the modern acceptation of the word, has been shifted from escape from an angry God to escape from the lower self into the growth of a higher character, from selfishness to service.

The Christian Register.

Utilize, then, to the full the gift God has given you of making friends. Think less of what you may get out of a friendship than what you may put into it. Turn to spiritual account your happy student comradeships, your business friendships. Do not bore your friend with formal religion, but let him not fail to know that the deepest thing of your life is your friendship with Christ which enables you all the better to cultivate your human friendships. For there are no friendships—and I speak as one who for many years has been blessed therewith far beyond deserts—like those between persons trying to live under the inspiration of Christian hopes and the Christian ideals.

REV. H. A. BRIDGMAN.
The Congregationalist.

If Christianity is to vindicate its divine origin and authority to the average men and women of to-day, it must be because of what it does to-day rather than because of what it did a few or many centuries ago.

The hold that Christian Science has upon many minds arises largely from the fact that they believe that through it something is done here and now. The historians of the early church assert that the spread of Christianity in the first century was largely dependent upon the miracles of healing wrought by the primitive Christians and by the moral transformation wrought in the characters of those who accepted the Gospel.—*The Watchman.*

Every voice of conscience summoning to virtue or restraining from vice, saying, Thou shalt, or Thou shalt not; every regret for a misspent past, every sorrowful "I have done the things which I ought not to have done and I have left undone the things which I ought to have done;" every inspiration to a higher, nobler, and better future, calling from the heights above, Follow thou me—yes, every incentive to generous or unselfish service and self-sacrifice for another, every impulse toward humanity of pity for the sorrowing or of mercy for the erring, is the voice of God speaking within us.—*The Outlook.*

A sincere and consistent Christian is a living Bible, an epistle of God seen and read of all.—*The Examiner.*

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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Items of Interest.

National.

To make the final payments to the Panama Canal Company and the Republic of Panama it is probable that another call on the banks for about $20,000,000 will have to be made. Secretary Shaw already has withdrawn $30,000,000 to meet the payments of $50,000,000 and has about $56,000,000 in the Treasury that is available. To take $20,000,000 out of that sum would leave a balance smaller than is considered prudent, as it is the opinion of the Treasury officials that the balance should never be allowed to fall below $50,000,000.

After a conference between Ambassador Porter and W. A. Day and Charles W. Russell, representing the United States Government at Paris in the transfer of the Panama Canal property, it has been arranged that the signing of the contract shall take place at the United States Embassy. The date of the signing will probably be about April 25, following the ratification of the agreement by the stockholders of the company.

The members of the United States Canal Commission received an enthusiastic welcome on their arrival at Panama last week. They were met at the railroad station by a number of special commissioners representing the Government of the Republic. At the palace the meeting between President Amador and the Canal Commissioners was most cordial.

The Census Bureau last week issued a bulletin which gives the estimated population of the United States for 1903, exclusive of Alaska and the insular possessions of the United States, as 79,900,389. This is an increase of 3,905,814 since the census of 1900.

The Post Office appropriation bill was laid before the Senate last week and the two million dollar appropriation for the post office site at the Pennsylvania Terminal in New York was adopted without division.

Secretary Hay and Señor Quesada, the Cuban minister, signed a treaty of extradition on the 6th.

Foreign.

The failure of the Cuban budget to include the necessary appropriation for sanitation in accordance with the terms of the "Platt Amendment" has resulted in American citizens, resident there, bringing the matter to the attention of the diplomatic and consular representatives of the United States accredited to the Cuban Republic. Minister Squires is expected to bring these complaints to President Palma's immediate attention and insist that, in future, civil governors and municipal mayors shall show a disposition to comply with, rather than evade, duties assumed by the republic under the "Platt Amendment."

News has been received of the successful inauguration of the new railway line between Athens and the Greco-Turkish frontier. The proceedings were presided over by the King of Greece and members of the Royal family, who went to Chalcis in a special train.

The line is 270 miles long and will ultimately extend to the Ottoman frontier. It has a branch running to Chalcis, opposite Thebes, on the one hand, and another leading to Lamia-Stylis, near Thermopylæ. It will connect Athens with Thebes, Livadia, Dadi, Lamia, Domoco, Pharsalis, and Larissa.

The Mosely Commission has issued its report on the educational system of the United States. It covers every department of American educational work, and especially praises manual training, co-education, and the sanitary and hygienic conditions of the buildings and schoolrooms.

The Anglo-French colonial treaty, including the agreements relating to Morocco, Egypt, and Newfoundland, has been signed.

Industrial and Commercial.

Bishop Spalding of Peoria, a member of the Anthracite Coal Strike Commission, before the House Committee on Labor last week, urged the plan of arbitration contained in the Foss bill. The bill provides for a permanent board of arbitration to which shall be referred disputes between labor and capital.

Bishop Spalding said it was not his opinion that the proposed tribunal would never be called upon to determine the question of what is a legitimate profit on the investment of capital. Its province would be to settle disputes as to hours, treatment, and pay of employees by the employer. "I would say," he continued, "as Sherman said of war, that the strike is hell." Men who had been out on strike went back to work injured morally, and not the same men. The Bishop said he did not believe in sympathetic strikes. The strike, he replied, when asked if he would deny labor organizations the right to strike, was the one weapon of labor organizations, and to deny that right would be to deny the right to organize, but the great object sought, he added, is to bring about peaceful settlements without strikes.

The American Academy of Political and Social Science convened in Philadelphia last week for its eighth annual session. Delegates from many cities assembled at the Manufacturers' Club and nearly all great corporate interests were represented. The chair was occupied by Frank A. Vanderlip, former Assistant Secretary of the Treasury. The subject for consideration during the session was "The Government in its relation to industry," which was sub-divided and taken up in detail. The first branch of the topic was "the Government regulation of banks and trust companies."

Secretary Taft has received a cable message from Governor Wright saying that under the existing laws of the United States citizens of the Philippines cannot protect their inventions in the United States by caveat and the United States Patent Office refuses to issue patents to such citizens. The Senate Committee on the Philippines has been requested to add a section to the present Philippines bill which shall give the people of the Philippines the same right to protect their inventions that is given to citizens of the United States in this country.

Transportation managers estimate that Nome and the lower Yukon districts in Alaska will call upon the United States for not less than one hundred thousand tons of freight during the coming season. Seventeen vessels, steam and sail, already are engaged for the trade. Contracts placed indicate that the rush to that region this year will be greater than in any previous year.

An immense deposit of nitrate of soda at Chihuahua, Mexico, has been discovered and acquired by a private party there. An analysis shows that the percentage of nitrate is sufficiently high to make the deposits of great commercial value.

The steamship Romanic has just brought in its cargo an immense map of the valley of the Nile, in Egypt, done in plaster, which is to be set up at the St. Louis Exposition to represent that famous valley and its irrigation.

In North Tarrytown, N. Y., a clay deposit has been found containing millions of tons of terra cotta clay. One of the largest and most modern plants along the Hudson will be built on this site this summer.

Twelve camels including a baby, and one gazelle were part of the cargo on steamer St. George, which recently arrived at New York from Algiers. They are to be a part of the Algiers exhibit at St. Louis.

Conservative estimates place the spring clean-up of gold at Nome, Alaska, at $1,250,000.

General.

Siberia has always been regarded as a cold and desolate country, where summer and vegetation were comparatively unknown, but the building of the Trans-Siberian Railroad opened the world's eyes to its wonderful agricultural possibilities, and especially to its rich and luxuriant grazing. It is said that more than one thousand butter factories were established there within three years after the railway was opened, and already the exportation of butter has reached the enormous proportions of ten million dollars a year. To foster this important industry the Government has undertaken to furnish free instructions, on a large scale, in butter making and dairying.

The Ferrocarril Central del Peru is the highest railway in the world. In eight hours it takes passengers from the tropics to the eternal snows at an altitude nearly equal to the top of Mont Blanc, the highest summit in Europe. It cost forty-five million dollars to build this road. In one place it was found necessary to drain a river by means of a tunnel and use its dry bed for the tracks.

The original manuscript copy of the first book of Milton's "Paradise Lost," which failed to reach the reserve price of £5,000 at a recent auction in London, has been sold privately to an American collector. The price is not divulged, but it is obviously more than $25,000. The copy is a thin quarto volume of seventeen leaves.

Texas leads every State in the Union in railway mileage. It shows 11,294.59 miles, Illinois is second, with 11,229.56, and Pennsylvania third, with 8,927. The latter is up to June, 1903, while the figures of Texas and Illinois are up to January 1, this year.

The receipts of the recent Whistler exhibition under the auspices of the Copley Society of Boston were $16,200. The net balance is expected to reach about seven thousand dollars.

The pay of a Russian lieutenant is about two hundred dollars a year, of a captain about three hundred, and of a major four hundred and fifty.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Attempted Legislation in Iowa.

JOHN L. RENDALL.

A MEASURE recently introduced in the Iowa Legislature illustrates the necessity for careful and prayerful watchfulness upon the part of Christian Scientists. This measure was labeled, "A Bill for an Act to regulate the practice of Psychiropathy." This looked innocent enough at first glance, but investigation of the provisions of the bill led to energetic action.

Section 5 of said measure defines psychiropathy as follows: "The term psychiropathy is a compound word, derived from the Greek, the meaning of which is, treatment by the mind and hand. Thus any person employing the influence of the mind, by suggestion or otherwise, or who uses the hands by making passes, applying them to the patient, or in manipulation for curative purposes, is practising psychiropathy. Therefore, the systems of healing commonly known as mental science, divine science, . . . or any other system of drugless therapeutics other than osteopathy, are hereby declared to be the practice of psychiropathy, as within the meaning of this act."

Section 4 provided that none should practise other than those having a diploma from a legally incorporated school of psychiropathy.

While it is true that Christian Science was not specifically included in the bill, it was quite evident that the intention was to include it, and the framers of the bill thought they had done so; and as the provisions of the bill made it impossible for Christian Scientists to accept it, the necessity arose for a specific exclusion from its operation.

A Christian Scientist appeared before the Senate committee and requested that the bill be so amended as to exclude Christian Scientists, and for the following reasons: Christian Scientists are not asking for any special legislation. They are a Christian denomination who believe in the teachings of Scripture relative to healing the sick, and that said teachings are practically applicable to the needs of humanity at the present time. With them, healing the sick and the sinful is accomplished by "one and the same metaphysical process" (Science and Health, p. 210).

Herein lies the distinguishing difference between Christian Science and other so-called methods of mental operation; viz., that Christian Scientists recognize but one Mind, God, while other systems claim minds many, and attribute mind healing to the so-called laws of psychic phenomena, so that in theory and practice they are diametrically opposed one to the other.

The position taken by the promoters of this bill is one well known to Christian Scientists, who are constantly called upon to define their position. The belief of "mind in matter," sometimes designated as the "sub-conscious mind," to which some people attribute healing power, is as distinct from infinite Mind, on which Christian Scientists depend, as is darkness from light.

Mrs. Eddy, the Discoverer and Founder of Christian Science, says, "To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being; and this requires a 'preparation of the heart and an answer of the lips from the Lord.'" "The Science of healing is the truth of healing. If one is untruthful, his mental state weighs against his healing power; and similar effects come from pride, envy, lust, and all fleshly vices" (Rudimental Divine Science, p. 19).

As Christian Science does not teach the methods included in the bill, and as Christian Scientists cannot accept the provision of the bill or conform to its requirements, and as Christian Science has been proven to be of inestimable benefit to hundreds of citizens of the State of Iowa, any measure which will by reason of their inability to accept its provisions deprive them of their religious rights, is necessarily unjust. It is therefore respectfully requested that the bill under consideration be so amended as specifically to exclude Christian Scientists from its operation.

We are pleased to say that the bill was killed in the committee.

What is Christian Science?

ISIDOR JACOBS.

As we see the benefits resulting from Christian Science treatment in our own cases or the cases of others of which we have positive and undoubted knowledge, as we read in our periodicals of innumerable cases healed through Christian Science after so-called medical science had failed, we are no longer surprised at its rapid spread, or that the question, "What is Christian Science?" should be so frequently asked. Sometimes the questioner answers himself, and from his own prejudiced standpoint, without investigation or mental reservation. The answer which the questioner thus conjures up in his own mind does not surprise those of us who formerly were bitterly antagonistic to what we supposed Christian Science to be, and we now know that, with no understanding of the subject, we were ready to declare what Christian Science stood for, without realizing that to answer the question intelligently and justly, a correct knowledge of the subject is required, from all of which it is apparent that Diderot was right when he said, "Ignorance is less distant from Truth than prejudice."

During the great trial that left its imprint upon the civilization of the world, Pilate asked the Master, "What is truth?" and that question, which has been so fraught with significance to the human race, has come down through all the ages. No doubt the rabbis of that day answered the question from their own limited sense of things. He who had come to announce the allness of Truth, to fulfil and not to destroy the law and the prophets, was publicly crucified through prejudice in its worst form. So those who represent Truth have had to suffer in all ages through ignorance, bigotry, and superstition. Truth itself could never suffer, for the eternal verities of being are undisturbed. Crushed to earth, truth rises and overcomes error in its every form and phase.

When, therefore, the question is asked, "What is Christian Science?" we need but to point to its results, the mani-

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fest proofs of its efficacy. He who honestly and without prejudice, inquires, "What is Truth?" will find that Christian Science is the manifestation of Truth, the ever-operative, Principle, omnipotent and omnipresent universal divine God. On this Principle rest all religion, science, and truth. A proper understanding of Christian Science reveals, not only in the physical realm but also in the mental and moral, the workings of this Principle, hence the successful results of the application of truth to all human conditions and needs.

We need not, therefore, be surprised at the rapid spread of Christian Science among people of all classes, particularly among men prominent in business and professional life, who have seen the vast benefits accruing from the utilization of the spiritual law involved. The spiritual uplift, the sorrow turned into joy, the dispelling of ignorance by the light of understanding,—the manifold blessings that are coming to mankind in general and to the individual in particular through the understanding of Christian Science, demonstrates that it is destined to effect a very great change in the mental, moral, and physical conditions of the race. Christian Science is here, it has come to stay! Christian Science based upon a divinely scientific Principle, from which all science, all that is good, has its origin, is leaving its imprint on the civilization of to-day, and as absolute reliance is more and more placed on divine Principle, the rock upon which Christian Science is founded, the spiritual uplifting of the people will prove the best answer to the question, "What is Christian Science?"

The Cup of Salvation.

BEN HAWORTH-BOOTH.

It has been the custom of the modern church to attach more and more importance to the celebration of the Lord's Supper or Holy Communion, and to-day this celebration is regarded by numbers of good Christians as the principal and all-important part of their religious observances. Let us consider a moment whether the Scriptures warrant such an understanding of Christ's instructions.

In their respective gospels neither Matthew nor Mark lay any stress upon the celebration of the last supper of Jesus. They merely describe it as the celebration of the "Passover," which was customary at that season of the year, and entirely omit any such injunction as "This do in remembrance of me." On the other hand, it is true that Luke uses this phrase, but Luke had not been present at the Last Supper; indeed Luke, in his preface, expressly disclaims to have been an eye-witness of any of the events which he records in his gospel. He wrote his account of these events many years later, probably in Rome and almost certainly whilst he was a close companion of Paul. He reflects in his gospel much of the teaching of Paul, and the fact that he did so is indicated in the tradition (Eusebius) according to which Paul alluded to the work of Luke in the expression "my gospel." Luke was truly a historian, and appears to have relied upon Paul largely for his data, and it must be remembered also that even Paul had not been an eye-witness of the Last Supper. John was such an eye-witness, but John, the disciple "whom Jesus loved," does not describe the Last Supper at all, possibly because he feared that too large an importance might afterwards be attributed to the material celebration; but on the other hand, John gives us a full discourse on the all-importance of the spiritual bread of Life and the spiritual communion of the body and blood of Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." It is possible to place a spiritual interpretation only upon these words, for in verse 63 we find, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

It is John's record of the spiritual communion of the body and blood of Jesus Christ which is accepted by Christian Scientists as their guide to Life eternal, and it is to the writings of Paul that we must turn to find the chief authority whereon other churches rely for their present attitude on this subject.

Paul wrote his first epistle to the Corinthians in answer to certain inquiries by letter, and also to correct certain schisms and disorders which prevailed among them. Thus we find him upbraiding them for having turned the celebration of the supper of the Lord into a drunken orgie, and he gave emphasis to his reproof by telling them that the proper celebration of that supper was the outcome of Jesus' own requests and injunctions. "One is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God? . . . I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

It seems that Paul knew that his Corinthian brethren were incapable of understanding the meaning of the spiritual communion with Christ described by John. Living as they were in a material existence, far away from John's idealism,—the life of the Spirit,—Paul could only tell them as much as they could understand, could only feed them with spiritual food as much as they could assimilate. It was the best that he could do for them under the circumstances of their gross materialism.

We may thus find the source of Luke's account in the influence of Paul, so that Paul would appear to be responsible for the present material interpretation of the Scripture record of the last supper of Christ Jesus, which obtains in so many of the churches.

The use of the emblems of bread and wine would not be objected to by a Christian Scientist so long as it appeared that these emblems were aiding the recipient to drink indeed the spiritual wine of Christ's cup and to be a partaker of his cross-bearing,—so long as they might appear to help him to walk in the Spirit and to crucify the flesh with its affections and lusts. But these emblems are regarded by a Christian Scientist as memorials only, and therefore when he realizes that Christ is indeed with us always, even to the end of the world, he feels that "if a friend be with us, why need we memorials of that friend?" (Science and Health, p. 34). We thus conclude that the emblems of bread and wine are no longer necessary, no longer a help to us; we feel that if the supreme importance now attributed by some people to these emblems were intended by Jesus surely those disciples who were both eye-witnesses and historians would have given some indication of that intention; we feel that the silence on this matter of the beloved Apostle John, who leaned on Jesus' breast at the supper, is of great import; and we therefore adopt the spiritual interpretation of communion with Christ as described by John, striving to be partakers of the spiritual bread and wine, of his spiritual body and blood, that we may indeed be one with him, hid with Christ in God.

"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. 35).

"The children of the Lord are all taught of Him," and these will be brought to discern their brethren, whatever may be the outward barriers that may tend to keep them separated in the body. It is lamentable, therefore, that any who love the gospel of our Lord Jesus Christ should allow the opinion of others or the bonds of sect to cloud their spiritual vision.—*Anon.*

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Selected Articles.

A Clergyman's Letter

THE following letter and editorial appeared in recent issues of the *Calumet and Houghton* (Mich.) *Daily Mining Gazette*. The letter was written from Denver by Rev. John B. Whitford, former pastor of the Lake Linden (Mich.) M. E. Church, and we understand the editorial is from the pen of Mr. Homer E. Guck, managing editor of the *Gazette*.

Both letter and editorial serve as way-marks in the progress of the Christian Science movement up to its present position of honor and prestige, and they reflect credit upon their broad-minded writers.

REV. MR. WHITFORD'S LETTER.

Having incidentally made a reference in a former article to the spacious and magnificent temple of the Christian Scientists now nearing its completion, and having been told of their wealth and intelligence, I yielded to the solicitations of friends and went to their prayer meeting one Wednesday night. What I saw and heard were to me a revelation. I have seen nothing comparable to it in Denver. The size of the audience astonished me. The capacity of the building was tested to the utmost. Nor was this exceptional, but a common occurrence. Imagine a building of such dimensions as the Calumet M. E. Church filled in every part, gallery included, and you have the vision. I have not seen such a prayer meeting since my boyhood days in Cornwall, when the great chapels were filled with jubilant and songful people. But what about the people? Radiant faced, joyous, exhilarant, optimistic, and expectant as the skylarks in the morning. They gave every evidence of culture, refinement, and wealth. It is not extravagant to say that Christian Science in Denver represents some of the very best from all the churches. It is a confluence of many streams, a gathering of many forces, a concentration of diversified experiences.

Promptly at 8 P.M. the service commenced. There was a hush, a profound quiet like the coming of night on a ruined city. As the strains of the organ, like soft, enchanting lays, filled the building, the atmosphere seemed laden with reverence, ideality, sublimity, and God. All the conditions were favorable to the hallowed ministries of silence and to serene contemplation. The very air seemed quieting and healing, as though angels were winnowing it with their wings. Then came the opening hymn, with its choral and full-throated melodies. What a volume of song! But it was stately, majestic, reverential, suggestive of other kingdoms and a diviner world. Here again I was reminded of the congregational singing across the sea. Following this choral outburst of refreshing and uplifting song came the reading of the Holy Scriptures in a natural and impressive manner. And how the people listened. They listened as if for the first time the simple and oft-repeated words had condensed broad areas of light into flashes of brilliant and iridescent beauty. After a careful survey of the audience I could not discover the slightest trace of indifference or irreverence. Everywhere there was order, devotion, harmony, as though the people were under the sovereignty of munificent and boundless Love.

Readings from "Science and Health with Key to the Scriptures" then followed. After this order of exercise there was perfect silence. Had a stranger crept into the room with no particular liking for the things of the Spirit, he would have been caught and held in sweet captivity as Blondel's sweet song caught and charmed the ear of the lion-hearted prince. This silence was as full of thought as space is full of ether. After a few minutes of silence, the audience broke out into the Lord's Prayer like a great chorus. The volume, the sweep, the majesty and grandeur of the prayer seemed to melt all horizons, dissolve all boundaries, and I looked out into the illimitable vastness of worlds. The very dome of the sky seemed lifted, and amber streams of gladness went rippling along the firmament and sparkling to the edge of the remotest constellations. I have listened to the great orators and have seen thousands swayed to and fro as they poured forth melodies plaintive and tender, tumultuous and overwhelming, but the Lord's Prayer uttered by a thousand voices, deep, full, measured, and musical is a rare experience.

Another hymn and a brief address and we are in that part of the meeting devoted to testimony or demonstration; and those who stood on their feet revealed in a moment that they had a message to deliver. Several of them quoted from the Bible with exquisite felicity. At the close of the testimonies another hymn was sung and the people went their several ways, a great throng like unto a Sunday audience addressed by some famous preacher. Even Mark Guy Pearse of London, England, with all the Methodist churches to draw from, did not face a finer audience while in Denver. And yet at this mid-week meeting there is no preaching, no paid quartet of trained voices, no sensational advertising, and the edifice is not large enough to hold the people.

At this service and all the services, there is no preponderance of women over men. Both sexes seem to be equally divided. The men are intelligent, sagacious, and far-seeing business men. Many of them have large interests under their control. They represent the professions of the city. Some of them with whom I have conversed have read widely, traveled extensively, and were at one time members of the orthodox churches. Those who think Christian Scientists do not equal in intellectual measurement the other sects have only a superficial knowledge of the subject. I have not seen a more cultured audience in many a day than the one I saw the other night, and I have not heard saner testimonies in any meeting. As I saw this multitude of people, the most of them once members of orthodox and liberal churches, I could not refrain from asking, What is the secret of Christian Science and where is its magnet? It has been assailed, ridiculed, and branded as a heresy. Scores of writers have vehemently denounced it as anti-Christ. And yet the truths I heard that night hover in the van of the race, live in the proudest chisellings of the sculptor, and breathe in the deepest thoughts of the poet.

Mark Twain, in an elaborate article in a great review, hurled his keen and glittering darts of wit at it [Christian Science]; and when his wit, piercing as a two-edged sword, failed, he pounced upon it the flaming petroleum of his ridicule, and still it is unconsumed. Other leviathans of the sea of controversy have attacked it, but it lives and grows in the very teeth of opposition. It has its being in something more substantial than poetic dreams of human perfectibility. Did it have no rootage in reality it would pass away like the mottled splendor of the sea after the sun is out of sight. Without discussing its philosophy, I simply note it as a fact to be reckoned with. It is here. Is it here to stay? Will it gradually absorb the strength of the churches and make orthodox creeds more intolerable to the expanding intellects of the age? Does it present a fine thought of God and man and proclaim a richer constellation of truths? Or, as a system of thought, will it yield to another more refined and ethereal? Whatever the future may reveal, not one glint or ray from the central orb of truth will be quenched. Isms, sects, cults are but scuds of foam upon the boundless deep. But the great and wide sea of humanity, heaving, tossing, now tremulous with liquid gold, then dark with fearful frowns; now tragic, then comic, will remain, and no sect will ever be so broad as to minister to all its creeds. Each sect is a segment of the circle and not the circle itself. They sustain the same relations to the allness and wholeness of truth that leaves do to a forest and single notes to a symphony. Christian Science claims

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to be more of this circle than any other sect. Posterity will decide, and the decision will be reached in the electric light of the historian's impartial pen.

EDITORIAL IN *The Mining Gazette*.

In this present day when there are creeds innumerable and when religious teachings are at variance on so many points of apparent vital interest, it is surprising what a number of people there are who are gradually getting away from church regulations and are breaking the strings that formerly tied them to this or that particular church organization. At the same time it is evident that there are a good many people who are now believing that their religion is cheerfulness of disposition and happiness of heart. There are some who say that they pay no attention whatever to dogma or to creed, but who devote their lives to the search for the true happiness, and who make a joyful countenance of all importance to their religious and workaday life.

Yesterday *The Mining Gazette* published a letter from a Methodist minister who was formerly located in the copper country, and who has a wide circle of friends and acquaintances in the copper country. The minister told of his experiences with the Christian Science folks of Denver, and the letter was a revelation of the status of the science organization in Denver. The comments of the Methodist minister on the conditions and on the church were surprising in that they had nothing but praise for the Christian Science people he met, and praise and commendation for their religion and their services.

It isn't so many years since any person who espoused the Christian Science cult was looked upon with something like unto dread and fear. People considered the organization one of hypnotists and people working under strained conditions of the mind. But gradually this feeling has disappeared with the growth of the cult and the investigation of the people. Christian Science is no longer looked upon as something to be despised, but rather to be appreciated the more as it is understood.

The words of praise which Rev. John Whitford has for the organization attract all the more attention coming as they do from one who has been educated in the Methodist Church and whose heart has been wrapped up in his church work. His views have always been liberal, and his remarks on the status of Christian Science in Denver are therefore attracting more than ordinary notice.

A Plea for Fair Judgment.

To the Editor *Northern Christian Advocate*.

Dear Sir:—My attention has just been called to an editorial in your issue of February 11, in which you class Mrs. Eddy under the head of "Successful Pretenders," and her followers as "novelty-loving people" who "cannot be induced to put their faith into sound Christian doctrine," and as being "fanatical followers" who "hand over all the property that they possess, and then leave honest debts unpaid."

In another editorial in the same issue you quote and approve a line from Shakespeare, saying that it is "Charity, gently to hear, kindly to judge." I am therefore convinced that you will gladly let your readers hear and judge for themselves.

I wish to put in evidence a specific case, my own: I was born a Jew. From boyhood, however, I have lived altogether with Christians. In this way, although my training had been orthodox, my views changed and through the study of the teachings of Jesus I became convinced of their redemptive value and power, and that he was indeed the Messiah. I then for many years sought diligently, attending services of most denominations to find a body of Christian people whose chief purpose was to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbor as thyself," which Jesus particularly commanded. I was compelled to see that in nineteen hundred years the followers of Jesus had not learned this basic and primary lesson, which I felt to be the loadstar of Christianity. Was it strange to look for this? Was I a "novelty-loving" man, Mr. Editor?

After many years, with an invalid wife, myself sick and discouraged, my wife met a woman who told her of Christian Science and loaned her its text-book, "Science and Health with Key to the Scriptures," which, as its name denotes, interprets—is a commentary on—the Scriptures. Neither of us had read the Bible in the immediate past. We commenced to do so by this new light and were both healed; my wife without any treatment and I being treated only a few days.

We attended the services of these people and a very humble gathering it was. We found a love manifested there, not only for one another, but for those who misunderstood and therefore "despitefully" used them, which convinced us that these people were striving to live a Christian life.

We were in no hurry to unite with the church, wishing to be sure of our ground, nor were we urged to do so, and it was not until about two years had elapsed that we united with it. Was this fanatical?

I know all the Christian Scientists in Syracuse, and many in all parts of the country. I don't know one who has handed over all his property to anybody. I don't know one who does not pay his honest debts as fast as he can.

My case is one of thousands in which Mrs. Eddy's teachings have been fulfilled. She is therefore no pretender. Her only source of income is from the sale of her published books. The price of the text-book is no higher than that of other commentaries which I have, bound in a like manner and about the same size, and her works can be read by any one free of charge at any public library—all of which have been supplied with them by the Christian Science denomination—as well as at any Christian Science Reading Room.

Sincerely yours,
C. I. OHRENSTEIN.

Northren Christian Advocate.

There is a vast difference between practice based upon blind faith alone, and practice founded upon a demonstrable, scientific knowledge. An appeal to facts, that is to say to results, commends itself to the rational judgment of thinkers. Christian Science rests its appeal upon facts, upon what it has accomplished in its curative practice. The healing in Christian Science flows from a precise and definite knowledge of the Principle of existence,—the changeless, underlying laws of being. It is this certain and provable understanding which differentiates Christian Science from all other systems of healing without drugs or material methods, and which separates it from a practice based only on the hope of cure, without a scientific understanding as to how that cure is effected. It should be understood that not every system which claims to heal without material medicine is Christian Science.

Appealing to facts, we find from vital statistics, that the children of Christian Scientists are as well cared for as others who employ drugs in maintaining the health of their children. Christian Science parents should not be judged harshly because they rely upon what they have proved to be a satisfactory and safe method of healing. In many instances these same parents have previously tried other methods, and have not found them wholly adequate. Thus they are competent to judge of the relative advantages of both systems.

WILLARD S. MATTOX.

Hartford (Conn.) *Courant*.

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The Lectures.

Bloomington, Ill.

The Grand Opera House yesterday afternoon [February 28] was well filled with people who gathered to hear Mr. Carol Norton in his lecture on Christian Science. Mr. Norton was introduced by President Felmley of Illinois State Normal University, who spoke as follows:—

Herbert Spencer has pointed out that in its progress toward the truth in any field of inquiry human opinion passes through three stages: the unanimity of the ignorant, the disagreement of the inquiring, and the unanimity of the wise; and, furthermore, that the second of these stages is the parent of the third.

If we were in complete possession of the truth, further inquiry would undoubtedly be harmful, but so long as a portion of the truth is still to be found, no better method for finding it can be devised than a multitude of independent seekers pursuing their researches in every possible field; for when each hits upon a new thought based in some degree upon fact and reality, he is eager to study its relations to other truth, he is fertile in expedients to test its correctness, he is tireless in his efforts to establish it, and merciless in his criticism of theories or assumptions inconsistent with his new discovery. Thus by a sort of composition of forces we move forward to the larger view. By the aggregation of truths and the elimination of error we gradually build up a body of reliable and established doctrine.

The American people in their institutions have always recognized this fundamental law of progress, they have cherished a free platform and an unmuzzled press as a vital element in our national life. Even in the field of religion, in our relations to the unseen world, where the consequences of error seem to some of us so disastrous, where the poor gropings of humanity seem at times to yield only feeble and uncertain results, where we often feel it is best to lean on the authority of Holy Scripture or Holy Church, to listen to the teachings of inspired prophet or consecrated priest,—even here, nevertheless, we recognize the same law, we believe that human reason is one with divine reason, and that at the bar of reason all truth will stand revealed. Accordingly, if any man of intelligence and serious purpose believes he has gained a clearer insight into the divine purpose and method, and comes with his message before an American audience, he may expect and will receive a patient, respectful, and impartial hearing. We believe in the apostolic injunction to prove all things and hold fast that which is good. We have assembled this afternoon in this spirit, and I take great pleasure, ladies and gentlemen, in presenting to you Mr. Carol Norton, who will address us upon "The Gospel of Righteousness and Health."—*The Pantagraph.*

Boulder, Col.

Judge Septimus J. Hanna of Colorado Springs must have been exceedingly well pleased Sunday afternoon, March 6, when he faced that large audience which came to hear him talk on Christian Science in Masonic Temple Hall.

W. R. Rathvon in his introductory speech said in part:—

The lecturer does not come to represent any crusade against theology or medicine. He does not come to beseech you to renounce your lifelong beliefs. He does not come seeking to alienate you from your churches nor to shake your confidence in anything which you have found worthy of it. On the contrary, you may learn from him that his religion imposes upon its followers the broadest toleration, the greatest catholicity towards the views of those from whom they differ. It teaches in effect that every man is entitled to the undisturbed possession of his own religious beliefs and the employment of his chosen school of healing, without hindrance or interference from any other man. And to those who find their spiritual needs supplied through their present religious affiliations, Christian Science does not say "You are altogether wrong" but it does say instead "God be with you."

But to the myriads of sin-sick, suffering, and sorrowing ones who are to-day groping in darkness, baffled and buffeted from one false hope to another, Christian Science throws open wide its doors with loving welcome. Its sweet assurances are but the echo of those age-enduring words that were wafted over the blue waters of Galilee centuries ago. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And has Christian Science made good its promises?

Ask the many thousands of healthful, happy people to be found all over this broad land, who once hovered in hopeless, helpless misery at the dismal door of death, until snatched away and led into the bright sunshine of health by the loving ministrations of Christian Science. Ask that peaceful army of men and women who twice each week throng the hundreds of Christian Science churches that have quietly sprung into being in the last two decades,—churches where people gather to worship devoutly and praise Him "who forgiveth all thine iniquities; who healeth all thy diseases."

To learn somewhat of the Principle and practice of this new-old religion we are gathered together this afternoon. I have the pleasure of introducing to you Judge Septimus J. Hanna.—*Boulder County Herald.*

St. Joseph, Mo.

Mr. Bicknell Young delivered a lecture at the Tootle Theatre, March 6. The theatre was filled by a large and highly interested audience. The lecture was given under the auspices of Second Church of Christ, Scientist, and the lecturer was introduced by Mr. B. R. Vineyard, a prominent attorney and member of the bar of St. Joseph.

Mr. Vineyard's speech of introduction was as follows:—

Ladies and Gentlemen:—What a grand thing is the gift of speech to man. How much grander still is the gift of thought to him. But the grandest of all, perhaps, is the gift of the religious sentiment, which sooner or later springs with more or less fervor in almost every human breast.

To know is well; but to feel is better, especially if the feeling comes from the blessed assurance that the convictions of the heart are right. In this life, and doubtless also in the life beyond, I am persuaded to believe that the heart is esteemed to be of greater value than the head. But when the head and the heart are both right, we rise to the highest level of human happiness and human usefulness.

We have with us to-night a speaker who comes to address us along the lines of religious thought and religious conduct. From the reputation which has preceded his coming, I am sure that we shall not only be highly entertained but highly instructed as well. I take great pleasure in introducing to you Mr. Bicknell Young of Chicago.

Correspondence.

Lectures at Other Places.

Sandusky, O.—Bicknell Young, February 7.

La Crosse, Wis.—Judge William G. Ewing, March 10.

Amsterdam, N. Y.—Rev. Arthur Vosburgh, March 13.

Ottawa, Ont., March 6; Montreal, Can., March 7; Berlin, Ont., March 10; Kingston, Ont., March 13,—Rev. William P. McKenzie.

New Castle, Col., February 9; Montrose, Col., March 13; Grand Junction, Col., March 15,—Judge Septimus J. Hanna.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Easter Gift.

THE munificent contribution from the six Christian Science churches in Chicago reached Mrs. Eddy at Easter; it may or it may not have been planned, but it was a most happy way of expressing love. The number of people represented in the gift is, in round numbers, forty-five hundred; but the great charm of the incident is that they were all of one mind, all the Christian Scientists of the city of Chicago joining in the demonstration. The following excerpts from the letter which accompanied the gift express the gratitude of those into whose lives Christian Science has brought health, holiness, and gladness:—

"Christian Scientists of Chicago, members of the several churches of Christ, Scientist, and their congregations, unite in tendering to you the gift of ten thousand dollars for the furnishing of seats in the auditorium of the new church edifice of First Church of Christ, Scientist, of your home city, Concord, New Hampshire.

"The opportunity for making this offering has been welcomed by our people with joyful acclamation, and they ask that you will accept this present as a token of grateful appreciation of the benefits of Christian Science and of deep, tender, and lasting reverence and affection for you, the Discoverer and Founder.

"The sum thus tendered for this object represents the heartfelt, earnest desires and hopes of a great body of people in this western metropolis, looking toward the accomplishment of your 'life purpose,' which, defined by you in your own most forceful words, is 'to impress humanity with the genuine recognition of practical, operative Christian Science.'

"Our deepest convictions, hope, and faith concur with yours; our ceaseless prayers to God sustain you and your Cause."

This splendid gift was acknowledged by our Leader in the following letter, replete with gentle, loving helpfulness, counsel, and benediction:—

MRS. EDDY'S ACKNOWLEDGMENT.

To the six Christian Science Churches in Chicago, Illinois.

My Beloved Brethren:—I have yearned to express my thanks for your munificent gift to First Church of Christ, Scientist, in Concord, of ten thousand dollars. What is gratitude but a powerful *camera obscura,* a thing accumulating where love, memory, and all within the human heart is there to encourage it.

Is it not a joy to compare the beginning of Christian Science in Chicago with its present prosperity? Now six dear churches are there, whose members not only possess a sound faith but that faith possesses them. A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection in your midst, and leaped into living love. What is this something, this phœnix fire, this pillar by day kindling, guiding, and guarding your way? It is *unity,* the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, that unfolds the thought most within us into the greater and better, the sum of all reality and good. This unity is reserved wisdom and strength; it builds upon the Rock 'gainst which envy, enmity, or malice beat in vain. Man lives, moves, and has his being in God, Love; then man must live, he cannot die, and Love must necessarily promote and pervade all his success. Of two things fate cannot rob us; namely, of choosing the best and helping others thus to choose. But in doing this the Master became the servant,—the grand must stoop to the menial, there is scarcely an indignity that I have not endured for the cause of Christ, Truth; and returned blessing for cursing—the best help the worst, the righteous suffer for the unrighteous,—and by this spirit man lives and thrives and God governs.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 11, 1904.

Healing Essential.

WE print in another column a letter from a minister of the Methodist Church, written after he had attended a Wednesday evening meeting in one of the churches of our denomination, and it is interesting to note the impression the meeting made upon him. He writes, "The truths I heard that night hover in the van of the race." "I have not heard saner testimonies in any meeting;" and of the people who comprise the congregation he writes, "Those who think Christian Scientists do not equal in intellectual measurement the other sects, have only a superficial knowledge of the subject."

These meetings were established that the public at large might learn of the practical and beneficial results of Christian Science practice, that suffering humanity might know that ours is indeed a gospel with signs following, and what this gentleman saw and heard is not different from what may be seen and heard by any unprejudiced person sufficiently interested to attend one of these meetings.

Mr. Whitford had an opportunity to see and talk with the persons who testified of their healing, and no doubt he was competent to judge, in a general way at least, of their health, and he seems to have been satisfied with the evidence presented, although some of our critics have disputed the value of such testimony because it is not accompanied by the certificate of a doctor of medicine. The contention of these critics is that Christian Scientists are without technical knowledge and therefore unable properly to diagnose disease; but they forget that the great majority of cases cited at these meetings are cases which were diagnosed by physicians and unsuccessfully treated by them before the patients turned to Christian Science and were healed.

Christian Science has been scoffed at and maligned by such critics, its theology has been questioned, its cures have been doubted, and its followers have been misrepresented; but the stately progress of the healing work has not been hindered by these criticisms, which, however learned they may appear, are in fact purely theoretical. These academic critics have from time to time proved to their own satisfaction that Christian Science is absurd and harmful, but while they have been doing this, Christian Scientists have continued to heal the sick, reform sinners, and bind up the broken-hearted. A fact, established by testimony, is worth more than any number of theories, and so long as the sick are healed by Christian Science, so long will there be irrefutable proof of the truth of its teaching.

When the divine nature of Jesus' origin and ministry was questioned, he referred to his mighty works, calmly assured that they were sufficient to establish the validity of his claims. His answer to John's messenger, "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, to the poor the gospel is preached," was a declaration that these works should be sufficient to convince any honest inquirer of the genuineness of his professions, and in this regard, as in all others, Christian

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Scientists will make no mistake in following our Master's example when the divine mission of Christian Science is challenged. M.

The Signs of the Times.

IT is difficult to keep pace with the advance of a more consistent and liberal thought respecting the fundamental doctrines of Christianity, and heresy hunters must be in despair of ever being able to cope with what they are in the habit of naming "an alarming situation." As an interesting illustration of the emancipation of thought from the trammels of theological dogma, we quote the following from a recent work on "Christian Faith in an Age of Science" by a member of the faculty of a prominent denominational university. It is but one of many evidences of the change which is taking place in religious thought.

He says, "Let us fairly recognize that inspiration does not mean omniscience, and that errors in detail on the part of the Biblical writers, especially on subjects outside the sphere of morals and religion, do not invalidate the claims of Christianity as a revelation. . . . In a spirit of purely literary and historical criticism we can then consider what the original writer of the two narratives in Genesis and what the compiler who put them into the Pentateuch probably believed and probably intended to teach; . . . whether the order of events was intended to be an order of time, or only an order of thought; whether the second narrative was conscious allegory, or myth, erroneously believed by the writer or the compiler to be history."

Regarding prayer he writes,—

"We cannot believe to-day that if God has purposed up to a certain moment to do a particular thing He will change His mind and decide to do something else in obedience to the dictation of our prayers. Such a notion would imply either that God's wisdom was so imperfect that our prayers could convince Him of the desirability of a change of plan, or that His purpose was so weak that He could yield to our simple importunity. The man who believes that God will change His plan in obedience to prayer, and still dares to pray, must be possessed of sublime hardihood. If I could fancy that God was willing to abdicate the throne of the universe in my behalf, I would not accept the tremendous responsibility."

These sentiments may be met with protest by a limited number of the clergy in the evangelical churches, but undoubtedly a much larger number would privately, if not publicly, endorse them. This means that a stupendous change is taking place in religious thought, and that with the passing of the domination of the religious dogma of their fathers, an ever-increasing body of the people is becoming accessible to the appeal of Christian Science.

A sincere desire to be good and true lingers with multitudes who can no longer stand for the faith they once professed, and to this abiding impulse must be added that longing for health and for content of mind which opens many a door to those who bring again the good tidings of possible escape from pain, and sorrow, and unrest of heart. Surely Christian Scientists are called by many and impressive considerations to "arise and shine," for to each and all of them the light of life and the opportunity of life has come.

To be indifferent to this opportunity is to prove altogether unworthy of the blessings which are ours in Christian Science, while to meet it is to manifest a degree of wisdom, love, unselfishness, humility, and common sense that will make us unique among men. In such an hour it is well if we remember that the demands of Truth are never beyond our capacity for good, that they express the highest compliment that can be paid humanity, and that the reward of faithfulness is a joy that is "unspeakable and full of glory."

W.

Seedtime.

AT this season the earth is being prepared for seed-sowing, and there is something very touching in the familiar process which ever recalls our entire dependence upon the divine presence and activity, since it is "God that giveth the increase."

We are told in the Bible that long before the human eye rested upon the fair face of nature, the divine law and order were established, the creative Mind had decreed that the earth should bring forth grass, herb, and fruit tree, each yielding fruit "after his kind, . . . and it was so." We know that this is true to-day as at the dawn of creation, and in the light of Christian Science we trace the working of this law in the mental and moral realm, as surely as in the so-called physical. Christ said, "A good tree cannot bring forth evil fruit, neither doth a corrupt tree bring forth good fruit," and he employed this figure to show the difference between his teaching, and that of the "false prophets." He said, "By their fruits ye shall know them."

The world has long since recognized the wisdom of applying the law of cause and effect in agriculture, but in ethics it has blindly disregarded it,—it has sown thistles, and looked for figs. When Christ Jesus looked out upon the vast field,—the world, with its appalling misery, its sin, disease, and death,—he likened it to a field sown with tares, and said, "An enemy hath done this," but he also said, "Behold, I have given you power, . . . over all the power of the enemy." Again he said, "He that sowed the good seed is the Son of man," and the gospels tell us of the healing seed which was sown in his ministry, and which brought forth fruit unto eternal Life.

It is said that some grain was found in the pyramids in recent times which had been buried there for centuries, but that it soon sprang up when put into the soil. It has also come to pass that the good seed of spiritual healing which yielded such precious fruit nearly two thousand years ago, has been brought to light through the loving toil of one who explored the buried chambers of spiritual knowledge and experience, long closed in by the desert sands of material theories and beliefs. This seed has been dropped into the soil of human hearts which had been furrowed deep by suffering and watered by tears, and great is the harvest of joy which has already sprung up, "some thirty, some sixty, and some an hundredfold." The tares are rapidly disappearing before this oncoming harvest, and the time is not far distant when it will be deemed a crime to drop into human thought, under any pretext whatever, a seed of belief in sin or sickness, since it will assuredly bring forth fruit after its kind.

Modern human history has witnessed the establishment of a school of medicine from which are disseminated spiritual ideas of health, holiness, and happiness; and these will assuredly "be fruitful, and multiply, and replenish the earth, and subdue it,"—subdue all that has not God for its Creator. In the impressive words of our Leader, "Science must go over the whole ground, and dig up every seed of error's sowing." "A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth,—but it will be rejected and reviled until God prepares the soil for the seed" (Science and Health, pp. 79, 361).

These beautiful lines of Bonar may also be recalled at the springtime, with profit,—

Sow truth, if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

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.

K.

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From a Member of the Mother Church.

Editors Christian Science Periodicals.

Dear Workers:—Please accept my thanks for the timely announcement that there will be no general gathering this year, as in past years, at the Communion season.

I was led to take the kind hint, and decided at once to act,—make my demonstration just the same, and send to the Building Fund of the Mother Church the amount I should use to make the trip to Boston.

Thinking this may be a helpful suggestion to others, I send it in a spirit of love. Surely if we all made this demonstration we would not need another reminder that our pledge to build this church had not been fully met, and that now is the time to meet it.

I love the Cause, and was one who stood in the rising vote to do my part in the building of this church. I have always had to fight that evil,—limitation,—and this form of error seems so real that I have had to work hard in the past to provide the means to go to Boston. I have been there four times, and was thinking I would not go this year, when my thought was suddenly changed by the notice in the *Sentinel*.

Our Society have done what they thought they could. Now it is for each individual to be honest with himself, and ask, Have I done what I could? I know I have every true Christian Scientist's thought as a help that I shall be able to make a perfect demonstration; *i.e.*, send the *whole* cost of the Boston trip. I shall do this with a heart overflowing with love.

Your sister in the truth,

C. A. D., Gloversville, N. Y.

The following excerpt is from the address of E. S. Morrow, Second Reader of First Church of Christ, Scientist, upon the occasion of the interdenominational service in connection with the dedication of St. John's M. E. Church, Davenport, Ia.

"All appreciate the loving thoughtfulness in being called together to-day in this beautiful edifice to worship the God who is Love and offer thanks with all others for this prayer in stone, 'whose builder and maker is God,' erected and dedicated to Him,—a most befitting monument of trust in the Giver of all Good.

"We behold its completion and rejoice with them in this wonderful result. It is another testimony proving the power of Christianity, which binds all in a closer bond of brotherly love, for it is the gift of God, and brings to mind the words of John the Revelator, speaking to the various churches: 'He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.'"

Notice.

THE Field will please take notice that the authorized periodicals of the Christian Science denomination are published by The Christian Science Publishing Society, Boston, 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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Testimonies of Healing.

I am very glad to have the opportunity of telling all who may see this testimony of what Christian Science has done for me. Physically, I have been healed of diseases too distasteful to remember and almost too numerous to mention. I will speak of some of them, however, with a desire to help others.

I was ushered into this existence heir to nearly every ill that flesh can inherit, and at the time I began Christian Science treatment I was so affected by those diseases peculiar to the feminine sex that I could not walk a block in comfort; I could not stand five minutes with ease; I can scarcely remember an hour free from the backache, and I had not walked up a flight of stairs in years without painful, often serious, results. One of the portions of the Adamic inheritance which earliest came to me was a kidney and bladder trouble, which made my whole life a burden, for the attacks came on with the slightest exertion, cold, or anxiety, and often lasted for weeks. After marriage this developed into a chronic urethritis, from which I suffered untold agony. It is needless to say that my general health was deplorable, and after the birth of my babe I became a physical wreck, spending most of my time and means wandering from place to place, from one doctor to another, in search of relief. The relief was only temporary, but the memory of the kindness and courtesy of these attendants will remain with me always, as it was more helpful than any of their medicines.

During the past ten years I think I have sought the aid of nearly every known material remedy, such as electricity and many kinds of hygienic routine, including baths and massage, and the daily use of a stomach pump was also included in this routine. I went through two painful, serious, and expensive operations successively for the same purpose. Both of these the surgeons conceded were failures, and a noted specialist told me several months later that they had been a positive injury to me, but advised me to have it done again. I did not know anything else to do, and was considering the third operation, when I was told of Christian Science, and as a "last hope" I was persuaded to try the treatment.

I told the practitioner to whom I presented myself that if any faith on my part was requisite for the success of the venture, it would be useless to proceed. I shall never forget the kindly light in his eyes as he replied, that there must be a little faith in my consciousness, else I would not have come at all. My answer shows my exact mental condition, which I recall with regret; I said that I had been so schooled that I had no faith in God or man, and, as I had always followed explicitly the directions of my physicians, I would give his method the benefit of the same obedience. He seemed satisfied with the latter assurance, and after his first treatment I found myself much more ready to receive the explanations given, even anxious to hear, but I was amused at the prescription, which included only citations from the Bible and Science and Health. These were written on the detached back of an envelope, which I preserve as a keepsake, for before I reached my home, only a short distance away, all irreverence had vanished, and I was eager to read what the message would contain, because I was sure that it would be a message of comfort,—and so it was. I immediately memorized all the references indicated upon the envelope, read far into the night, and went to sleep praying a new prayer.

The next morning I easily climbed two flights of stairs to reach the practitioner's office, beside walking a mile there and back. This alone convinced me that Christian Science demonstrated the power of Divine healing, and when its teachings were explained to me, I grasped and clung to them.

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The first treatment enabled me to walk anywhere I wanted to go and do anything I needed to do, within reason, and after a month's treatment, with a close study of the Bible and Science and Health for a guide, I was entirely healed of the kidney trouble and all the other diseases, and had learned enough to keep myself free from pain. After having gone through a class and spent a great part of my time in the study of Science and Health, I rejoice in the privilege of helping others through an understanding of divine Truth and Love and receiving help from the same source.

My physical healing has been a marvel to all who know me, and I appreciate it as only one can who has spent many years in bondage to disease, but my freedom from sins over which I had wept as incurable is, to me, the most glorious deliverance. During all those years of wandering I sought also, but in vain, that Love for which all mortals are seeking, and early joined an orthodox church, but while I appreciate most sincerely the patient and beautiful examples of helpfulness expressed by the two pastors who held the charge during my membership, I did not find there that which I sought, and drifted through many creeds and isms into agnosticism as well as invalidism, until, fifteen months ago, I was led to the door of Life,—Christian Science. I found that this teaching contained the possibility of the realization of all my hopes, that my steps had at last been directed into the straight and narrow path to walk wherein reveals a way so broad that the whole race of redeemed mortals may follow it and enter into the kingdom of God.

Before the understanding came to me of what God is, and what man is in His image and likeness,—what my real inheritance is, before I found the Christ, and knew the real mission of Jesus, I was utterly miserable, and longed for the relief which I believed death would bring. At times I have been tempted to end a life which I knew not how to use for the good of any one; now every hour is precious with golden opportunities of helping my sisters and brothers and myself nearer to the divine Love whence cometh every good and perfect gift.

I would that I could call every sinning, sorrowing, suffering one on earth to this fountain where he may wash and be made whole and clean, and there are gleaming reflections of Love everywhere, there is healing and redemption for every mortal and the day of salvation is at hand. All else that I could say is simply this: Christian Science has led me to the one God known to us as Life, Truth, and Love.

I am profoundly grateful to God, and this gratitude naturally extends to Mary Baker Eddy, the Discoverer and Founder of Christian Science, who revealed Him as He is to a waiting age. To this brave woman I give the loving recognition which her work deserves, and to every one who has made possible the coming of this truth to me, I would express my sincere thanks.

ANNIE B. HOUSEMAN, Macon, Ga.

"He sent His word, and healed them." "He spake, and it was done: He commanded, and it stood fast." "He is the Rock: his work is perfect."

Oftentimes the questions are asked of the healing by Christian Science, "Must one have faith in it to be healed?" "Is the healing permanent?" "Can chronic diseases be healed?" And it is with a heart overflowing with love and gratitude to God, to our beloved Leader, and to the one who so clearly and lovingly brought to my consciousness the all-power of God that I would bear witness to the "might and permanence of Truth" (Science and Health, p. 215).

After ten years of suffering, having broken down in health at the very beginning of college life, with every ambition and hope shattered because of ill health; after experimenting with various remedies, change of climate, specialists, I at last went to a hospital for three months on the promise that at the end of that time I would undoubtedly be able to resume light work. I then returned to my home, and within one week was in worse condition than ever before, the new physician telling me that with the best of care, electric baths, medical baths, and absolute rest from care and worry, I might be able to leave my bed in a year from that time. In this hour of darkness and desperation a friend asked me, "Won't you now try Christian Science?" I said to her in the bitterness of my soul, "Yes, Christian Science, or anything else, and the quicker it kills, the better," for my thought was full of ignorant prejudice toward the very words. I knew nothing whatever either of its teaching or practice, but supposed it was all that superstition and ignorance had said. I mention this to show that my initial question may be answered in the negative, for who "can stay his hand, or say unto him, What doest Thou?"

My first words to the practitioner were, "I want to hear nothing whatever of Christian Science, and the quicker you kill, the better." She replied, "Do you care to take a treatment while you feel this way?" I answered, "I will take a treatment now or never. I shall never feel any other way." She closed her eyes and the first treatment was given. That was six years ago last July, and from that day to this I have never spent a day in bed because of sickness. Three weeks from that day I took a position at the work which seven physicians had told me I could never again take up: viz., stenography and typewriting, and in those six years I have had but three weeks' vacation.

The cause of my suffering was spinal trouble which the doctors predicted would terminate in paralysis, therefore any work which involved the use of the arms was forbidden. I also was told I could never walk long distances or go up and down stairs, etc. After taking my position I regularly walked sixty blocks each day, and oftentimes more. In fact, "Every law of matter or the body, supposed to govern man" was "rendered null and void by the law of God," and I had entered "the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, pp. 380, 226).

Needless to say, with such a proof of the healing power of Christian Science, I desired to know what did the healing, and was then told of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and with prejudice dispelled by fruits made manifest, gratefully, humbly, and lovingly I began the study of that storehouse of treasures, and only those who have had such an experience can know the unfolding of the truth during that year, and can understand me when I say that the physical healing, perfect, permanent, beautiful as it is, is the smallest part of that which this blessed message of Truth and Love has brought into my life. The following Communion Sunday, January, 1898, it was my happy privilege to become a member of Second Church of Christ, Scientist, of this city, which I have indeed found to be a "tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

I had been an earnest worker in an orthodox church since a child, but this last experience had been so dark that it seemed as though my one and only prayer for many months had been that I might not lose my faith that there was a God, and this fear only added to my despair, for the same verses which now bring the healing thought were familiar to me then, and had been sought and studied during all this trial, but with no relief: but Christian Science not only taught me that there is a God, but *proved* to me that "God is Love, and God is All," (Science and Health, p. 366), and that through the recognition of this truth the shadows of fear and human thought are forever dispelled in the bright sunshine of that perfect love which casteth out fear. More than this, it not only healed me, but taught me to "understand God and *how* to turn from matter to Spirit for healing: *how* to leave self, the sense material, for the

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sense spiritual; *how* to accept God's power and guidance, and become imbued with divine Love that casts out all fear" and to "*know* that God is the only Life" (Miscellaneous Writings, p. 194).

It were vain indeed to attempt to express in words the gratitude felt for such healing as this, and now as I look upon our beautiful church building, our "psalm of gratitude," and read, engraven upon its corner-stone, the words "Purity" and "Healing," I feel truly that only in a life that reflects the power of Truth and Love for which these words stand, can I express what this Church means to one brought out of the depths of darkness into the love, the light, and freedom therein received, the "glorious liberty of the children of God."—A. M. D., Minneapolis, Minn.

Words cannot express my gratitude for what Christian Science has done for me and my family. Eight years ago a loving husband was suddenly taken away, leaving me with three little children, the youngest only a month old. My home had been everything to me, and I had depended upon my husband in every way, so that the anxiety and responsibility of bringing up my children, and the sorrow over my loss soon made me a physical and mental wreck. I suffered in many ways, and was so weak that I could walk only a few blocks without exhaustion. Many days I could sit up only an hour at a time. All was darkness, sorrow, and pain. I was a church member, and kind friends in the church did all they could to console me, yet I could think of nothing but death as a release for me and my children.

I was in this condition when a friend spoke to me of Christian Science. How eagerly I drank in the words of Truth; and what a light came when I was told that God did not take my husband away, but that it is our ignorance of God which brings all our sorrow, sickness, and death. After having treatment for a short time, my burden of grief, anxiety, and fear rolled away, sorrow was turned into joy, and my health improved at once. My children, who before this were always ill and troublesome, began to have better health and to be more harmonious in every way. My own fears were replaced with trust and confidence in the ever-present protection of God.

Friends were surprised at the great change in me and my family, for where they had before always found us in sickness and trouble, now they saw us happy and well. I have gained about thirty pounds in weight, and for several years have done my own housework, and I have found time for Christian Science work as well. Truth is healing me and my children of sin,—much that we never knew before was sin, and it is a great joy to me to see the children working as they are taught in Science to overcome fear, impatience, self-will, and selfishness, trying each day to be more obedient and put on more of the Christ-likeness. They usually meet whatever troubles they have without my help, and they always work mentally a few minutes every day before going to school to know that they reflect the one intelligence *now*. Science is teaching us how to live and keep our thoughts right, and we need Truth every day to guide us in the right way. The Bible has become a new book to me, and I am daily proving that its promises are true, and that this word of Life does heal the sick. No medicine but the truth has been used in my family for six years, and it has healed us of all our diseases.

My heart overflows with gratitude to Mrs. Eddy for her faithfulness and unselfishness in giving the truth to sorrowing and struggling humanity as she has received it from God; and for her dear book, "Science and Health with Key to the Scriptures," I can never be thankful enough, for it brings to the world the true meaning of the Bible, and shows us the remedy for every ill. I am also grateful for the *Sentinel* and *Journal*, and as a German, especially so for *Der Christian Science Herold*, which is supplying a great need among the Germans. My prayer is that I may live a life which reflects Truth.

MRS. ANNIE L. STEPHAN, Berlin, Ont.

Christian Science has proved to me that "the word of God is quick and powerful," for nothing but this word of Truth could have freed me from the material laws under whose bondage I had served for many years.

I first heard of Christian Science from a friend in Europe who knew that I was afflicted with several distressing ailments which the best specialists both in America and Europe had failed to relieve. I was at this time returning to my home in Boston, and I told my friend that, as I should never again try *materia medica*, I would perhaps look into Christian Science.

In proof that the good seed sown is not lost, but is sometimes seemingly slow to bring forth fruit, I did not seek the healing truth for eighteen months after my return, but when I once made up my mind to trust to Spirit instead of matter, I very quickly found my freedom from these discordant conditions to which I had been a slave so long. Besides this, I was completely and perfectly healed of far-sightedness, for which I had been treated by four eminent oculists, all of them agreeing that I must always wear glasses. I had suffered great pains in my eyes, scarcely ever knowing what it was to be unconscious of discomfort, in spite of having most faithfully worn the glasses for seven years. In a few weeks' treatment I was also freed from this condition of slavery, and in the six years that have gone by since then, I have been as unconscious of my eyes as when a child.

This beautiful healing is but the smallest part of the wonderful spiritual awakening which Christian Science has brought into my life. Where once doubt, fear, and discouragement were my daily companions, now, peace, joy, and hope reign.

From never having been interested in religion, I can truthfully say that the Bible and our precious text-book, Science and Health, are my nearest and dearest treasures.

Can we ever be too grateful and obedient to our beloved Leader, Mrs. Eddy, whose purity and consecrated life have enabled her to give this new-old truth to a waiting, weary world? My gratitude extends also to all her faithful followers, who have helped me and are helping others onward and upward.—MINNA TRAIN, Brookline, Mass.

Three years ago I read a lecture on Christian Science in order that I might show the fallacy of it to my wife, who seemed interested in the subject. To my great surprise I found it in accord with my best thought. Science and Health was loaned me by the same kind Scientist to whom the copy of the lecture belonged, and I started reading it with the determination to be just, although I felt that each succeeding page must reveal its sophistry. Before reading ten pages its logic impressed me so that I experimented by laying aside spectacles used eight years for chronic astigmatism, and have never used them since nor felt their need. Although mortal sense had loudly asserted that the trouble with my eyes was insurmountable, that I might go blind, would make a laughing-stock of myself, etc., no sooner had the uselessness of my glasses been demonstrated, than it half convinced me that my eyes had been cured before the glasses were laid aside.

Casting about for a more convincing proof, I felt that if cured of the desire to smoke, which I had acquired eighteen years before and to which I had been a slave for at least ten years, there could be no discounting that. What will-power had repeatedly failed to overcome was annihilated completely and almost instantly. Medicine, which for many years I had used quite regularly, has never since been used, nor desired. Strictly speaking, I am not a Scientist, but

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with a slight understanding of divine Love gained through Christian Science, have come such great and manifold blessings that I would be worse than ungrateful not to make some acknowledgment.

Among other manifestations of this power has been the recent disappearance of a hernia of nearly twenty-five years' standing, pronounced incurable by an able surgeon, yet I seem to be still in the gray dawn of that light which is the Life of men. It appears egotistical to dwell upon my own case, but these are facts that are impossible of contradiction, and to me remarkable.—F. B. C., Philadelphia, Pa.

In grateful acknowledgment to God's obedient servant, our dear Leader, I testify to what Christian Science has done for me. When a small child I was terribly burned over the back and stomach by scalding water. The physician said I might not live, and if I did live that I might never entirely recover from the nervous shock. I suffered from weak nerves and at times from improper action of the kidneys, stomach, and heart.

At the beginning of my sophomore year at the University of Wisconsin, my brother became so interested in Christian Science that he decided to study law, and not follow out his intention of studying for the ministry. I was bitterly opposed to the stand he took. It was, however, but a few weeks later that I was compelled to leave college on account of nervous prostration. Through the letters of my brother and a dear friend in Science I became interested in it, and when I returned to college the following year I went to the Christian Science Church, and since then have attended regularly.

Through Christian Science I have overcome colds, the stomach, kidney, and heart trouble, and weak nerves. I am now perfectly well and strong. It was not an immediate change; but through the patient and helpful counsel of a dear Scientist I gradually gained a firm hold of this beautiful and practical truth. Christ, Truth, now means more to me than all else, and my great desire is to live it and always manifest good.—M. G. Montgomery, Detroit, Mich.

In the fall of 1896 my husband, who worked in a shop, accidentally struck his left hand on an emery wheel, making a large hole in the hand and severing the cords. He went to a doctor and had it dressed, then he came home and told me. I immediately wrote to a Christian Science practitioner, and the next day received word that he would do all he could. The doctor told my husband not to use his hand, and to keep it in a sling, which he forgot to do. He used his hand for all kinds of work, and the doctor did not dress it again. In three weeks he was at work in the shop, the hand well. What has always surprised me was the fact that three days before it healed up we could lay a small marble in the wound. All who spoke to me at the time said that his hand would never be straight, but it is, and he has never had the slightest trouble from it. That is only one of many cures that we have had in our family, for all of which I thank God, and also Mrs. Eddy.—L. J. B., Marlboro, Mass.

In this way of Science we soon learn there is no standing still, no going backward to our starting-point. Until the understanding of God dawned upon my consciousness in Christian Science, it seemed almost beyond hope that I should ever find the path which leads to heaven,—harmony. The need, however, became so great that it compelled effort, and effort means progress. No matter how great has been the demand, the supply has never failed.

For years error has kept me silent, but my heart is so full of gratitude that no longer can it be repressed. Thank God for our beloved Leader, whose brave, true life is always an inspiration; for the faithful friends who have lightened and encouraged me along the way, and for our literature which cannot but bless us. It is sowing Truth's seed in many hungry hearts.—E. H. S., New York, N. Y.

Having received so much benefit from reading the testimonies of others, I feel it a duty and a privilege to express my gratitude for what Christian Science has done, and is doing for me.

Although I knew of Science some four years ago, it was not until recently that I realized the benefits of doing our own work, which we must all come to see sooner or later.

To me the physical healing is very wonderful but the spiritual uplifting which comes purifying and cleansing is the greatest of all. I wish to express my gratitude to all those who have helped me to grasp and hold to this great truth. My heart is filled with gratitude to our Leader, Mary Baker G. Eddy, for all that she has done and is doing for us all.—Amadeus Behr, Brookline, Mass.

When passing through the deepest waters of my life, the truth came to me through a Christian Scientist, and I was led to drink at the fountain of divine Love. This gave me a taste of the knowledge and understanding for which I had been seeking so long. It has come late, but I am very thankful that it has come. I have not tasted medicine since reading Science and Health, and find myself free from many of my old chronic troubles. I have also had many beautiful demonstrations of the power and presence of divine Love.

I can never express the love and gratitude I feel for our dear Leader, Mrs. Eddy; for all the good she has done for us. May God's choicest blessings be hers.

Julia O. Schriver, Phoenix, Ariz.

I had catarrh of the stomach ten years, took medicine nearly all the time, doctored with specialists three years, but received no permanent relief. Finally my condition grew worse, and two years ago I decided to try Christian Science. I was under treatment only three weeks when I was cured, and have not used a material remedy or lost a day's work by sickness since.

My wife and daughter were sick most of the time, using medicines, but to no avail, until we studied Science and Health. We feel very grateful to God and to our dear Leader, Mrs. Eddy. It seems as though there had been a great cloud lifted from our home.

L. B. Hoard, Jamestown, N. Y.

It is with a heart full of gratitude to our beloved Leader for giving this wonderful truth to us that I write. I was without hope and without God in this world, burdened with sickness and sin. The Bible and Science and Health are now my daily companions,—a never-ending supply, and my very best friends.

My only desire is for more understanding to know how to separate truth from error. I am very grateful for help, even though it be in the form of rebuke or censure, anything that will help me to live the truth.

Mrs. Carrie P. Craven, Jamestown, N. Y.

My wife and I depend on Christian Science for every need, and our child, now over four years old, has never had a drop of medicine of any kind. While we have had some good quick demonstrations, for the benefit of those who feel discouraged with slow healing, I wish to tell of a case of eczema that only yielded after eighteen months of patient work. When the demonstration was finally made, however, it was complete.—Walter C. White, Prescott, Wis.

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From Our Exchanges.

Christ is the way to Christ, and the sooner we enter that way by appropriating his teaching and growing into his spirit, the sooner shall we come to that end that is the true attitude for the soul and its true rest and joy. It is this that Paul calls "looking unto Jesus," and that Peter calls "setting the Lord ever before you." These are expressions that signify the coming to Jesus in the true spiritual meaning of the words. For whatever lifts us up, and refines us, and improves our tempers and inward states, is carrying us gradually, even if remotely, that way. Whatever brings us near to the high level whereon he stands, nears us to him. Whatever betters us in the spirit of our lives, so that we are made more like him and the Father who sent him, and the final perfection of the glorified, is virtually a means of approximation and victory. The verities and obediences, however practised, lead up and lead on from less to more and from lower to higher, even to that point wherein we shall reach the measure and stature of the fulness of Christ.—*The Universalist Leader.*

While it is absolutely true that we cannot save ourselves by any effort of our own, it is also true that our will must co-operate with the will of God in the process of salvation. God cannot save those who do not want to be saved. His Spirit may strive long with a reluctant soul, but until that soul yields its opposition and willingly receives Christ, it will not find salvation. When in that memorable walk to Emmaus, the disciples came to the village whither they were bound, Jesus "made as though he would go further." He would not enter without invitation. But how quickly he responded to their desire that he should abide with them! So, gladly, he enters every heart that invites his presence; but he will not force his way in, an uninvited guest.

The Examiner.

God has given every encouragement to us to make known our needs to Him. To the man or woman whose heart is right with Him He says, "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." The truth of this may be proved by any one anywhere, who may will to do the will of God. Denial of the efficacy of believing prayer in securing definite answers from God is one of the indications of the prevalence of unbelief in the heart of men and women who call themselves by the name of Christ, yet in practice deny his everlasting power and divinity.—*Pacific Baptist.*

If men were to be judged solely by their achievements and not at all by their struggles, who could hope to stand in the awful light which streams from the divine judge of all men? The saints who were once a little company, have become an unnumbered host, gathered out of all nations, calling themselves by all names, stating their faith in many forms, but all devoted to the service of God through the love of man.—*The Outlook.*

To look for the best, not because the world is good, but because God is working in it to bring about His purposes, which cannot but be good; to cultivate the social love which seeks the best in man, to count discouragement a forgetfulness of God, and idleness an ingratitude, this is the way of courage and of joy, which is at once becoming and rewarding to the children of God.—*The Congregationalist.*

When religion, or re-allegiance to God, lives in the heart, we easily see that it must manifest itself in life. Really, the man's religion is what the man is. If the Christly spirit and power have taken hold of him, it will bring forth the fruits in him which were seen in Jesus Christ.

The Examiner.

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

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Items of Interest.

National.

A bill prepared by Secretary Taft has been passed by the House providing a civil form of government for the Philippines. It provides that all bonds issued by the Government of the United States or the Government of the Philippines shall be exempt from taxation either by the Government of the United States or the Government of the Philippines. Five per cent bonds to the amount of ten million dollars are authorized for public improvements in the Philippines. These bonds are to be approved by the President and Secretary of War, and are to be used to provide for port and harbor works, roads, bridges, provincial and municipal schools, court houses, and penal institutions.

Five per cent municipal bonds also are authorized to carry on municipal improvements, such bonded indebtedness of any one municipality not to exceed ten per cent of the assessed valuation of property in such municipality.

The land measurements, which in the original act were in acres, are changed to the metric system, which prior to that time prevailed in the islands.

The provision for guaranteeing earnings on railroad capital to be invested on the islands is regarded as an important step toward advancing the civil conditions in the islands.

Examinations of candidates for the Cecil Rhodes scholarships from various American colleges occurred in a number of States last week. The results of the examinations are to be sealed and sent to Oxford and the committee's selection must be from the list returned from Oxford. To win the scholarship the successful candidate must possess literary and scholastic attainments; fondness for and success in manly outdoor sports, and qualities of manhood, truth, courage, devotion to duty, sympathy for and protection of the weak, and kindliness, unselfishness, and good fellowship. The winners of the scholarships will go to Oxford University in October of this year.

The first Oxford scholarship to be awarded in America under the terms of the will of the late Cecil Rhodes has been announced by the faculty of the University of New Brunswick at St. John. The recipient is Chester Martin of St. John.

The torpedo-boat flotilla commanded by Lieutenant Chandler, consisting of the torpedo-boat destroyers Decatur, Bainbridge, Barry, Dale, and Chauncey, under convoy of the cruiser Buffalo, reached Cavite, Philippine Islands, on the 15th. This flotilla left Hampton Roads December 12 and has completed a cruise of over fifteen thousand miles. The trip has proved the seaworthiness of this type of vessels, about which much doubt has been entertained.

Foreign.

Since the American Steamship Line began calling at Plymouth, England, to leave passengers and mail, the old rivalry between the Great Western and the London and Southwestern Railroads has been revived, much to the advantage of both passengers and mail. The Great Western last week made a record run between Plymouth and London, 235¾ miles, in four hours and eighteen minutes, including two stops.

The Sublime Porte has entered reasonable objections to the demands of the Austro-Hungary reform scheme that two hundred and sixty commissioned and non-commissioned foreign officers be enrolled in the Macedonian gendarmerie. The matter has been before the ambassadors of the Powers interested and a compromise to twenty-five is probable.

The Hungarian Premier and Minister of the Interior proposes to introduce in the Diet a bill for the establishment of a steamship line from the port of Fiume to New York, to meet the requirements of the immigration law. The negotiations between the Government and the Cunard Steamship Company will be laid before the Diet at the same time.

The British expedition under Colonel Younghusband to Lhassa, the capital of Tibet, has reached Gyangste, which is only forty or fifty miles distant from the capital. The expedition, which is pacific in its nature and has no ulterior designs on Tibet, has met with some armed resistance from the natives.

The French Government has just purchased for the National Gallery of the Luxembourg two pictures by American artists—an Oriental painting by the late Edwin Lord Weeks of Boston, and a blue and white interior, showing the fireplace of the Bradley mansion in Boston, by Walter Gay.

Industrial and Commercial.

In an interview Professor Sir William Ramsay is represented as declaring that radium, instead of being a primeval substance which has been slowly disintegrating since the world began, is merely a temporary phase of matter, an unstable resting point in a series of transmutations, of which nobody knows the beginning, or end, or meaning. Experiments made by himself and Professor Soddy tend to show that it would all disintegrate and vanish eleven hundred and fifty years hence. The rate of disintegration does not depend upon the quantity existent. It would all vanish, whether it measured a cubic inch or a cubic mile, forming in the process other substances, the only one at present known being helium. It is obvious, therefore, that radium must now be in the course of production. If it had been an original deposit it would have disappeared long ago. It was the merest speculation to discuss how it was produced. Nobody knew, but possibly it came from uranium.

According to the present outlook the New York subway may not be completed until fall instead of June, as was hoped, and it is possible no trains can be run until well along in the winter. The construction work of the subway itself and of tracks could be completed by June, it is thought, but the power house at Fifty-ninth Street with its seven huge generators is behind. As only two of these generators have been put in place, and it takes six weeks to put together each set of the generating machinery, and five of these at least are needed for a beginning, it will be mid-August at the earliest before the machinery necessary to give power for the train service in the subway will be ready.

Charles Baskerville, professor of chemistry and director of the laboratory in the University of North Carolina, announced last week before the Chemists' Club in New York City, his discovery that thorium, hitherto known as one of the seventy primary elements, is a compound substance. Dr. Baskerville has resolved thorium into two new elements. He has named one of these Carolinium, after the State; the other Berzelium, in honor of the Swedish chemist who, nearly a hundred years ago, discovered thorium. He has the good fortune to be the first American chemist to discover a chemical element. Dr. Baskerville's discovery is the result of ten years of research.

A compilation of new cotton mill enterprises reported throughout the South during the first three months of 1904 shows that the total is not equal to the record for the first quarter of 1903 by about 88,000 spindles, but is ahead of the last three months of that year. About 150,000 spindles, representing an investment of $3,000,000, are to go into established plants, while 50,000 spindles are for six new mills, four of which are promoted by experienced manufacturers. South Carolina leads in spindle additions, its total being 124,656, or over 60 per cent of the aggregate for the quarter.

Articles of incorporation have been filed with the Secretary of State for the National Farmers' Exchange, with South Dakota headquarters at Pierre and offices in Chicago, and a capital of fifty million dollars. This corporation has for its purpose coöperation in the handling of all products of the farms, or in other words, a "farmers' trust." The incorporators are Western men.

General.

The old locomotives of the Baltimore and Ohio Railroad and several other antiques of the older roads of this country, which were donated at the close of the World's Fair to the Field Columbian Museum, are to be put on exhibition at St. Louis. The Baltimore and Ohio exhibit will include thirty-eight full-sized working reproductions of locomotives covering a period from the earliest to 1848, and also nine original locomotives, comprising types in use from 1832 to 1876. The Chicago and Northwestern Railroad will send the Pioneer, the first locomotive to be used west of Chicago. The Mississippi, the first locomotive to be used in the Gulf States, will be contributed by the Illinois Central Railroad.

An inmate of the poorhouse at Nantes, France, an old man, while digging in the garden recently, unearthed an antique vase decorated with paintings and containing two thousand gold pieces of the Gallo-Roman period. The vase will be sent to the Louvre in Paris, and the coin, estimated to be worth to-day forty thousand dollars, will be divided among the finder and his fellow paupers.

The authorities of Harvard University have decided to go ahead at once with the construction of Emerson Hall, the new building for the Department of Philosophy. It was first intended to break ground last May for the building at the time of the celebration of Emerson's birthday, but it was found impracticable.

John S. Sargent has been chosen to paint the portrait of President Eliot of Harvard, presented to him on the occasion of his seventieth birthday. The portrait will be life-size, and when completed will be placed in the living room of the Harvard Union.

Since immigration to the United States was first recorded officially, twenty-two million people have come to the United States. Five millions have come from Germany and four millions from Ireland.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

"Help Thou mine Unbelief."

CLARENCE A. BUSKIRK.

As I was emerging from boyhood I read one day a strong and beautiful poem whose lofty thought enshrined in noble words lingered in my memory for a long time, but in the passing of many years it seemed to have disappeared wholly from my conscious remembrance. A few days ago I came across the poem and read it again. Except as modified by the changes wrought in myself by time, much of the fervor of my former admiration was renewed; the fogs seemed to lift from my memory, and all the attendant circumstances as well as the ardent impressions of its first perusal arose vividly before me. It is evident that the event had therefore never been obliterated from what I may call my unconscious memory.

According to the teaching of psychology, it is not improbable, indeed it is quite probable, that all the impressions made upon our mentality, including our imagination, reason, emotions, even our prejudices, are more or less indelible, however unconscious we may become of their possession. Our beliefs may and do undergo many conscious transformations, but it is very probable that the impressions of all our former beliefs remain with us, and that they continue to have some influence over us. I cannot conjecture how much or how little the reading of the inspiring poem in my impressionable boyhood may have affected my subsequent life; but I am entirely sure that it did affect it to no inconsiderable extent, and I feel equally sure that every false belief I have ever cherished, as well as every impure and vicious emotion or imagination I have ever entertained has affected my subsequent life to no inconsiderable extent. The hosts of our beliefs continue to haunt us, and are more or less recognizable. Their shadowy hands help to build the structures of our lives. We are truly fortunate if the lines in Henry VI. do not apply to us,—

> Their shadows seem
> A canopy most fatal.

In Mark, 9, we read of the man who cried out to Jesus, "Lord, I believe; help thou mine unbelief."

These words show that the man was conscious that his belief had not attained the full stature of an absolute conviction, and that, therefore, the residual unbelief which continued with him, and which he regretted, could be helped. Do any of our mere beliefs attain the full stature of absolute convictions? Do they ever free our consciousness entirely of residual unbeliefs? Careful introspection will show us that these important questions must be answered in the negative.

A valuable instance showing how far a transformation in our mere beliefs can go occurs with Shakespeare. A study of Hamlet's soliloquy shows that when it was written Shakespeare strongly inclined to agnosticism. His last will indicates, however, that he subsequently became a Christian believer, though there is nothing in all his writings to show that he ever attained an absolute conviction. If he had done so it is safe to assume that it would have been plainly evidenced somewhere in what he wrote, for his pen had too universal a touch for anything so important to have escaped it. That mere theological belief falls short in its transforming influence upon character and conduct is abundantly shown in the history of our ancestors. Their religious belief evolved many splendid qualities, but it did not always evolve the gentleness and love for our fellow-men taught by the Nazarene.

The student of Science and Health does not need to be reminded of the distinction between belief and understanding, vividly pointed out many times, in its different bearings, in our text-book. Two quotations must suffice for this article. "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for it hides Truth, and builds on error" (p. 83). "Belief and understanding never mingle. The latter destroys the former" (p. 276).

Belief implies the possession of doubt. To understand excludes doubt. We cannot know except we understand, and we cannot understand except we prove. These propositions, however phrased, are familiar to Christian Scientists; and their daily importance cannot be too much emphasized. Iteration is frequently a most useful form of emphasis.

"Lord, I believe," implied doubt; hence it was proper for him to add, "Help thou mine unbelief!" And right here we discover one of the chief weaknesses in the halved Christianity which merely believes, but cannot demonstrate, after the example of Christ Jesus, the verity of its belief. What would be the world's opinion of a professional mathematician who should announce his belief in a theorem and yet never be able to prove its correctness? At first, his supposed authority as a learned man might suffice with many; but in due time the prestige of his authority would be destroyed by his lack of a demonstration that his teaching was correct. The authority of the teachings of even a halved Christianity has been very great. But time passes, and the Christianity which cannot prove itself true in accordance with the command and example of our Wayshower, cannot meet the tests and demands of the twentieth century.

How stands the case with Christian Scientists? Possibly to some of them the proofs have once been given, but years have passed, and having neglected to keep their lamps trimmed and burning, the twilight of mere human belief, peopled with scurrying doubts, has seemed to enshroud them. The spiritual perception which once came to them as a visitation of light has become darkened, although, like the music of the forgotten poem, its unperceived influences must forever remain as a benefaction. If unrebuked, the false testimony of the physical senses and the psychological effects of former erroneous beliefs, being hostile to the spiritual life which was realized through understanding and demonstration, can but work them injury; and their faith in Christian Science is likely to become only a matter of thought-habit, rather than an irradiating light to sweeten and guide their lives. What is the remedy for this unfortunate condition? Renewed and diligent seeking for

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spiritual understanding and for the proofs of its correctness. Only as we prove the truth can we obtain and retain the truth. The "good fight" is ever with us; we may be victors to-day, but that does not mean that we can slothfully lay aside the weapons and the warfare, for the influences of our old beliefs, and the falsehoods of physical sense, seem never to desert the battlefield.

Let us remember ever the admonition of Jesus, "What I say unto you, I say unto all, Watch!" There can be no real occasion for discouragement. Darkness is but nothingness, and the shadows which are troubling consciousness are but shadows at last. Truth is the eternal ever-presence, and all who seek with the whole heart shall surely find!

The Church.

FLORENCE W. FLOURNOY.

THE symbolism of human achievement is revealed clearly to the student of Christian Science. Each day's experience is a symbol of our thought, its story a parable which illustrates the working of our mentality, even as the Mind of the Master was portrayed in his beneficent words and work.

> Our to-days and yesterdays
> Are blocks with which we build;

but the law and explanation of our individual building must be clear in thought, an expression of the Science of Mind, if our structure is to stand its test. Paul tells us in 1 Corinthians that "the fire shall try every man's work of what sort it is."

Thus are our churches to be built. Each step is to be taken individually, in daily living, while the governing law remains hidden in the sacred sanctuary of our understanding. All outward expression is but a symbol. Each heart creates its own temple, as faith in matter falls before the recognition of the nature and power of divine Love.

Science and Health tells us (p. 241) that "the corner-stone of all spiritual building is purity." This corner-stone must be laid in the heart of every one who desires to be a member of the true church, and each one must do this work for himself. We must clear a place for this stone, we must excavate until we reach and rest on the solid rock of pure, God-given purpose. This will secure us that unity of motive, of understanding, and of results which gives stability to our structure. Furthermore, our foundation must be laid upon the solid rock of demonstrable truth, that the tempest-tossed seas of false systems may not disturb it. Firmly set, cemented, strong, this foundation of the Christ consciousness resists the temptations of mortal sense and stands firmly for the good.

We are now ready for our walls of salvation, the saving of our bodies, our homes, our circumstances, the superstructure of Christian consciousness. It shall have gates of praise, the tower shall tell of aspiring faith, the roof of that divine wisdom which is our sure protection.

As this fair structure is built, we become representatives of the great Cause of Christian Science which demands for its temple the transformed heart of humanity. Anxious consideration for the outward manifestation of the church may retard its spiritual unfoldment in thought, even as constant thought of the body hinders physical healing. We need to lift not only our church but its officers until they become symbols of that which eye hath not seen nor ear heard. We must know that the true spiritual idea equips, leads, and supports "the structure of Truth and Love" (Science and Health, p. 583).

The endeavor to achieve this goal will fit us to make our noblest contribution to the church militant, and when this spiritual undertaking shall have been accomplished we shall manifest individually the church triumphant.

The Value of the Truth.

GERTRUDE E. MERIAM.

DIVINE SCIENCE,—the little book in the hand of the angel, what a priceless treasure! Can its value be estimated by human standards? and yet, its price is sometimes criticised. In what consists its value? Is it not its high quality of thought, and the sacrifice required to bring it forth?

The demonstration of Divine Science by Jesus cost him much, and we must have a true conception of his work for humanity, in order to understand his words. This is revealed to us in Science and Health, through which we gain a spiritual sense of the Word; the Bible is illumined to our apprehension, and its teachings made practical in the healing of all our ills.

We must also have a just sense of what it has cost our dear Leader, to bring to us this message of Life. Persecution has followed every effort to give to the world the knowledge of Truth. Our text-book says, "When Christian Science and animal magnetism are both comprehended, as they will be, at no distant date, it will be seen why the pioneer of this Science has been so unjustly persecuted, and belied by wolves in sheep's clothing" (Science and Health, p. 104).

In the Bible we read, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

The "little book" has been brought to us through much tribulation and great opposition; none can know how much. Our Leader calls it "the precious volume."

A Wood-Carver's Lesson.

M. E. B.

HERE was the beautiful piece of solid mahogany, just home from the carpenter's. The wood fairly shone, and this perfect polish was necessary, as the carving I wished to do was to be an outline design. I quickly transferred the design and took up my outlining tool for work.

It slipped, and would not enter the smooth surface, and as I pressed harder, what was my dismay to find an ugly uneven scratch, and I saw that instead of a true polish, there was a thick coat of varnish covering the wood. No carving could be done till that was removed, and how to do it was the question.

Wood alcohol would dissolve the varnish, but on mahogany it leaves a white stain, so I tried sandpaper, then scraped it with a knife, but neither did the work, so, as a last resort, I tried the alcohol. This softened the varnish so it could be rubbed and scraped off, but there were the ugly white spots wherever the alcohol had touched the wood. The board seemed to be ruined. But, I reasoned, it is solid mahogany, it can't be spoiled by that treatment, it can't really be injured by what is on the surface. So I poured on oil, and kept rubbing it in, until the white disappeared entirely and a polish, real and enduring, brought out the beautiful grain in the wood.

This may illustrate what happens to some of us as Christian Science dawns on our consciousness and we stand before the Divine carver. Looking at us superficially, our friends might say, That character is well polished, it will reflect only Truth and Love. Ah, but when the surface is tested it is found to be but a counterfeit. Love of self, resistance to Truth, pride, and self-will rebel against the tools Love would use, and we see plainly the mockery of the surface gloss.

The carver knows the real man is beneath this false exterior, so with infinite patience He begins to remove the outer sham. As outsiders look on they may say, Don't try this,

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don't give up that, you will injure your reputation, you will leave a blemish of weakness if you give up your will, no one will look out for you if you don't look out for yourself, etc. But Love, the "universal solvent," will dissolve the sham, infinite patience will rub away self-will, self-love, pride, and all the rest.

What if it does hurt? what if you do seem to be scarred and seared by the process? Love beholds the real man all the time. If we patiently continue the cleansing process, using plentifully of the oil which our Leader defines to be "Consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592), the real character will be revealed which the master Workman may use at His will.

A Reminiscence.

ELIZA BRUCE RYAN.

SINCE coming into Christian Science I have often wished for "the pen of a ready writer" that I might express the gratitude I feel for the many blessings which have come to me through the understanding of Truth as revealed in our inspired text-book, Science and Health.

I live near the Mother Church, and from my windows there are beautiful views of it, and when I am alone, in the silent watches of the night, I can look across to this symbol of all that stands for Principle, and meditate upon the wonderful changes which have come into my life since I watched the building of this church from the foundation until the day when its finial was put in place.

While I listlessly watched the workmen, I little thought of the influence the beautiful tower with its chime of bells calling to meditation and prayer would henceforth have upon me when a few months later I should become a member of that church,—then unknown to me. Since then, through these nine years, with the exception of four weeks, this granite tower has been my daily companion. Through all the varying changes of light and shade it stands out a quiet monitor, sometimes in the moonlight, in sharp relief against a pale sky with a single bright star shining conspicuously above, reminding me that "the star of Bethlehem is the star of Boston" (Miscellaneous Writings, p. 320). I rejoice that I was born here and that I am privileged to be numbered among those who are taking part in this mighty movement of the ages. My thought always turns in deepest reverence and gratitude to our Leader, through whose night-vigils, self-sacrifice, and toil this has been made possible.

This beautiful gray tower has been the witness of many days and nights of struggle in my passage from anguish and despair to serenity of thought, until at last the unhappy, discontented woman whose tearful eyes first gazed so hopelessly upon its uprising, now surveys her transformation with awe, and having been brought into the haven where she would be, stands with eager feet and joyous heart, a faithful sentinel, awaiting the outspreading of its "walls sublime," and praying that she may always follow humbly and worthily in the path marked out for the guidance of the flock which ever look lovingly to the Mother Church.

Science and its Demonstration.

JULIA S. KINNEY.

WEBSTER'S definition of the word science is, "accumulated and established knowledge, which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life." Perhaps the best definition of Christian Science that could be given in a few words would be the knowledge of Truth classified and made capable of being used in the problems of life.

In the Christian Science text-book, Science and Health, Mrs. Eddy, its author, has systematized and formulated the truths contained in the Bible, has explained God's laws and their operation in the destruction of sin, disease, and death so clearly that all may learn this Christ method and apply it to their daily needs, verifying Jesus' words, "He that believeth on me, the works that I do shall he do also."

To-day we find many ready and willing to admit that Mrs. Eddy is an advanced thinker, and that her works contain many truths; but too many make the mistake of thinking that they can gain an understanding of Christian Science by reading other authors who have undertaken to write upon what they are pleased to call Mind-Science. Such persons fail to recognize the fundamental distinction and difference between Mrs. Eddy's writings and those of others; viz., that while the many portray high ideals, her writings alone reveal the Principle which, when understood and applied, makes these ideals possible of attainment. Christian Scientists are not satisfied with reading and dreaming, they are impelled to strive earnestly, intelligently, constantly to make their lives holier and better in every way. They are grateful to Mrs. Eddy because she has not only presented the mark of this "high calling of God in Christ Jesus," but has by her own demonstrations blazed a way which, if faithfully followed, will lead to the heights of spiritual overcoming.

She might have felt that she had done enough in giving mankind Science and Health, and that if they could not understand and demonstrate it, this would not be her fault, but theirs. Instead of this, however, she has been, and still is, untiring in her efforts to have all enjoy the blessings of this wonderful truth.

Semi-annual Lecture of the Mother Church.

AT the lecture given in Symphony Hall on Thursday, April 14, by Bicknell Young, C.S.B., of Chicago, every seat was taken, and hundreds remained standing throughout its delivery. The subject of Christian Science was presented in a convincing as well as reverential manner, and the closest attention was given by the large and thoughtful audience. The lecture will appear in the next issue of the *Sentinel*.

[Written for the *Sentinel*.]

Trusting.

MARGARET FLORENCE MC AULAY.

O WEARY heart and steps that slow
Along life's pathway come and go,
Fear not, the Master trod alone
The thorn-path leading to a throne.

Though footsteps burdened be with years
Of ungained hope and bitter tears,
Fear not, nor shrink the rugged way,
It leads thee into perfect day.

Fix thy firm gaze upon the star
And nothing can thy gladness mar;
The thorns to roses turn, and bless
Thee with their loving, soft caress.

What though the shadows seem to fall
Dread o'er thy path and darken all;
O fearful heart! be still, and know
Love's lamp still burns with steady glow.

Deem not because this mortal mind
Doth thy true vision seem to blind,
That aught by either night or day
Can dim Truth's bright resplendent ray.

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Selected Articles.

The True Mind Healing.

There is a wide difference between healing that is wrought upon the basis that the curative power, God, is matter and Spirit working in unison, and healing that is wrought upon the basis that the curative power, God, is Spirit, Mind, Life, Truth, and Love. The logical deduction of the former is evolution—the commingling of the animal and the spiritual in a fleshly body; from the latter the conclusion follows as logically as four follows the postulate two times two, that the creation is wholly a mental or spiritual unfoldment wherein matter, sin, disease, and death have no part. Since matter and evil are not present in the premise it cannot appear as a reality in the conclusion.

When Christian Scientists speak of healing the body through Mind they do not refer to the so-called human mind but the divine Mind, God. Now here is where the critic, speaking from his standpoint, has failed in his effort to understand Christian Science and therefore misrepresented it. Christian Scientists deny the reality of matter and disease just as men ordinarily deny the imputation that five could possibly be the manifestation or child of two times two, and have the fruits as proof, just as the mathematician has the proof that four is a legitimate and real product while five is illegitimate and unreal, no matter how firmly one may think he believes it. Truly does the poet, speaking of the way things appear before our material senses and mindful of what the Scriptures say of God and His real creation, declare, "Things are not what they seem."

Christian Scientists deplore the tendency to explain the Bible materially, and to drag the mission of Jesus down to the level of mind cure and magnetic healing. Jesus constantly taught that the works which he did were in his Father's name and were evidences that the things which he understood and taught were true. They were not theories which he had himself invented, but truths which have their origin and foundation in God.

CHARLES D. REYNOLDS.
Granite State News.

The Value of Religion.

Religion should be valued for what it accomplishes as well as for what it promises.

Heaven is the realm or state of the normal, God-made man,—not merely the ultimate but the primitive condition. It is known and enjoyed by the spiritual man, God's own image and likeness. It belongs to the here and now and is the answer to our Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

It is the purpose of religion not only to prepare one for heaven, but to create or restore heaven itself.

Christianity is the religion of Jesus Christ and is regarded by all believers in Christ as the true religion, because it is the direct and practical way from earth to heaven; that is, out of a discordant material condition into a harmonious spiritual state. Hence the Master said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The way from the imperfect to the perfect state was well known to Jesus; it was the way of understanding; it was clearly perceived and perfectly demonstrated by him; hence he could speak with authority and say with positiveness, "I am the way."

Any form of religion which tends upward and onward and makes its adherents better is worthy of credit.

There might be a thousand varying, indirect ways to reach a given destination, but only one direct way. One might spend a lifetime in wandering about and trying different ways; while he who correctly understands will take the direct course at once. If one experiments with an ill-chosen course, he learns something at least; he finds out that that particular course is not the right one and is saved the ordeal of trying it again. In this behalf some one has very aptly said, "We learn the truth by the things we suffer." If we take the wrong course, the lack of success which follows convinces us of our mistake. If we take the right course, the success which follows is convincing that we have chosen aright.

We learn by every act whether it be good or bad, and therefore the world is compelled to progress.

Many have spoken earnestly and appreciatively of the happy and hopeful state of mind which characterizes Christian Scientists and have noted their unusual freedom from petty as well as serious vices. These results ought to receive their full recognition and be properly credited in estimating the value of the Christian Science religion.

Promises of heaven hereafter which are not accompanied with some degree of harmony here and now, are like mining prospects which never begin to pay dividends.

ALFRED FARLOW.
Boston Times.

In dealing with the subject of healing and when discussing the question of what constitutes the best method of treating the sick, the Christian Scientist speaks from a somewhat broader experience than does his neighbor. Not only has he, as a rule, experimented largely with medicine, but, profiting by experience, he finds more efficacy in appealing to God direct.

Christian Science is based on common sense. It teaches that the heavenly Father is a very present help in time of trouble. Further than this, it insists that God can and does answer prayer. The Christian Scientist takes God at His word. He believes that the promises in the 91st Psalm can be trusted implicitly. The teaching of our Saviour appeals to him as a practical plan whereby human want and woe can be lessened, if not entirely eliminated, and the happiness of mankind thereby increased.

While entertaining the greatest respect for physicians and clergymen, and for the noble efforts put forth by them to lessen the distress of their fellow-men, the Christian Scientist believes that there is a better way than theirs.

To constantly assert the supremacy of good over evil is one of the ways in which the Christian Scientist believes that progress can be made God-ward.

God will indeed help those who help themselves. But unless the effort is made in the right direction and is supported by the right understanding, there can be little hope that His protecting care will be available. To claim this protection in all its fulness, here and now, instead of waiting until the hereafter, appears to the Christian Scientist to be the better way. Jesus said, "I am the way, the truth, and the life." His healing was at all times accomplished through the use of spiritual means alone, and so was that of his disciples.

The Christian Scientist knows from experience that reliance upon God alone is far more efficacious than any attempted mixture of prayer and medicine can possibly be.

ALBERT E. MILLER.
Reading (Pa.) *Eagle.*

Our critic states that "the defect of Christian Science is that it ignores or seems to ignore the principle of the Cross. Not in denying, but in accepting pain, is oftentimes the noblest way to encounter it."

Christian Scientists do not construe the taking up of the cross as a mere resignation to suffering, but a rising superior to it, on the ground that Jesus would not have healed disease if it had been God's will for it to remain. He came to destroy the works of the devil, and he evidently classified sickness as one of them.

RICHARD P. VERRALL.
Buffalo (N. Y.) *Commercial.*

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The Lectures.

Los Angeles, Cal.

Edward A. Kimball, C.S.D., of Chicago, delivered a lecture on Christian Science yesterday afternoon [April 10] at Hazard's Pavilion in this city before a large audience composed of many of the leading and most intelligent citizens of Los Angeles, together with large numbers from outside towns who came from their homes purposely to attend the lecture. The speaker was introduced by Hon. Will A. Harris, in an eloquent and impressive address, commending Christian Science and its teachings, and Mrs. Eddy, its Founder, for her work. Hazard's Pavilion, with a seating capacity of over three thousand, was crowded by interested listeners, and the closest attention was given the lecturer throughout a most earnest, impressive, and able exposition of Christian Science.

Following is Mr. Harris's introduction:—

I am not a Christian Scientist, but for this organization, whose Leader is one of the purest, noblest, and best women in the world, I entertain the profoundest veneration and respect. The lofty character of Mrs. Eddy is a continuing inspiration to right living and elevated thought.

That Christian Science has become a great force for the accomplishment of good in the world, no well informed, and unprejudiced person will deny. As I understand it, a profound, underlying declaration of the Christian Scientist is that evil is not necessary among men, that it is unnatural and can be eliminated. Christian Science teaches that men should exclude thoughts of evil from the mind and dwell only in thought upon the good and the beautiful. Surely one who teaches and practises this beautiful doctrine should not be discouraged even by those who think differently.

One who thinks no evil can do no evil. It was the knowledge of evil that brought sin into the world. It is not my purpose, however, to discuss the teaching of Christian Science. The distinguished gentleman who will address you will do that much more ably than I could hope to do it. I cannot refrain, however, from telling you that I heard one of the world's greatest preachers say, only a few months ago, that Mrs. Eddy was one of the purest of women, and that Christian Scientists were doing great good in the world.

I desire also to express my gratitude for giving me an opportunity to preside over this meeting. A movement that brings together Jew and Gentile in an organization whose descriptive word is Christian is prophetic of a new era for mankind, an era whose central thought will be love.

I take great pleasure in introducing Mr. Edward A. Kimball of Chicago, Ill.—*Los Angeles Times.*

Longmont, Col.

Judge Septimus J. Hanna delivered an address upon the subject of Christian Science at Dickens Opera House, March 7, to a large and appreciative audience. Judge Hanna was introduced by Judge H. M. Minor, one of the leading lawyers of our city, who presented the speaker in a few preliminary words as follows:—

Ladies and Gentlemen and Fellow-Citizens of the City of Longmont:—I am not here for the purpose of advocating Christian Science or of denouncing it. I am not well enough acquainted with the subject to be competent to commend or condemn, but I know enough about it to know that it is a subject that has been before the public for some years and has attracted the attention of the thoughtful and scientific writers of our country. It may be that Christian Science is not all that is claimed for it by some of its most enthusiastic supporters. It may be that Christian Science methods have not always resulted in the healing of the sick and their restoration to health. But even if that be true we should not condemn it because upon the same theory all the medical schools of the land, and all the graduates therefrom, and most prominent physicians would be condemned; for none have become so well skilled as to be able to furnish an infallible remedy for all the ills to which mankind is subject.

As I understand Christian Science and what its adherents claim for it, the great objects and purposes of its followers are to bring mankind back into that natural and cordial relation with the Creator that existed before sin entered into the world; its methods are not only a panacea for the soul, but a remedy for the ills and afflictions of the body; and when man is brought into the proper relation with his God and conforms his actions to the divine rule, he follows in the footsteps of the meek and lowly Nazarene; his actions are correct, his thoughts and meditations are pure and holy, he keeps his passion subdued and under proper restraint, all of which tends to give him a stronger, healthier, and more robust physical being. And in this way Christian Science comes as a redeemer, not only for mankind in the future, but a restorer of mankind to his normal relations and conditions in this life.

So whatever we may think of the question, let those of us who have not taken time to examine it carefully, dismiss from our minds this evening any prejudices, if any there be, and patiently listen to the address that is about to be delivered to us by the speaker of the evening. I take great pleasure in presenting to you Judge Septimus J. Hanna.

Correspondence.

Kalamazoo, Mich.

Carol Norton lectured on "The Meaning of Christian Science," at the Academy of Music, March 6, before a large and representative audience. He was introduced by Cora E. Downer as follows:—

Ladies and Gentlemen:—The lecture you have been invited to hear this afternoon is for the purpose of correcting existing misconceptions of Christian Science, and of affording you an opportunity to learn somewhat of its meaning, although in the brief time allotted him it will be impossible for the lecturer to enter into a technical explanation of the subject.

Christian Science finds the solution of the problem of human existence in Spirit and its laws, not in matter; and many of the foremost scientific men of the age are coming to the same conclusion, their researches confirming Paul's statement, "Things which are seen were not made of things which do appear."

In an address before the Royal Society of Edinburgh last summer, Lord Kelvin said, "It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of faith." "Modern geologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and functional force."

Christian Scientists, together with all Christians, call this power God, and wisdom bids us "get understanding" of His law, which gives spiritual conquest over mental, moral, and physical discords.

We have with us this afternoon one who has been so benefited by Christian Science that he relinquished a professional career to become an exponent of its doctrine. I bespeak for the lecturer and for his subject your careful, earnest, and unprejudiced attention. I have the pleasure of introducing Mr. Carol Norton of New York, who will address you on "The Meaning of Christian Science."

Correspondence.

Lectures at Other Places.

Saginaw, Mich.—March 13, Bicknell Young.
Lancaster, O.—March 20, Rev. Arthur R. Vosburgh.
Rome, N. Y.—March 27, Rev. Arthur R. Vosburgh.

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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 New By-law.

ARTICLE XXVI.

CHURCH ORGANIZATIONS AMPLE.—SECTION 13. Members of this Church shall neither be makers nor members of organizations which exclude either sex or are not named in the Manual of the Mother Church. God separates the tares and wheat to garner the latter in His storehouse.

Carol Norton, C.S.D.

THE following tribute from the pen of Mr. Alfred Farlow expresses in part, at least, the love and admiration felt for the high qualities of our brother and co-worker by thousands who knew him through his far-reaching and successful efforts for the advancement of our holy Cause. His quick recognition of the good in others, and his firm faith in its ultimate triumph everywhere, seldom failed to awaken a responsive thought wherever it touched, and many were thus led to seek the divine Principle of Christian Science which he always acknowledged as the source of all true optimism and the foundation of the brotherhood of man in which he so firmly believed.

Because he represented a noble type of true manhood he was keenly appreciative of the advancing idea of true womanhood, and ever held in the highest reverence our beloved Leader, whose teachings had shown him the way to that right understanding of God and man which is indeed "life eternal." Referring to Mrs. Eddy he says, "She stands foremost among religious teachers and reformers for purity of spiritual thought, ethics, language, and works. Simplicity of thought and teaching, and the logic of Truth are her weapons of peace." His words which follow are deeply significant at this hour, "Truth is always the 'Ancient of Days.' The central facts of life remain unchanged; but our mortal sense of man as the idea of the infinite Mind, advances and ascends."

With tenderest sympathy we record the accidental death of our beloved friend and brother, Carol Norton, C.S.D. The lives of the great and good live after them.

Mr. Norton was born in Eastport, Maine, where he spent his early days and where he is still much loved. In his boyhood he engaged in mercantile business, which he plied with remarkable success, while bending his efforts towards the ministry. He had unusual religious proclivities and, while yet a youth, the truth and beauty of Christian Science appealed to him. In the midst of a successful business career, he left all to aid in the propagation of this religion which touched him so deeply and which assured him of the healing and saving power of our Master's gospel. He was an indefatigable worker and this achieved for him marked success in his Christian ministry as it did also in his business affairs.

Mr. Norton was a graduate of the Massachusetts Metaphysical College, having been personally taught and qualified for his mission by its President, Rev. Mary Baker G. Eddy, and in 1897 he was elected one of the Executive Members of the Mother Church, The First Church of Christ, Scientist, in Boston.

As a public speaker, he was forceful, eloquent, and convincing, possessing a remarkable vocabulary, a musical voice, and most pleasing address; and these qualities, with his kindly, noble heart, his unswerving honesty, sincere convictions, moral courage, and his love of the good, pure, and true, especially fitted him for his later work. Indeed, his talent was so marked that at the early age of twenty-seven, he was appointed to enter the lecture field as one of the leading exponents of Christian Science, and in that capacity he won a national reputation. Everywhere he was regarded favorably and affectionately by Christian Scientists; he had remarkable executive ability and won for himself a warm place in the hearts of the general public. His clear apprehension and elucidation of Christian Science made him an excellent teacher and he was held in the highest esteem by our beloved Leader, Mrs. Eddy.

Mr. Norton was becoming well known as an author. He was a relative of the poet Longfellow, and from childhood was gifted with those traits which tend to greatness, and he faithfully improved his talents. He would have been a great man anywhere; and Christian Science helped him to attain rapid distinction, for it taught him how to rely upon divine Love. He was ever the champion of individual freedom and human rights.

Though departing this earth life in early manhood, Mr. Norton has accomplished more than is usually expected of older men. His noble example and the truth he imparted, will live on to propagate and fulfil his earthly mission. He "fought a good fight," he "kept the faith," and he will ever live in our fondest memories.

A Deepening Interest.

A PROMINENT editor is authority for the statement that from the editorial standpoint, Christian Science is not of as much interest as it was a few years ago; and while this statement may be true from his point of view, it does not alter the fact that the public is certainly more interested in the subject than ever before. There is at present a greater eagerness for authentic information about the teachings of Mrs. Eddy and their bearing on the practical problems of existence than at any previous time.

From the position of the newspaper man, only that which is unusual can be classified as news, and the progressive journalist is ever in search of something so far removed from the routine of daily life as to escape all possibility of being commonplace, and in the sense that Christian Science has become well known and its adherents have increased with great rapidity, it has become commonplace; this may account for the opinion quoted. Nevertheless, the subject has not lost interest for newspaper and magazine readers: on the contrary, their interest has increased, but along different lines. Those who were in the habit of looking upon Christian Science as a nine-day wonder, are now regarding it seriously, and their effort is to acquire reliable information.

The experience of those in a position to know of this interest is in support of the proposition that the number of persons seeking enlightenment has increased many fold during the past decade. Additional evidence of this increasing interest is shown by the greater number who attend the official lectures given under the auspices of the churches of the denomination. Still further evidence of this demand for a correct knowledge of Christian Science is presented in the numerous calls for Mrs. Eddy's book, Science and Health. It is no infrequent happening for this book to be in the list of those in greatest demand by the patrons of the libraries in all the larger cities. In other words, the reading and thinking public is taking Christian Science more seriously, and in a more sane and sensible way. Individuals are more inclined to investigate for themselves than they are to read

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sensational news items or articles by writers whose only claim to impartiality must rest upon their utter ignorance of the subject, and who have at best only a theoretical belief about it.

To sum up: not a few editors are finding their readers less interested in attacks upon Christian Science, and some of them have not yet adjusted themselves to the fact that articles by Christian Scientists which truly present this religion are meeting with more and more favor. The public is losing interest in the opinions of those who have no practical knowledge of Christian Science. It is probably true that not many people would care to listen to the opinions of a stage driver upon railroad matters, but this does not mean that the views of a railroad superintendent would be unwelcome to those who are interested in any question pertaining to modern transportation. M.

Self-righteousness.

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.

MARY BAKER G. EDDY.

SO-CALLED liberalism in religion says that if a man lives up to his own standard of right, he is doing all that is required of him. Again, there is a strong tendency in the human mind to set up moral, religious, or medical standards for others, quite oblivious of the fact that a universal standard of right must have always existed, and that the sooner it is known and obeyed, the better for all mankind.

In the book of Judges we are told that at one time "every man did that which was right in his own eyes," and this has been the case to a large extent ever since. Is it not true that mortals attempt to justify whatever they do, thus giving a sop to conscience with the hope that they may evade the demands of absolute right?

It has generally been supposed that the "unco guid,"—the very religious,—are most prone to self-righteousness, but theirs is simply a distinctive kind of self-righteousness, while that of others is not perhaps so easily recognized for what it really is. The libertine boasts that he is actually better than the church-goer who has not overcome all his errors, in that he makes no pretence to goodness.

On close analysis, it will be found that self-righteousness is a characteristic of mortal mind by which it suffers from self-deception in the midst of its most palpable failures, and while justifying all its errors goes out into deeper and deeper darkness. St. Paul describes this condition very forcefully when he says, "For they being ignorant of God's righteousness, and going about to establish *their own* righteousness, have not submitted themselves unto the righteousness of God." Some one has ventured the statement that self-righteousness was the only phase of error which Jesus did not succeed in overcoming in others, and that when he uncovered its false claims it took revenge by bringing him to his trial and crucifixion.

In reviewing the character and earthly life of our Lord, we see that he never measured himself or others by human standards, but always directed thought to the only standard, —divine perfection. When this standard is faithfully kept in view there is certainly no room for pride or self-satisfaction, nor is there any place for false humility which presupposes conditions that are neither instituted nor controlled by divine Mind. In the healing processes of Christian Science, sin is most effectually uncovered to us, and we learn the folly of contending for that which is not ordained of God. Paul said, "I bear in my body the marks of the Lord Jesus." By many this statement has been taken to refer to the scars of Jewish scourge or of Roman spear, but may not its truer meaning be, "I bear in my body" the evidence of health and holiness, "the righteousness which is of God by faith" wherein we "worship God in the spirit . . . and have no confidence in the flesh."

Our text-book says, "Blindness and self-righteousness cling fast to iniquity" (Science and Health, p. 448). True righteousness, with its attendant joy and peace, is the "fruit of the spirit;" of sin overcome, not excused or defended, whatever be its nature. In the epistle to the Romans we read, "Christ is the end of the law for righteousness to every one that believeth,"—Christ, Truth, the only model for thought, word, and deed. K.

Notice.

No classes will be taught in the Board of Education before December next.

Board of Lectureship.

HON. CLARENCE A. BUSKIRK has been elected a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. Mr. Buskirk's address is 221 Monroe Street, Princeton, Ind.

Letters to our Leader.

Maquoketa, Ia., April 5, 1904.

Dear Mrs. Eddy:—"Out of the abundance of the heart, the mouth speaketh," and our hearts are filled with gratitude to God and to you, our beloved Leader, for all the blessings which Christian Science has brought into our lives.

Through the study of "Science and Health with Key to the Scriptures," the word of God has become to us a treasure store of knowledge, by which we gain an understanding that leads us into the kingdom of heaven or harmony, where man finds his God-given dominion over all things, through the divine law of Love.

We thank you for your unselfish labors, which are a constant rebuke to the selfish sense that grows discouraged over seemingly unrewarded labor.

We have many demonstrations given in our services, of help and healing received from the reading of your books. We are especially grateful for the new Church Manual, and earnestly desire to be obedient to its by-laws, not only in the letter, but in the spirit also.

In behalf of the Christian Science Society of Maquoketa,
MRS. SARAH HUSBAND, *First Reader.*
MRS. R. W. CONWAY, *Clerk.*

Toronto, April 11, 1904.

Rev. Mary B. G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—There is a little incident in connection with a class which I taught recently that I think might be interesting for you to hear about. Usually when teaching I have enjoyed any of the lessons better than the first one, owing to an apparent shyness on the part of the students at the opening lesson, which disappears in the subsequent ones.

Upon opening this class I seemed impelled to define your position in the beginning, instead of leaving it, as formerly, until about the fifth lesson; when tracing out the footsteps of Truth it seemed to come in as a natural sequence, and the thought was apparently ready to receive it. I rather feared doing so at such an early stage of the instruction, but the prompting was so strong that I felt I must obey; and the result was I never had such a lesson in all the years of my teaching. At the close of the class I had a beautiful present accompanied with an address, in which they stated that it was surely a season of sitting "together in heavenly places in Christ Jesus." I feel that this was largely due to promptly breaking the mesmerism of jealousy over the "Prophet of God" to this age.

We have been patiently waiting for instruction about the convening of the Canadian branch of the Teachers' Asso-

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ciation, but seeing from the *Sentinel* that the English branch has met, it occurred to me that perhaps we ought to write and see if there is anything we should do in that connection.

Awaiting your instructions about the Teachers' Association, Mr. Stewart joins with me in loving regard,

ISABELLA M. STEWART.

Dear Mrs. Eddy:—I feel I must write and express my grateful acknowledgment of the blessings I have received through the study of "Science and Health with Key to the Scriptures," and "Miscellaneous Writings." My dear Leader, you have opened the very portals of heaven to mankind. Words can never express the love and gratitude I have for you. Each day I try to follow in loving obedience the way mapped out in Science and Health, and to be a loyal soldier of Christ, Truth. My desire is always to have the door of consciousness open to Truth and Love, and that I may listen, and catch the echo of God's voice to you.

I do feel that we who are still in the wilderness of "belief" should continually "Praise the Lord for his goodness, and for his wonderful works to the children of men;" and also, that praise must be expressed in loving gratitude and joy, for having such a dear Leader. If we fail to do this, it seems to me the very "stones would cry out."

The new heaven and earth which St. John beheld, is now appearing in consciousness, as the result of your unselfishness and faithfulness in giving to the world God's message given you. The whole creation will owe its redemption "from the bondage of corruption into the glorious liberty of the children of God" to your laborious, unselfish toil, and loving sacrifice. Again let me express my overflowing heart of love and gratitude, and may I ever be found worthy to be called a loving, faithful disciple of Mary Baker G. Eddy.

Gratefully and lovingly,

ADELAIDE B. ROSE.

Hornellsville, N. Y., April 12, 1904.

Boston, Mass., April 11, 1904.

Precious Leader:—I must write and tell you that my heart overflows with gratitude for the great love felt while visiting Concord last summer. I was staying on one of the hills not far from Concord, and when Saturday came I thought I would run down to Concord and attend church. While there I saw you twice, Sunday and Monday. It seemed as if all the summer was lived in those two days. Such a sense of love came to me, such freedom; doubt all swept away. I knew that I was God's child. I saw God's interpreter to man as never before.

As I journeyed back to the hills I sang with David, "The Lord will give strength to his people; the Lord will bless his people with peace." "Be glad in the Lord and rejoice." And more than that did I sing. That is a small part of my song, as the hills seemed to dance for very gladness.

I cannot tell you how much I thank you for all the good that has come from thee to me; and as there are other ways than words, God grant that I may improve them.

MARY ELEANOR RAYMOND.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

Hoping that thereby some one may find encouragement to seek help through Christian Science, I gladly give this testimony. I had heard of Science some years before accepting it, in fact, many of my dear friends were believers and followers, and had been healed thereby.

About a year and a half ago I was compelled to give Christian Science a test, not wholly for my own relief, but to prove its virtue before consenting to have one whom I held most dear, place herself under treatment. I called upon a practitioner, and after a short talk on the fundamentals of the religion and the foundation of its claim that the healing power of God is at hand now, as in ancient days, I decided to give it a trial, conditionally.

At that time I was suffering from almost every ill to which mortals are subject. For fifteen years I had been troubled with constipation, so badly that it was necessary every night, and sometimes oftener, to take medicine of some kind. I therefore told the practitioner that he could try one of my minor ailments (referring to the above), but that I should continue my medical treatment for my other troubles. He said this was an unusual proposition, and one most practitioners would be loth to undertake, but inasmuch as my views of God were so much in line with those held in the Christian Science church he would take my case. Had I been honest, I would have been healed during the first week's treatment, as I know the effect of the work done was manifest the first day, but I would not accept it, therefore the *one* talent given me was taken away. I was faithful, however, in not resorting to any material help for *that* trouble, but at the end of the week I was brought face to face with this question, "Have you been honest, have you given them a fair trial?" The answer was "No;" "Then what have you if you go back to your old way?" "Nothing." "Now what will you do?" The decision was to be honest with these people and trust God to the best of my understanding. With that decision all medicine, and some that I thought very precious, was thrown away, and I went to my practitioner and told him I was ready to trust all to God.

During the treatment that followed I was healed of my bowel trouble, and have had no need of medicine since. I then commenced to read Science and Health, and at first it appeared to me a jumble of repetitions and contradictions. Finally I came to these words: "Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven" (Science and Health, p. 461). This was my guide and stay, so when I came to a part I could not understand I would pass over it, and go on, or retrace and come back to it again. In this way the objectionable and apparently unsurmountable barriers were overcome, and the road made more smooth.

During the first week I used my glasses, which I had worn about fifteen years, and in taking them off to clean them, the thought came to me, If what this book contains is the truth, I don't need these glasses. In God must be the only sight and He will give me sight and light. I laid them down and started to read. Error tried to tell me I could not, but I held to the point that my sight was in God, and that I *could* read, and suddenly everything cleared up just as though it had been a very cloudy day, and the sun had suddenly come out. I then found sight and light; and that most perfect. In the course of an hour or so, error tried to tell me it was all imagination, and surely enough for a few moments everything was confused again, but I had the light once, I knew it was there, and that I could not be again blinded. For the first few days I had a number of such experiences, each one with less fear as to the result. I have never had my glasses on since that night, and to-day I have better sight than I ever had. My trouble was astigmatism, for which, every year or so, I had to have new glasses.

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The most serious ailment I had was calculus formation in the kidneys, from which I had suffered more or less since boyhood. This condition became so bad that I had attacks of cerebral congestion "caused by poisonous accumulations in the blood through the improper acting of the kidneys." Finally an operation was performed. This was unsuccessful and I soon drifted back into the same old thought and condition, where Science found me. I am now enjoying perfect health and although I have some struggles these are dispelled by the understanding of the power of infinite Mind. I have been helped in so many ways that I feel I can never say enough for Christian Science, nor fully express my gratitude for the good I have received through the *Sentinel*, the *Journal*, my teacher, my practitioner, friends, and above all, Science and Health. Through its study the Bible has become a book I love to read, and from which I now can gain understanding: "whereas I was blind, now I see." It is the greatest blessing of all to be able to see spiritually; it has indeed placed all things in a new light. My constant and unceasing prayer is for greater light and understanding.

W. HARRY ESSER, Little Falls, N. Y.

I have been a constant reader of the *Sentinel* since I began investigating Christian Science and taking treatment for physical ailments, and have received great encouragement and help by reading the testimonies of physical and spiritual healing. In every issue I look for some testimony from this section of the country. Who can tell what blessings are in store for us in testifying for Truth?

It is over twenty-one months since I came to Christian Science for physical healing, and when I look back over that time, and realize how much I have been benefited and how greatly my life has been changed, I scarcely know what to write that will do justice for the blessings received.

Those of my friends who know me and read this testimony can corroborate what I write.

Before taking treatment I was a physical wreck, suffering from rheumatism, pulmonary trouble, and hemorrhoids, contracted prior to 1861. Those complaints were aggravated during my service in the Civil War to such an extent that I had been an almost constant sufferer. I had become so miserable from stomach trouble which manifested itself with the older ailments that I was convinced there was very little help for me in *materia medica*.

At this time a dear friend whom I had been telling about my condition, told me that I did not need to suffer thus. In this declaration I saw a gleam of hope, and being told there was a Christian Science practitioner visiting there at the time, I consented, rather reluctantly, to have a talk with her on this all-important subject. That afternoon I took the first treatment for stomach trouble, bought a copy of Science and Health, and commenced to read it carefully and prayerfully, along with my Bible. Twice a day I read portions of both, asking my heavenly Father for light and understanding. In a few weeks the stomach trouble was gone; one after another of the old troubles have been overcome by Truth, and to-day I enjoy better health than I have for years.

I experienced an equal blessing in my spiritual life. I had been a member of several different denominations, where circumstances placed me in the last thirty-five years or more. I tried to live up to their creeds and doctrines, but as I look back over those years, I see too much formality and personality in them. I thank God that to-day I love the Bible and "Science and Health with Key to the Scriptures" above all other books.

My heart goes out in gratitude and love to my heavenly Father for His great love to me, and to Mrs. Eddy for her untiring labors and undiminished love for humanity, and to all Christian Scientists who have offered me a helping hand.—GEO. W. BLANK, Pottsville, Pa.

[Translation.]

I give this testimony with a grateful heart to God for what Christian Science has done for me and my family. In the summer of 1903, after the birth of my child, I suffered terribly with cramps of the stomach. All medical aid failed to bring me relief, and finally nothing could alleviate the great pain. At first the attacks appeared once in about two weeks, and then every three or four days and lasted longer, sometimes twenty-four hours. I finally had but one wish, to find freedom through death, for I felt how my strength was diminished. I was only a burden to my family, and our otherwise happy home was filled with an atmosphere of melancholy.

One night, while I was suffering the greatest agony, my husband heard of a lady who healed without administering any medicine. I had no faith in such miracles but wished to see her. She was called that same evening and arrived after ten o'clock while I was suffering terribly. I remember so well the look of her dear face as she comforted me.

During the treatment a peaceful rest came to me (I had hardly been able to lie still, I was so nervous). She advised me to have something to eat that same evening, and assured me that food could not hurt me and I would sleep quietly. I obeyed, thinking that I could suffer no more than I had suffered while fasting. About ten minutes after the practitioner had left the house, I fell into a peaceful, quiet sleep. Not less astonished I awoke the next morning feeling that all pain had left me. The practitioner came again at nine o'clock, and after the treatment asked me to rise and take a little walk in God's beautiful sunshine. I did so, although it seemed at first as if I could hardly stand up, but gradually strength came. At first I could not believe it possible to be entirely healed, yet after three months all disease had disappeared into its nothingness. Since then I have felt well and happy. I eat what I like, and suffer no discomfort therefrom.

We have had other beautiful proofs of the healing power of Christian Science. An abscess opened after one treatment. My husband was healed of severe rheumatism through absent treatment, and my ten-months-old child, who had in an unguarded moment swallowed some hair from a bit of fur which caused terrible vomiting for four days, was also freed through Christian Science.

We cannot thank God enough for all He has done for us, and we also wish to express our gratitude to our dear practitioner who with perseverance and patience has showed us this beautiful path of peace.

MADAME W. W., Clarens, Switzerland.

When I think of testifying to what Christian Science has done for me, I know not where to begin nor what to say; it is beyond human expression. First of all, it has given me a new heaven and a new earth; second, it has enabled me to find the God who is an ever-present help. Without Christian Science I should have been in the very depths of despair through grief, separation, and loss, where human help and hope could never have reached me. I can say I have been through the fire untouched. I can only show my gratitude to our Father-Mother God, and to the Discoverer and Founder of Christian Science by consecrating my energies to this Cause.

I wish to speak of a recent demonstration. My little boy in playing with the cat fell on her in such a way that, through fear or pain, she bit him just above the joint of the thumb. He came screaming to me, and I held strongly to the truth. The crying soon ceased and I heard no more about it. This happened about seven o'clock in the evening, and during the night he cried out once in such a way that I knew there was more work needed, a stronger realization of the Truth of being. There was no further disturbance until the afternoon of the next day, when he complained again of the thumb, and screamed with pain when his arm

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was touched. I then noticed that his entire hand was much swollen, and he said it hurt him almost to the shoulder, and expressed great fear of the pain extending up and into the other arm. He thought it was blood poison, and that it would be the end of him; he said lots of people were taken to the hospital for blood poison. It was clear to me that his fear must be met. I had to destroy some fear in my own thought, as error put forth such a seemingly strong argument. That I was able to turn from the fear and know that Truth is the only reality, was worth all I have sacrificed to gain it. By the steadfast knowing of Truth and by obedience to the one law, he was very happy the next morning to show me he could move his fingers. He had perfect use of his hand, the pain was entirely gone, and before the close of the second day the demonstration was complete.

While I have great reason to be thankful for many victories over error in various ways, I feel a special sense of gratitude for this recent demonstration.

I am indeed thankful to have found a religion that can fill my life so completely, and also to know that we do not have to die to find heaven. We can taste of the joys of Soul here and now.—MAMIE M. HAYDEN, Salem, Ore.

I was led to investigate Christian Science by a dear friend whom I had learned to trust when I was a child. When she found me I was hopelessly miserable. I had from childhood been afflicted with bilious attacks and nervous sick headaches, and as I grew, other diseases were added. When my friend sent me some tracts, I was suffering from nervous prostration, internal troubles, dyspepsia, and insomnia. I was so extremely nervous that the rustling of the pages of a newspaper would cause me intense suffering. For many years I had not eaten food that had a particle of white flour in it, and rarely drank anything but hot water. I could never ride or travel on the cars without suffering from car-sickness. I was also in constant dread of cyclones or tornadoes, keeping awake night after night in order that I might rouse the family and neighbors in time to escape to the cellar; but, thanks to Christian Science, all this has been changed.

By reading and studying a tract, which my friend had sent me, in the hope of discovering in its pages the wonderful healing power which she had told me was to be found in reading Christian Science literature, I learned that God is omnipresent Life and Love, and this was such a delight to me, that I found myself constantly dwelling on the words, "In the secret place of the most High:" and in less than two weeks I was the picture of health and happiness.

I lost no time in securing a copy of Science and Health, and many times when I have seemed to fall back, my daughter would bring the "little book," and sitting beside me would read over and over the words which I had marked, "Be firm in your understanding that the divine Mind governs, and man should reflect His government," and "Man is never sick; for Mind is not sick, and matter cannot be" (Science and Health, p. 393). In a few moments I would be up, entirely free, and giving praise to omnipresent Love for the victory.

I wish I could find words to express my thanks to all the kind friends who have helped me; and especially to my dear teacher. I truly hope that I may show my gratitude to God for our beloved Leader by continually trying to "improve the moments," and thus gain more of the understanding of omnipresent Life and Truth and Love.

J. M. M., St. Paul, Minn.

[Translation.]

After having delayed for so long, I at last resolved to relate my experience that others may know of the blessing which Christian Science has brought to me. Thirty years ago I was taken ill and was under treatment of six physicians. The last doctor called my disease consumption of the spinal marrow.

I was in bed for fourteen months, after that I was up and around but remained an invalid for twenty-two years and was never without medicine. I was told of Christian Science but did not then accept it, because no one could tell me what it was. Later on, a relative advised me to accept it, and said that the healing was effected through prayer. I told him that I could pray myself. The physician came again and declared that he could do no more for me. This was my last visit from any physician. My time had come and I did find the help.

A lady visited me and advised me to accept Christian Science, saying that she herself had been healed through it. She gave me some light on this subject and said that it was all contained in the Bible. I was then ready and said that this was just what I had been seeking. I begged to have a practitioner sent to me very soon. She came and spoke kindly to me and I then received treatment. After the third treatment I rose from my bed, but finding that I could not stand on my feet I sat down on the bed. The family went to dinner and I was alone. Suddenly the thought came to me that I would like something to eat. I forgot that I had been unable to stand up, but walked to the door and asked for something to eat; until then I had partaken of very light food. Thus my healing went on and I have never again used any medicine. My healing caused great surprise. When some one asked what healed me, I answered that God was my physician.

I wish to say that I love Christian Science. God has sent me the light, for which I am very grateful. He has sent us Mrs. Eddy, who has put this light back on its candlestick. I also wish to express gratitude for *Der Christian Science Herold*, which is a great help to me.

MARIA ARENDT, Plymouth, Wis.

I should like to tell of a little demonstration that may help some other mother in kindred need. My boy, aged fifteen, attended a school where an infectious child's disease had made its appearance, and one morning he showed all the symptoms of the sickness. I helped him to meet it with the truth of Christian Science, but my chief fear was for the younger children, and for a little time it was very great. Then I took up Science and Health, and studied it till I gained some sense of these words, "Mortals can never understand God's creation while believing that man is a creator" (p. 69). When I saw how the mother fear goes out to the children and brings them into the bonds of sickness, Truth at once released them, and gave them the "liberty of the children of God." I found that I could hold all the household, three of whom did not belong to the family, in the same sweet sense that God is the only creator, and in a few days the sickness had completely disappeared from our home; no one having succumbed to the fear of infection.

It was a great lesson to me, and I commenced dimly to understand how our fears bind our beloved ones, and that Christ, Truth, is continually saying, "Loose him, and let him go." Many times since, when my children have been away from me,—at school, or holiday making,—I have turned my anxious thought for their safety into glad recognition that God is the only creator, and all His children are safe in His care.

During the last five years we have had many demonstrations in our home of the wonderful power of Christ, Truth, over all forms of error, and my heart goes out in loving gratitude to our beloved Leader, Mrs. Eddy, for her unselfed love to all mankind.—H. M. V., Sydney, N. S. W.

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Six years ago a bunch appeared upon my flesh, at first very small, but it became larger till it was nearly as large as an English walnut. One day I found it much swollen, inflamed, and very sore. I wrote to a friend who is a practitioner of Christian Science for advice and help, as my husband and daughter wished me to apply something to draw it to a head, thinking it a boil. The practitioner replied that she had seen such things beautifully demonstrated over by Christian Science, and she would advise letting Mind take the entire care of it, which I did.

Two days later the practitioner called and said there was no occasion for a poultice, even in the old thought, as the bunch was all ready to burst, and another day would probably end it. The next evening a strange sensation passed over my whole body. After retiring I felt a slight moisture in this place, and called my daughter to investigate. She exclaimed, with great surprise, "There is a great hole now; whatever was there is gone."

Much surprised, I arose and felt something drop, which proved to be a tumor, hard and clean. After this the flesh healed at once.

I am very grateful for this proof that the statement of Science and Health is true; namely, "Christian Science is always the most skilful surgeon" (p. 402). I am also grateful to my faithful practitioner who aided me in proving it.

G. H., Somerville, Mass.

I desire to express my gratitude for the healing which came to me in Christian Science. A year ago last August, I was to mortal sense, at the point of death, having undergone an operation for gall stones and appendicitis eight months before, which left me in a dreadful condition. The prostration was so great, I wished to die. I had the best of doctors, who did all they could for me, but they could not help me. My side healed up, but I could not eat or sleep. I cannot describe my suffering.

A friend told me of Christian Science,—that it could help me. I thought I would try it, but had no faith in it; for I did not see why God could heal me in that faith, as I had prayed so earnestly out of Science for my recovery.

I see now that I was looking to a far-away God. What beautiful words those are in Science and Health, where it begins, "Take heart, dear sufferer" (p. 573). I shall never forget all they meant to me, when I was so sad. I have often thought that Mrs. Eddy knew how much we needed those comforting words. I have a deep sense of gratitude and love to her who has shown us the light, and to the dear practitioner and the friends who have helped me in Science. My desire is to live nearer to God. I have been able in many ways to help others, for which I am thankful.

SUSAN STARTUP, Rockford, Ill.

Having been in Christian Science about two years and a half, I thought it time to express myself in regard to the manifold blessings received both spiritually and physically. Without Christian Science I would without doubt have passed away, from the fact that I had very bad heart trouble. This is now gone.

I had nearly all my life tried to be a Christian, but I had a terrible appetite for intoxicating drinks which would cause me to stumble and fall in my Christian walk and work; but, thanks be unto God who giveth us the victory, the overcoming of this is one of the numerous blessings received through Christian Science, and I hope that some one who is battling and struggling against this awful curse may read this testimony and turn to Christian Science and be saved.

God has blessed me in many ways since I have been in Science, and I can exclaim with David, "Surely goodness and mercy shall follow me all the days of my life."

I thank God for the raising up of Mrs. Eddy to make known this glorious truth, and I am grateful to my teacher and all the kind friends who have helped me in any way toward the attainment of good.

JOHN T. WRIGHT, Glenelg, Md.

Not for physical healing did I at first become interested in Christian Science, though I have experienced many beautiful and instantaneous demonstrations of the power of Truth over error in this respect, but from the first moment that I read the words of the "little book," Science and Health, I knew it was the truth for which I had all my life been longing. Three years ago last March I first heard the words that set me free from false belief in material gods, and at the present time I desire to express my deep gratitude and appreciation for Christian Science,—the truth that is setting at liberty "all nations, and kindreds, and peoples, and tongues."

Words fail to express my appreciation for the Christian Science literature, and the many testimonies of healing in the *Sentinel* and *Journal* are a wonderful help to me, but more especially do I prize the words that now and then appear in them from our beloved Leader. Her letter to the teachers in the *Sentinel* of October 31 was especially impressive to me. Such words of love, wise counsel, and timely admonition are an unalloyed blessing. I desire to assimilate her teaching and grow thereby, and so be able to demonstrate for myself and others the glorious truth as taught by this faithful friend,—"so kind and true and tender." God bless dear Mrs. Eddy, is the sentiment that comes welling up from a deep sense of love and gratitude.

A. E. F., Chicago, Ill.

I feel I cannot longer refrain from expressing my gratitude to God for the great blessing Christian Science has brought into my life by the change it has wrought in my health, and also my disposition. I am also most grateful for the *Sentinel* and *Journal*, with the helpful words they contain, and the comfort and strength I receive from the lessons in the *Quarterly* are inestimable.

May God bless our dear Leader, Mrs. Eddy, and all who are laboring for the cause of Christian Science.

A. M. W., Brookline, Mass.

For twenty-six years I had suffered with bladder trouble, so bad at times that I could neither straighten up nor walk. I have been sick in bed for weeks at a time and would scream with pain. I was doctored for months at a time, but suffered untold agonies. I had given up sewing for years, and could not do my housework. I was treated one week in Christian Science and am completely healed.

MRS. ANNA BYERLY, Meadville, Pa.

I Prayed, Thy Kingdom Come.

I prayed, Thy kingdom come! For winter long
Had held the frozen earth in fetters bound;
And wretchedness and misery, war and wrong,
Age after age, did in the world abound.
I prayed, Thy kingdom come! And lo! the spring
Came with its warmth and joy to glad the earth.
New Hope the sight did to my spirit bring,
That Man at length should share the quickening birth.
For He who worketh thus great Nature's change
Works in the heart His miracles of power,
Than those we see more marvelous and strange!
Have faith in God, and wait His promised hour.
For He who doth the quickening springtime send
Will sin destroy, bring suffering to an end.

JONES VERY.

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From our Exchanges.

There are many lessons to be received from this Gethsemane of our Lord, and one among the many is this: If we mark well the history of moral greatness in all ages we shall see that it is made to stand in the midst of any and every Gethsemane of trial; and that the triumph on Olivet only foreshadows a universal victory of a kindred righteousness. It is a Gethsemane in which each one of us stands when inclination diverges from duty; when a lower love crosses the track of a higher; when a passion impinges to disturb the direct and free movement of a principle along its appointed path; when the Siren of temptation sings at one ear and the voice of God calls at the other. The pathway we shall make out of our Gethsemanes will be backward and downward or forward and upward, as the main drift of life is along the lower nature or the higher. The lesson of Gethsemane is this, again, that character is tested not only in our favorable moments, but also when it would seem that stress was laid upon us amid the most unfavorable environment.—*The Universalist Leader.*

I believe we are on the verge of a mighty revival of faith in a future life,—a faith which will make that life more real to men than it has been for many a day,—a faith so different from the old that it will come to men with the power of a new discovery. It will be based on evidence internal and evidence external that will satisfy at once the longing soul and the inquiring mind.

REV. WILLARD B. THORP.
Chicago Tribune.

To have made an honest effort is as great as to have succeeded. The result if fortunate is inspiring to us, but the exertion, the putting forth of our little powers, has made a permanent mark for good on our characters. He who glories, even in his own heart, over his triumphs, has yet another victory to win, and that is the conquest of his individuality. Most people hold personality in too high esteem.

The Congregationalist.

Much is said and written about apostolic or primitive Christianity nowadays, but our modern life goes right on, and whenever there is an appearance of apostolic fire and fervor, a deluge of cold intellectualism and denial of the power of God is poured on to extinguish, or at least subdue and make conventional, the religious life. A characteristic mark of the apostolic church was that it magnified the name of the Lord Jesus.—*Pacific Baptist.*

Religion which has become institutional, sabbatic, a something which hovers over a man, or is round about him, instead of being a moral and transforming power at work within him, is not the Christian religion. The very nature of Christianity is that it is a ministry to men. It was thus in its founder, and is thus in all its participants.

The Examiner.

How much power has God? Power to cause the dead to live? Yes, yes. He has all power. Paul wrote to the Ephesians that his prayer for them was that they might know, "what the exceeding greatness of His power to usward who believe according to that working of the strength of His might which He wrought in Christ, when He raised him from the dead."—*Pacific Baptist.*

Every day is a judgment day. Every time the sun goes down the life of every person who has reached the age of accountability is judged. By multitudes this fact is not so impressed upon their minds as it should be to make it operative for good.—*The Universalist Leader.*

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Items of Interest.

National.

George C. Martin of the geological department of Johns Hopkins University has been selected by the National Government to lead an expedition into Alaska for the purpose of making a minute investigation of its coal and oil fields. It is said the Government has information of great importance, not only to the Navy, but to the people of the United States. The expedition will also make explorations of comparatively unknown portions of the great peninsula and compile maps and secure geological specimens.

Dr. Martin will select the ablest geologists and coal and oil experts he can induce to join him. The expedition will start the middle of May, going direct to Seattle and thence by mail steamer to Kadiak, the old Russian capital.

The Honorable William H. Hunt, Governor of Porto Rico, whose recent appointment to succeed Judge Knowles as United States District Judge in Montana has been confirmed by the Senate, has been in Washington in conference on matters in Porto Rico and will soon return to the Island to settle affairs there, after which he will assume his seat on the Montana Bench.

The special session of the Hawaiian Legislature, which was convened for the purpose of providing funds for the territorial expenses, has adjourned after accepting without material change all the recommendations of the Governor.

The Isabella Stuart Gardner Museum in the Fenway, Boston, has acquired the Degas' portrait known as "The Woman in Black," painted in 1867. It has been called by John S. Sargent one of the masterpieces of the nineteenth century.

It is said that Mr. Carnegie's contribution of five million dollars for a heroes' fund brings his contributions to various benefactions to a total of over one hundred million dollars.

The resolution of the Panama Canal Company shareholders ratifying the sale of the canal to the United States for the sum of forty million dollars was adopted at Paris on the 23d. There were only five votes against it.

The Boston Latin School last week celebrated its two hundred and sixty-eighth anniversary.

The payroll of the United States Navy amounts to twenty million dollars a year.

Foreign.

The portrait of the Dowager Empress, painted by an American artist, and which is to be exhibited at the St. Louis Exposition, was shipped from Pekin last week with impressive regal ceremony. It is contrary to Chinese traditions to have the likenesses of their semi-sacred rulers made, and the innovation caused a sensation in the Chinese Court. The painting of the portrait was suggested, and the consent of the Empress was obtained by Mrs. Conger, wife of the United States Minister to China.

The loss by the fire which destroyed the wholesale district of Toronto last week will, according to conservative estimates, reach twelve million dollars. The area burned embraces fourteen acres. The total number of buildings destroyed is 122; firms affected 222, and fully 10,000 people are thrown out of employment.

What is termed the finest collection of arms and armor in the world, belonging to the Duke de Dino, has been bought by the Metropolitan Museum of London for four hundred thousand dollars. The collection includes the best purchasable arms and armor the Duke could find during the last thirty years.

The world's fourth Sunday School Convention opened last week in a huge tent outside Herod's Gate, at Jerusalem. The attendance included eight hundred Americans. Numerous Turkish officials and Greek, Armenian, Roman, Jewish, and other priests are honored guests of the delegates.

Surveys, which have just been completed, for a ship canal across Russia to connect the Baltic and Black Seas, show that the distance will be 1,468 miles and the cost $180,000,000.

Industrial and Commercial.

Exports of manufactures from the United States seem likely to make their highest record in the fiscal year which ends with the month of June, 1904. In the eight months ending with February, for which the Department of Commerce and Labor, through its Bureau of Statistics, announces the figures of exports of manufactures, the total is $20,000,000 larger than in the corresponding eight months of the fiscal year 1900, which was the record year in exports of manufactures. For the eight months ending with February, 1904, the total exportation of manufactures was $288,400,924, against $268,537,972 in the corresponding months of 1900.

The Seaboard Air Line Railway has awarded to the South Baltimore Car Works a contract for 500 box cars of 60,000 pounds capacity each. The cars are to be ventilated and adapted to general freight business. The approximate value of the contract is $500,000. The purchase of these cars will give the Seaboard a total of about 4,500 box cars, in addition to its other large freight equipment.

It is reported that the Standard Oil Company has planned to lay a pipe line from Texas to New York with branch lines radiating to the entire oil fields. Refineries will be erected at convenient intervals. The cost of pumping oil is said to be about one-tenth of that of shipping it by rail.

General.

Signor Giacomo Boni, a famous archæologist, who is directing the excavations of the Roman Forum, has made what is considered the greatest discovery of many years.

He came upon a place where there was an altar dedicated to Marcus Curtius, a patriotic Roman youth, who in 362 B.C., to placate the gods, jumped, completely armed, on horseback, into a chasm which had opened in the Forum and which the soothsayers declared could not be filled except by the sacrifice of the chief wealth or strength of the Roman people. After Curtius' sacrifice, tradition says, the chasm immediately closed up.

The opening into the chasm found by Signor Boni is formed by twelve large stones, roughly sculptured. The archæologist also found a hole which contained sacrifices made in later years to young Curtius.

The great importance of the discovery lies in the fact that it confirms an event which many historians looked upon as mythical.

The water lily of the Amazon, says an exchange, has very elusive habits. The buds open twice—the first time just a chink at the tip, in the early sunrise hours. On the following evening it spreads its four sepals so rapidly that one can see them move. But the big white bud among them remains unchanged until four o'clock in the morning, when it hurriedly spreads its blossoms wide open, remaining in this condition only half an hour. Within the hour it has nearly closed, and by another hour and a half the entire flower has been drawn under water by the coiling of the stalk.

John C. Merriam, professor of paleontology at the University of California has discovered in the fossil beds of Shasta County, California, so rich in the remains of extinct prehistoric animals, what appears to have been a family entirely unknown to paleontologists and has named it the Thalattosaurus. It is a huge sea lizard and is estimated to have been seven feet long. Originally it was a shore form, but became after a long period a marine animal. Professor Merriam says the remains represent not only a new species, a new family, and a new genus, but a new order.

A teacher in the missionary school at Tabriz, Persia, writing to friends in Oklahoma and telling of a shipment of books, etc., received from home, said, "Last night I picked up an American history and found forty pages about the Revolution torn out. They will not allow anything like that to pass through. The Sultan will not allow such Sunday School lessons as Absalom's rebellion to be studied. Instead of publishing such lessons they put in a lesson from a Psalm.

The life of a deep-sea cable is from thirty to forty years. The main portion lies in a bed of ooze two miles or more beneath the surface of the water, and is practically imperishable. In shallow water cables are attacked by sharks, swordfish, sawfish, rocks, and anchors. In the Firth of Forth thirteen ships' anchors were once found entangled in a length of four miles of cables.

The world's best timekeeper is said to be the electric clock in the basement of the Berlin Observatory, which was installed by Professor Foerster in 1865. It is enclosed in an air-tight glass cylinder, and has frequently run for periods of two or three months with an average daily deviation of only fifteen one-thousandths of a second.

The first fellowship ever won by a Chinaman at Columbia University has been awarded to Ching Yung Yen for exceptionally brilliant work in the school of political science. He is only 23 years old and is a graduate of the Imperial Tientsin University. His fellowship was won in constitutional law.

It is the estimate of well-posted lumbermen that there are enough logs on the bottom of the Menominee River belonging to the different lumber companies to supply the largest sawmill on the stream for several years, if they could be recovered.

The criminal branch of the Court of Cassation has granted the appeal of Alfred Dreyfus for a revision of his trial at Rennes.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Semi-annual Lecture of the Mother Church.

We give below a condensed report of the lecture by Bicknell Young, C.S.B., member of the Christian Science Board of Lectureship, in Symphony Hall, Boston, April 14. The immense audience, which completely filled the large hall, gave the closest attention to the speaker, who was introduced by Mr. Alfred Farlow in the following words:—

Friends:—We are here for a candid consideration of one of the most serious subjects of our age; one which involves not only the health, happiness, and general welfare of the present, but the hope of the future.

The rapid progress in all lines, the frequent discoveries and inventions, affording constant surprises in novelties, have cultivated in the public mind a condition of expectancy and toleration which is quite prepared to give a hearing to all new subjects. And, since we have before us a representative audience assembled from the advanced thinkers of New England, I can trustingly bespeak for our guest your most sincere and earnest attention.

He is one of the many distinguished professional men who have left all to spread the gospel of Christian Science. He is a member of the Christian Science Board of Lectureship and is, therefore, an official lecturer of the church which he represents.

It is with great pleasure that I now introduce to you the speaker of the evening, Mr. Bicknell Young of Chicago.

Mr. Young said in part:—

Christian Science may be briefly defined as the Science of all that relates to God. It is to be attained through spiritual growth and understanding. It implies sincerity of purpose as well as the best intellectual effort on the part of those who would apprehend it, but upon a higher plane of thought and upon a more enduring basis than would be demanded by any other subject. We do not undertake to give at this time a demonstrable knowledge of this vast Science, for that you must seek the pages of its text-book, "Science and Health with Key to the Scriptures" written by the Discoverer and Founder of Christian Science, Rev. Mary Baker G. Eddy. If I may but succeed in correcting some false views, or in removing some prejudice; if hope be uplifted, and expectation brightened; if some heavy heart be made lighter or some sorrow or sickness less painful; if here and there some one, touched by the spirit of the hour, should be led away from those thoughts which make for sin, disease, and death, to those which disclose holiness, health, and life, and thus acquire a better understanding of all that is meant by the word salvation as revealed in Christian Science, the loving desires of those who provided this lecture will have been realized.

Accepted theories have rejected the possibility of a scientific knowledge of God and His laws. Indeed, the association of the words Christian and Science has at first excited the derision of prevailing belief and then aroused its scorn and abuse. Yet to-day the universal truth as taught in Christian Science has stirred human thought to higher views and expression, even while the source of them is not acknowledged. The wonder is, in view of all Christian Science has accomplished, that there should be anybody left who is not interested.

The Discovery.

Mrs. Eddy discovered the Christ Science, or Christian Science, through a personal experience which could leave no doubt as to the divine nature of the understanding which came to her. Upon this point let me quote from her book, "Science and Health with Key to the Scriptures."

"When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, —called error, sin, sickness, disease, death,—is the false testimony of false material sense—of life in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter,* thereby shutting out the true sense of Spirit" (p. 108).

She afterward tested her discovery thoroughly by healing all manner of cases, not only in instances of ordinary sickness, but also in those which were considered incurable and hopeless, and many of them in one treatment. In due time her discovery became known, and finally, after thoroughly proving its unquestionable scientific value, she published the book already mentioned, by means of which others have learned to do the same blessed work.

Nothing could be happier than the name Christian Science, which Mrs. Eddy gave to her discovery. It is at once exact, definite, and appropriate, and is justified by more than thirty-seven years of remarkably successful practice.

True Science and Prayer.

Is it not true that almost anything in relation to mere material hypotheses may take the name of science unchallenged? How is it, therefore, that those things which relate to God, Spirit, and His laws, which are based upon eternal facts and must therefore be unquestionably scientific, immeasurably more so than all other things, are relegated to the realm of belief? Any question as to the science of the Christian religion must be forever settled by any one who cares to look the matter squarely in the face. Jesus never failed in anything that he attempted. He healed all diseases, whether called curable or incurable, and without the use of drugs or any other material remedies. He fed the hungry, saved sinners, and raised the dead, all by the power of Spirit. He overcame the death of his own body, and finally rose to the full realization of his natural image as the son of God, the son of Spirit. In other words, he overcame all the laws of material existence in that which is most appropriately called the Ascension. These works have been called miraculous, but there is no evidence to show that they were miraculous to him. On the contrary, they illustrated the unchanging nature of God's law, the law of good, and proved its absolute power over all evil. His method reflected the infallibility of God. Could anything be more scientific than that? That it was Christian, no one will dispute; that it was unfailing and therefore scientific in the highest sense, the facts prove. It was both Christian and scientific,

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or Christian Science, and it must be still the same. If it healed the sick then, it can do so now, and the fact is, it does so in the thousands of instances in which it has been and is scientifically applied. He knew that he had a certain way of doing his works and that it could be learned. He said that those who believed in his name should do similar works, and the best interpretations indicate that to believe in his name meant to understand his teachings. He also declared, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father." As explained in Christian Science the words, "I go to the Father," relate to his exalted thought, which Paul describes as "the mind which was in Christ Jesus;" and which was continually seeking God, and when we always go to the Father in this way, as he did, we shall realize the promise.

It is self-evident that nothing can be more scientific than "knowing." Jesus said, "Ye shall know the truth, and the truth shall make you free." Paul said, "Pray without ceasing." Can there be any doubt about the scientific nature of prayer? Christian Scientists believe in this ceaseless prayer. Humanity has prayed in some way always, and always more or less vainly, until it would sometimes seem as though prayer had become merely a formal habit, yielding some comfort, perhaps, but barren of practical results. Is it not clear that there must be something the matter with a prayer which is unanswered? Do people in general expect an answer to prayer? Suppose for a moment that all prayers were answered. Could human language depict the chaos that would ensue? Is it not certain that an all-wise and infinitely loving Father could never answer a prayer involving any sort of harm or discomfort to any of His children? Could a mere selfish petition ever be answered? It is related of Solomon that he prayed for knowledge or wisdom with which to do his work, and that God was so pleased with his prayer that He gave him not only knowledge but riches and honor above all men that had been before him. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." His prayers resulted practically. He said, "I knew that thou hearest me always." Is it sacrilegious to say that his unfailing prayers were scientific? He ascribed all power to God. He said, "There is none good but one, that is God;" "If I do not the works of my Father, believe me not." To-day similar works are done in a similar manner, not because of personality either in his time or in ours, but because thought that is in accord with the divine nature is reflecting Love and is about the Father's business quite as much to-day as it was two thousand years ago. Christian Science teaches a logical, legitimate, and Christ-like prayer, and heals the sick by means of this prayer and by no other means whatsoever. Two of its essential features are, first, the recognition of the universality of good, and, second, the knowing "Thou hearest me always."

God and His Law.

Jesus said that he came to fulfil the law. What law? No doubt he meant the law of God, which to his hearers was embodied in the law of Moses. Christian Science does not proclaim a new God or a new law, but comes declaring the same God and the same law that Jesus declared, the one infinite, eternal God, and His good and unchangeable law. Christian Science amplifies, broadens and uplifts our thought concerning God by declaring that He is Mind, divine Principle, and these definitions are most appropriate, for Mind and divine Principle indicate the very nature and essence of Deity. Mind agrees with the universally accepted declaration that God is infinite intelligence, and brings the divine fact of the omnipresence of God more clearly to our consciousness. Divine Principle shows that God is unchangeable, perfect, and eternal in volition and action. Could any word more fully express the nature of Him "with whom is no variableness, neither shadow of turning"? What is the use of words if indeed it be not to produce clear thought in relation to a given subject? No words can change God. They only help or hinder humanity's attempt to understand Him. Personal is one of the words that has hindered. Christian Science does not deny the personality of God as some have supposed, but it must of necessity deny that Infinity can be humanly personal. To speak of God as personal in the same sense that we use the word humanly is nothing less than sacrilege. God must be infinite personality, and no other thought of His personality should be entertained. Again, to make a picture of anything and worship it as God, would at once be called idolatrous. Is it less so because the picture is mental? St. John says, "No man hath seen God at any time." Evidently St. John meant that God could not be discerned nor pictured by the physical sense.

The omnipotence, omniscience, and omnipresence of God have been declared for ages, but the full import of such teaching has not been analyzed, nor have its logical results been acknowledged. The Latin prefix, *omni*, means all. Placed before such words as potency or power, science or knowledge, and presence, when used to define Deity, it means all power, all science or knowledge, and all presence. As Science and Health well asks, "How can there be more than all?" Therefore, whoever affirms the omnipotence, omniscience, and omnipresence of God, denies all other power, knowledge, or presence; and since God is admitted to be good, such an one virtually denies any power, knowledge, or presence to evil. In fact, he denies the reality of evil, a thing for which Christian Scientists have not infrequently been condemned by those who say they believe in the omnipotence, omniscience, and omnipresence of God.

Christian Science declares in accordance with the Scriptures that God is Life, Truth, and Love. The law that Jesus came to fulfil was the law of this ever-present, all-knowing, all-powerful God, who is good, who is Life, Truth, and Love, and whose law must conform to His infinite goodness. Does this God, who is Life, Truth, and Love, send disease, sin, and death? Does God, who is infinite good, do evil? Does God, who is infinite Love, cause the afflictions and sorrows of His children? Just consider for a moment: If you were all-powerful, and could establish law and enforce it, and could do away with all evil, would you do it, or not? Would you not rejoice to see no more suffering among these little ones, no more terror or sorrow in mothers' hearts, no more grief-bowed heads, no more pain-racked bodies? And "Shall mortal man be more just than God?"

Evil Accounted for.

One of the most erroneous ways of accounting for evil, especially when manifested as sickness or death in the instances of good people or blameless children, is to ascribe it to the inscrutable wisdom of God. Inscrutable indeed would be the wisdom that is infinite Love and Life, and that could cease His infinity long enough to afflict His children with disease and death. Christian Science takes no part in any such lame and illogical attempt to account for evil. Indeed, the infinity of God, or good, would be thereby obliterated, for God would cease to be good to the extent that He cognized evil, cease to be infinite, therefore no God. Because sin, sickness, and death are not good, they could not originate in God, the Mind that is holiness, health, and Life, and they have, therefore, merely a fabulous existence far apart from truth, or science, or God. Sin, disease, and death with all the human beliefs and theories that accompany them, Christian Science classifies together and denominates the whole conglomeration of falsehoods as mortal mind. In Christian Science this fictitious mortal mind, as a general belief or universal false claim, is utterly divested of all supposed influence, power, or law to cause or perpetuate disease; and God's law of wholeness, harmony, and health to man is established.

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CHRISTIAN SCIENTISTS BELIEVE IN CHRIST AND SALVATION.

It has sometimes been asked if Christian Scientists believe in Christ. Who is a believer, the one who preaches merely, or the one who practises? Who believes in a science such as the science of numbers, for example? Surely, it will be answered, he who trusts his affairs to it. Who believe in Christ? They who only say they do, and fail to do the works of Christ? or they who trust absolutely in the teachings of Jesus and strive to do the works that he commanded? I say without fear of successful contradiction, that of all people on earth, Christian Scientists believe most absolutely in Christ. They utterly repudiate the aspersion that they are un-Christian. They accept the teaching of Christ Jesus without reservation. Orthodox religion, on the other hand, rejects the healing power of the gospel and attempts to explain its failure to obey the command of Jesus to heal the sick, by saying that it was intended for his time only, although there is nothing in the Bible to justify such an assumption. Hear this: "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." If one of the commands of Jesus was intended for his time only, then all were, and the whole Christian religion falls to the ground. The fact is, the healing power continued to be exercised in the early Christian church for about three centuries, and was then lost through the introduction of ecclesiasticism. Jesus did not say that Christ would leave the earth when he left it. He declared the eternity of the Christ. "Before Abraham was, I am." "I will not leave you comfortless: I will come to you." His career reveals the power of God to govern man righteously here and now.

The steps of salvation in Christian Science are not unusual or peculiar. As in the teaching of other evangelical denominations, there must be, first, the admission of sin, or conviction; second, sorrow for wrong doing, or repentance; and, third, reformation,—a corrected life. Theoretical belief, however, limits salvation to the cessation of sin, and the hope of heaven after death. Christian Science declares that the love of sin must be destroyed. Because God is sinless, sin has no divine authority, no real existence; and it makes this utter denial of sin for the sole purpose of overcoming sin. It includes in salvation exemption from sickness, want, worry, and woe, as well as from sin. In short, salvation in Christian Science touches everything that prostrates hope or interferes with happiness. Again, in Christian Science salvation is not a death process. It is not a matter that can be postponed. The problems of life are not solved in that way. Jesus said, "If a man keep my saying, he shall never see death." Would he have said that if death were necessary to salvation? The world has been taught to believe that by dying it could save itself the trouble of living rightly. Christian Science teaches that salvation is a way of righteousness. The supposition that heaven is attained through disease and death is a theory at once mysterious and wretched, and so repugnant to every normally minded person that every one naturally desires to avoid such an experience, even with a theory of salvation attached to it and the efforts of all theories of healing as well as the prayers of theology are intended to prevent a person from dying. The path heavenward is truly straight and narrow. None know this better than do Christian Scientists, but this path is not strewn with ashes, neither does it ultimate in disaster. When we learn that the fulness of religion may be attained here and now through Truth and Love manifested in a daily life at peace with God and man, and that such a condition brings heaven to earth, we begin to cheer up. We see that we may speak of God and His laws without sadness or any sense of mystery. If God is our divine Parent, He is our best friend. Salvation is therefore a joyful experience, and heaven a natural condition that may become a present and welcome reality. Heaven cannot be less than satisfaction and perfect harmony, and it cannot be more. The Psalmist says, "I shall be satisfied, when I awake, with thy likeness."

FOUNDED ON THE BIBLE.

Christian Science is founded on the Bible. The text-book of Christian Science is what it purports to be, and includes, as its title indicates, a key to the Scriptures. Mrs. Eddy says, "For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. . . . In following these leadings of scientific revelation, the Bible was my only text-book" (Science and Health, pp. 109, 110).

The Bible has become a new book to us, and the most interesting book in the world, through the light which Christian Science throws upon it.

Science and Health is a commentary upon the Bible. Other denominations have commentaries, but no other book in the world has ever revealed the power of Truth to heal the sick, and enabled people to learn the Science of the Scriptures by which this healing is achieved. The numerous cases of healing accomplished by the perusal of this book are so authentic as to be beyond question. Thousands of people have testified to such healing, and some of them have done so under oath, in courts of law, and their testimony has not been in the least shaken by cross-examination. Some of these cases involved the most terrible diseases known to mankind. No material system has ever succeeded in healing a cancer, but Christian Science has healed hundreds of them, as well as other so-called incurable diseases, such as locomotor ataxia, tuberculosis, epilepsy, and others considered less dangerous but equally incurable, such as asthma, hay fever, St. Vitus's dance. Christian Scientists, as well as other people, know such instances. It is not pretended that there are no failures as yet in Christian Science practice. It would indeed be surprising if, with all the error that confronts it, our new-born understanding should reach the height of infallibility at once. Christian Science, however, is exact Science, and we expect that its unfailing power will be more and more proven as we grow in grace. In the mean time, it is, to say the least, unbecoming for advocates of material systems to demand no failures of us, while they view with complacency the immeasurably greater proportion of their own. The healing power in Christian Science is not attained through any new Bible, nor through any strange interpretation of the old one, but through the truth contained in that old Bible, our Bible, your Bible and my Bible; and Christian Scientists have none other. Jesus said, "Search the Scriptures." Christian Scientists are joyfully obeying this injunction, and through Christian Science they are realizing in a great measure the fulfilment of the promises contained therein.

PREVAILING SYSTEMS ARE MYSTERIOUS.

Mortals are in a state of superstition about God and man, about heaven and earth, about sickness and health, about life and death, and, indeed, well-nigh every other conceivable condition or thing. Furthermore, all prevailing theories, whether religious or scientific, have looked for cause in matter, for God in His opposite. Is not this the very acme of superstition? The self-evident impossibility of finding truth in error seems to have escaped human reason until Christian Science came to reveal it. The superstructure that has been reared upon such theories is well represented by the house in the parable which was built upon the sand, and when the winds and waves of adversity, sickness, or sorrow, beat upon it, it crumbled. Popular science is as unscientific in this respect as popular religion. After the most elaborate investigations, endless research, and almost superhuman perseverance, it invariably arrives at a point where it can only say, "This is unknowable." Is it not clear

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that both theories end in self-confessed failure, the one in a mysterious belief in the amalgamation of good and evil, the other in the mystery of the unknowable? Any person who has followed either or both with the hope of having his reason satisfied, or his belief in eternal life confirmed, has found his condition best described in the words from Fitzgerald's translation of the Rubaiyat:—

> Myself when young did eagerly frequent,
> Doctor and saint and had great argument,
> But evermore
> Came out by that same door,
> Wherein I went.

Christian Science begins where such theories leave off. It declares that God, Life, Truth, must be knowable, and in reality is the only knowable, because Truth is all there is to know. It shows that if there is anything about religion that is true it must be based upon facts. If based upon facts, the facts may be known, since to speak of unknowable facts is to express a contradiction in terms. A knowledge of God must therefore be not only possible but imperative. How shall it be attained? If God is Mind or divine Principle, He is expressed actively and operatively in divine ideas. These must be sought and entertained until thought is transformed.

Man.

If the facts which have been declared in reference to God are admitted, then man, His image, must be something more than that which we ordinarily see. Christian Science denies that the evidence of the five material senses can be accepted as absolute in reference to man, his real being, his health, or his life. Generally speaking, man is thought to be both material and spiritual. It is declared that he is mortal; that is, that he must die, and yet that he is the image and likeness of God, or in other words, the image and likeness of immortal Life. When he is dead, it is supposed that he will begin to be immortal! Christian Science shows that such theories do not reveal the truth about man. It declares that man is not material, and that a mortal cannot be the image and likeness of God who is immortal. A mortal is only a presentation of the evidence of the senses. Man's real being and immortality is discerned in Science. Christian Science therefore looks away from matter in considering man and declares that the image or likeness of God is not to be found in physical personality but is indicated in mental and moral quality. Man must be spiritual and ever-living to be like Spirit, like Life. Man must be like good to be like God, like Truth, like Love; he must be the likeness of the divine Mind, the image of divine Principle. This true likeness discerned in Science is the true self that all men should seek, and they should not manifest any other self. Such a course means health and harmony to those who follow it.

The Evidence of the Senses.

Respecting the realm of thought which we characterize as religious or spiritual, it would not even exist if we were to accept the evidence of the senses. According to their testimony, matter is all, and Spirit, God, is a myth. But nobody, not even the most materially minded, would accept the evidence of the senses without reservation. Not a prayer is uttered that is not a virtual declaration against such evidence. Christians rise above it continually, and should do so still more. Christian Science shows how to accomplish this. It may indeed be difficult to conceive of a first great Cause, but it is vastly more difficult not to do so.

It is clear, therefore, that in denying the evidence of the senses we do nothing unusual. Christian Science, however, is unusual in making this denial applicable when anything exists or arises which is contrary to the harmony of man.

Christian Science shows how the body is controlled by mentality, consciously or unconsciously, all the time. The object of its practice is to establish the conscious control of divine Mind over the body. This demands the highest morality and spirituality on the part of the practitioner in order to be successful. It means constant and conscious communion with good, with God.

Comparison with other Systems.

Various systems of healing are extant. They are all more or less material except Christian Science, which represents more and achieves proportionately more than any other, because it is purely metaphysical, and rests upon a spiritual basis. It always uplifts the patient both morally and spiritually while healing him physically. In many cases, Christian Science practitioners discover that the moral and physical are so interwoven as to be inseparable in treatment. When a man's sickness is either partially or wholly caused or perpetuated by his sins, what is the use of giving him pills? No material remedies will touch or uplift his moral nature, and some of them seem to have a contrary effect. If sin has caused the disease, whatever leaves sin untouched cannot heal the disease. The world may well begin to learn that there is one and only one way of salvation. It must be scientific if it is to reach the cause of disease in sin and the cause of sin in mortal mind, obliterating it and its effects. Chrstian Scientists are in no wise arrayed against those who practise *materia medica*. We were all believers in it at one time. We are convinced through our experience in it and in Christian Science, that we have found in the latter a better way, and we believe it to be the very best way because it is God's way as shown in the work of Jesus. We have the greatest respect and admiration for the philanthropy and nobleness of many physicians. We count some of them among our best friends, but we cannot close our eyes to the faults of the system which they represent. If the tabulations which present the observations of *materia medica* together with the theories which are evolved therefrom, were of any absolute scientific value, should not the experimental stage be passed after four thousand years? Is it not a self-confessed condition of weakness and fear which impels our medical brethren to go before state legislatures demanding special legislation the tendency of which is almost invariably to shut out all other systems? The excuse generally given that the public needs to be protected against Christian Science is groundless and puerile.

Christian Science is quite as good for children as for adults. Thousands of children suffering with contagious and other terrible diseases have been restored to health and life through the intervention of Christian Science after they had been given up to die by medical practitioners. Thousands of children have been healed of chronic invalidism and of terrible deformities through the action of Christian Science when all other means have failed. Indeed, Christian Science has been proven the most efficacious healing agency known to man. What therefore can be thought of the proposition that Christian Scientists may be permitted to employ Christian Science for themselves, but shall be compelled by law to use a less efficacious system for their children whom they love more than themselves? Is it strange that the parents in these families should have more faith in Christian Science than in *materia medica?* Should they be condemned or punished for having learned to trust God in times of trouble as the Bible admonishes them to do? Let any one investigate, and he will find that in Christian Science families a more uniform condition of health and harmony prevails than those same families manifested when they were believers in *materia medica.* Christian Scientists believe in Christian Science treatment because they know from experience that their children have a better chance of living and growing up to useful manhood and womanhood. As for public protection, Christian Scientists are the most law-abiding people in the world. There is no fear that they will not observe the regulations of health boards in relation to contagious and other diseases, since they believe in the

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Golden Rule and know that their success and happiness depend upon its literal observance.

Spiritual Healing the True Mental Healing.

Tardily the followers of material systems begin to acknowledge the part that mentality plays in disease and its cure, but as they have always looked for cause and cure in wrong directions, so now, with the perversity of long-established habits of incorrect thinking, they ascribe the cures effected by Christian Science to mental suggestion; will-power; hypnotism, or mental science, which is spurious and not related to Christian Science. When it is declared that God heals disease through Christian Science, learned materialists usually scoff at the idea. Wherefore this assumption of superiority, which considers itself a judge of all things? Do the four thousand years of failure on the part of *materia medica* to find the scientific way of healing the sick, or the failure of orthodox religion to heal according to the command of Jesus,—do these endow either one with the wisdom or right to judge and condemn that which heals the sick? Who knows best how Christian Science heals?

Again, we quite frequently hear from the pulpit, after a recounting of a lot of mere opinions as to what Christian Science is, that there is nothing new in it; it is Buddhism, or what not! Let it be said unequivocally that such assertions are mere exhibitions of ignorance. Christian Science is utterly unlike any Oriental theory, philosophy, or religion. That any one should consider them alike shows that he understands neither these theories nor Christian Science.

It is quite true that Christian Science is not new in one sense, since there can be nothing new to eternal Truth. It is in accord with the Decalogue and the Sermon on the Mount, which, indeed, express the essence of Truth. It cannot, therefore, be new in its Principle, but as made applicable to humanity's dire needs it is new. Although the influence of mentality upon disease is now acknowledged, how many understood it prior to the publication of Science and Health? The author of that book was the first person to discern the cause of disease correctly since the time of the Master, and to give an adequate and complete analysis of this cause. Science and Health is the only book that enables us to give a correct diagnosis of disease, and it is the only book that teaches how to heal metaphysically. Christian Science is even more opposed to wrong mental methods than it is to material ones. It declares that hypnotism, mental suggestion, so-called suggestive therapeutics, will-power are not proper methods for treating disease. They are not founded upon divine Principle but are only a product of "carnal mind" or error. No matter if it be declared in books with high-sounding or deceitful titles that such methods were employed by Jesus, the self-acknowledged fact that they may be used as readily for evil purposes as for good, shows that they are neither Christ-like nor scientific, therefore not his methods. The good they sometimes seem to do invariably results in worse conditions. Man is properly influenced by divine Mind only, and the human mind cannot outline that influence or picture it.

The Discoverer and Founder of Christian Science.

Along the vista of time we see here and there the great characters that have illumined the history of the race. We scarcely dare to think what the world would have been had not there appeared from time to time a man or woman good enough and great enough to be touched by eternal Truth, and brave and self-sacrificing enough to stand for it. Mrs. Eddy discovered and proclaimed to the world the God-given freedom of the race from all sickness, sin, want, and woe. She declared the Science by which men may begin to realize that freedom and enter upon their heritage of righteous dominion over all evil. Some time this knowledge had to come. According to the promise of Jesus, it was to be the Spirit of Truth, the Comforter leading into all truth. Some one had to be good and pure above all others in order to perceive it. Any great discovery along a given line is always made by one whose thoughts, desires, and studies are reaching out beyond those of other people. The world is somewhat accustomed to Christian Science to-day. It is a welcome subject in many circles, and its wonderful and blessed achievements are generally acknowledged, but there was a time when Mrs. Eddy was the only Christian Scientist on earth, when she stood absolutely alone with God before the whole world and incurred the ridicule of ignorance and the hostility of theoretical forms of religion and material modes of medicine because of her discovery of the Science by which the gospel is made more available. To-day all religions and all methods of healing are somewhat touched by it. The world is uplifted by her example. Through the silent and loving influence of her teaching, human thought is being lifted somewhat from the depths of gross materialism. Where would it be to-day, where would we be, but for the purity of purpose, unswerving perseverance, and sublimity of courage displayed by Mrs. Eddy through all those years of trial and persecution? Who that has gained any knowledge of Christian Science can but recall with a shudder the memory of the time when he did not possess it, when, in the language of Scripture, "the earth was without form and void; and darkness was upon the face of the deep." The gratitude of such an one will never let him forget that in his individual experience, through Mrs. Eddy's discovery of Christian Science, "the spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light."

Is it not strange that every epithet of vilification and hatred should have been directed against this consecrated woman? Yet history shows that every person who has initiated a moral or religious reformation, has been hated and maligned by that which was in need of such reformation. It is both unnatural and reprehensible that the pulpit, which ought to welcome every hope of deliverance and every message of peace and good-will, has frequently joined in the cry of condemnation. To all this Mrs. Eddy has never made an unkind reply. Whatever others may do, she practises the gospel which she teaches,—the gospel of Christ, the gospel of Love.

These are the simple facts. I should consider it presumptuous to praise Mrs. Eddy. A character touched by the deepest humility and illumined with love to God and compassion for man, is Christ-like. It needs no eulogy. Her life is an open book wherein are recorded only good deeds. The signs of these times are prophetic. They point to the gratitude to God that is appearing in the hearts of men for the life and works of the Leader of this great movement, destined, as it is, to accomplish the regeneration of mankind.

The Promise.

We should be aroused to gain the God-given freedom which is ours by right, which is an inheritance, lawful, incorruptible, "that fadeth not away." It is awaiting our assertion of our right to it. God is good. You cannot find a place in the universe where He ever fails to be what He naturally and eternally is. Christian Science demands, however, something more than mere passive acquiescence or belief. Simply believing in good, offers slight protection from evil. The fangs of hatred and malice must be drawn. Actively at work in consciousness, Christian Science protects from sin, disease, accident, and every evil through the power of divine Love. It is an individual as well as a universal benediction. It comes to you and to me in our greatest or smallest need, revealing the eternal Christ, who saves to the uttermost; and it says with Isaiah, "Arise, shine, for thy light is come."

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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.

New By-laws.

ARTICLE XVI.

EASTER OBSERVANCES.—SECTION 2. In the United States there shall be no special observances, festivities, nor gifts at the Easter season by members of the Mother Church. Gratitude and love should abide in every heart each day of all the years. Those sacred words of our beloved Master, "let the dead bury their dead," and "follow thou me," appeal to daily Christian endeavors for the living whereby to exemplify our risen Lord.

ARTICLE XXVIII.

CHURCH MEMBERSHIP.—SECTION 14. Neither the Pastor Emeritus of the Mother Church nor its members shall teach Roman Catholics Christian Science, except they receive the written consent from the churches of which these applicants are members.

"Churches Losing by their own Offspring."

IN an address recently delivered before the Baptist Social Union of New York, the Rev. Dr. Russell H. Conwell declared that the Churches are showing no real growth in membership, and he lays the blame for the situation upon the founding of those institutions which may properly be termed the offspring of the Churches. The portion of the address in which the speaker dealt with this condition was quoted in a recent issue of the *Sentinel,* but we publish it again by request, and in doing so call attention to the fact that the views expressed are in harmony with the Mother Church By-law, "Church Organizations Ample," which appeared in last week's *Sentinel.* Dr. Conwell said:—

"And it's all the fault of the Churches, the blame alone is theirs. They are being submerged, swamped, as it were, by organizations they themselves started.

"The Young Men's Christian Association is a continued permanent protest against the failure of the Church to do what it ought to do, and it would have no existence had the Church done as it ought. The Churches started the hospitals, gave them their right of existence; now there is scarcely a denominational or even religious hospital to be found.

"And look at the colleges. President Harper says Chicago University shall be no more Baptist than he can help, and there is Princeton, hardly Presbyterian any longer. The Church of God is being lost sight of everywhere, and she suffers in consequence.

"If she is to get back the ground she has lost, the Church must recognize that teaching the ignorant, healing the sick, and preaching the gospel are three indissoluble things, each one her duty, and each one necessary for her salvation."

The tendency to subdivide Christianity by turning over to societies, clubs, unions, etc., those activities which are but different phases of the one Christian ministry has not been of advantage to the Church, and it is not surprising that this protest has been uttered. Neither Jesus nor the apostles attempted to specialize; their endeavor was to establish the kingdom of heaven upon earth, and in their work they proved that salvation from sin, sickness, and death must be effected by one and the same process, and they thus demonstrated the unity of Christianity.

It is to be noted that in prescribing the means by which the Church is to be rehabilitated, "to get back the ground she has lost," Dr. Conwell does not omit the healing of the sick, and in this he takes true Christian ground, for it is written that "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."

Dr. Conwell's statement that "teaching the ignorant, healing the sick, and preaching the gospel are three indissoluble things," is certainly true, and failure to recognize this truth and to act upon it has brought about the condition which he and many other ministers so deeply deplore in their public utterances. The healing of the sick is so essential a part of Jesus' teaching and works that it cannot be disassociated therefrom, and the Churches must come to this realization if they are to perform their mission in the salvation of the race.

Jesus came not to destroy but to fulfil, and in healing the sick he was about his Father's business as truly as he was when preaching to the multitudes. He knew that health and wholeness are the birthright of man, and he proved it. His command, "Heal the sick," has not been abrogated, and the Churches must recognize the comprehensiveness of his gospel if their ministry is to save mortals as he saved them.

The Cause of Christian Science does not need the aid of *quasi* denominational organizations, the Church supplies our every need. M.

An Oft-repeated Inquiry.

As of old "There be many that say, Who will show us any good?" The Psalmist follows this query with the prayer, "Lord, lift thou up the light of thy countenance upon us," and he adds, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

To the inquiry, "Who will show us any good?" Christian Science comes to declare without any reservation that it can and does show the way to the realization of all good by its revelation of divine Principle. Among religious people there should be no hesitation in admitting that the realm of Spirit is the kingdom of God, since God is Spirit. The Bible teaches that this kingdom is not to be found in material conditions, but in "righteousness, and peace, and joy in the Holy Ghost," and it would certainly be inconsistent for any Christian to challenge the statement that these conditions may be realized in large measure here and now. This was clearly the Master's teaching, and therefore those who can aid others in attaining and retaining these blessings should be helped, not hindered, by all who profess to be followers of Christ Jesus.

It is true that some of the critics of Christian Science question its teaching on philosophical, not on religious grounds, but so far they have offered nothing in substitution for that which they assail, nor do they "show us any good" by means of which deliverance from the undeniable misery of mortal experience may be found. When they are ready to show us a better way than that revealed by Christian Science, we shall assuredly listen. Until they do, how vain are the arguments of those who do not know what it means to us to "live, and move, and have our being" in God, as this is understood in the light of Christian Science. There is surely no mission so noble as that of rousing the spiritual energies of our fellow-men and thereby showing them the way to Life and peace. Granting this, what can be more ignoble than to obstruct with philosophical arguments the ascending path of those who are seeking a way of escape from hopeless woe, especially when philosophy makes no claim to heal either sin or sickness.

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As of old, the Christ teaching with its healing effects is to the material religionist a "stumbling-block," and to the learned "foolishness," but to those who hear and accept the loving call of Truth, Christ is again known as "the power of God, and the wisdom of God" available for every human need. And is it not wholly logical that our hearts should be filled with the deepest gratitude for the one and only "good" which has been shown us, and which leads each to say, "Thou hast put gladness in my heart"?

To one who has been healed, the *knowing* of Truth is of vastly greater importance than is the ability to explain the truth to cavilers, and it will ever take precedence over all else to him who can say with Paul, "I am not ashamed: for I know whom I have believed."

It is constantly admitted by all deep religious thinkers that people in general are too material. They would never think of saying that any one is too spiritual, that he knows too little about matter and too much about God. Our Leader says, "Through spiritual sense only, man comprehends and loves Deity" (Science and Health, p. 481). and if it is true that "eye hath not seen nor ear heard" the things of God, must they not be learned in God's way,—the Christ way? When thus learned, like St. John we shall behold as in a dissolving view, the disappearance of all sin, sorrow, pain, and death, and in their place we shall see that which God has eternally seen,—the harmony of spiritual being, revealed by divine Science, and then we shall no longer ask, Who will show us any good? K.

After the Resurrection.

SACRED literature does not contain a more inspiring appeal, nor give a more splendid ideal of the purity and privilege of the Christian life than that found in the third chapter of Paul's letter to the Colossians, which begins with the mandatory and suggestive words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The outline he gives of the character and habit which are consistently associated with the initial postulate of our resurrection with Christ, thrills and humbles every aspiring heart. Like every high ideal it brings to all who hunger and thirst after righteousness no less of assurance and courage than of humiliation, for they are confident that to all who recognize and lay hold upon an ideal, to them there is the possibility of its realization.

The Christian altruist rejoices most, however, in the promised sequence of this escape from materiality, this "resurrection unto life," which is set forth in Jesus' words: "And I, if I be lifted up from the earth, will draw all men unto me." It is in the authority and effectiveness of the ascended and ascending thought that dominion and usefulness inhere. Spiritual elevation means breadth of vision, a truer apprehension of the nature and relations of those things which are beneath, a clearer perception of the presence and power of "those things which are above." It frees us from the obscurations of mesmerism, the mists of conventionality, and enables us to buttress our declarations of Truth with an illumined consciousness of Truth.

Every human difficulty is to be overcome, every earthly ill removed, every sinful bondage escaped from through that spiritual exaltation which is the only "universal panacea." This is the teaching and demonstration of Christian Science, that adequacy for every demand and exigency of human experience is to be found and maintained in the acquirement of a clearer perception of the truth of being. Aspiration, intuition, consciousness, healing power,—all are "lifted up" as we cling to our ascending Lord. In tracing the formations of the divine Mind "we constantly ascend the scale of infinite being" and "may rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight" (Science and Health, pp. 189, 261).

Hath the Christ-truth arisen in us? If so, its saving works will be manifest. We shall find not only an expanding freedom for ourselves, but we shall become "strong to deliver" our brother in bonds. We *ascend* to the plane of our largest usefulness. W.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, as soon as possible, a report of its total membership, as it stood April 1, to William B. Johnson, C.S.D., Clerk of the Mother Church, 239 Huntington Avenue, Boston, Mass.

Letters to our Leader.

Los Angeles, April 5, 1904.

Dear Mrs. Eddy:—I trust that you will accept the love offering mailed to-day. As these California poppies grew and blossomed under the sunlight of Truth, the first use made of my eye during Love's affirming was to work this piece for you with love and deepest gratitude.

No words can ever express the debt I owe to you, dear Teacher, for the gladness and strength that has come to me through Christian Science.

Most sincerely and lovingly yours,

FRANCES W. ROSENHIEM.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—If you have no time to read this letter, I shall have had the joy of writing to one I reverence beyond all women. I should like to tell you about a Jewess who a few months ago came to New York from a Western city, a sufferer for many years from hemorrhages and bowel trouble. She carried with her in traveling a satchel with many remedies, none of which gave her permanent relief; she felt that all pleasure in life was gone, and when she began Christian Science treatment, refused to hear the name of Christ spoken. She returned to her home a few days ago cured of her diseases, carrying with her a new satchel, and in place of her many remedies, she had a Bible, Science and Health, "Miscellaneous Writings," and *The Christian Science Journal, Sentinel,* and *Quarterly.* This seemed to me such a beautiful exchange from her old remedies that I wished to tell you about it, and to add my thanks to those of many others for your patient search for this wonderful truth which you have so lovingly given your followers, of whom I gratefully count myself one.

Most lovingly in Truth,

MARTHA KEEP SINCLAIR.

New York, April 21, 1904.

Milwaukee, Wis., April 20, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—We believe that it will rejoice your heart to know that the union of First and Second Churches of Christ, Scientist, of Milwaukee, Wisconsin, has taken place. The first service of the new organization, to be known as First Church of Christ, Scientist, will be held Sunday, April 24, 1904, at 10.45 A.M. and 3.30 P.M., and will be the dedication of the edifice of the former First Church.

Your teachings and life of meekness, selflessness, and love for all mankind: the clear messages at the Communion season, urging upon all students the necessity for more self-abnegation, more of the spirit of Christ, less thought of self, personal ambition, or personal gain: the Lesson Sermon on Love at the last annual meeting, have been the impelling power in this movement. We hope we are ready to be blessed, and that the future of Christian Science in this field will evidence to the world our gratitude to God and to you, His messenger. With love,

Joint Committee, by LENA ERBACH, *Clerk.*

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Fort Dodge, Ia., April 21, 1904.

Rev. Mary Baker G. Eddy.

Dearly Beloved Leader:—I think it may gladden your heart to know something about what the children of the Sunday School of this little branch did for Love on Easter day. It was demonstrated in a few moments that we could send what funds we had in the treasury as love offerings to the Building Fund of the Mother Church and to the Concord Church, each sharing equally. I found there was about thirty dollars on hand. The next day a little boy of the Sunday School came to me and said he wished to help make the love offering larger, and he had taken ten dollars from his little bank, money he had earned, and gave it to me. I said to him, "Now we will wait and not send this until we can make it fifty dollars. The next Sunday I spoke to the children about it, and last Sunday it was raised. Then again yesterday, a sweet little girl came and gave me five dollars more, all her bank savings; so to-day I wrote two letters, one to Stephen A. Chase, the other to Rev. Irving Tomlinson, and sent this Easter offering. Oh how happy and glad each little child has been, that they could do this much towards the "structure of Truth and Love's" temples, and to know we are a part of this structure, with you, our dear Leader, is best of all!

These children all love Science and Health, and have many beautiful demonstrations. We strive to teach them faithful obedience to God—divine Principle. We know we can best show our true appreciation and love for you by living Christian Science, and in this way bearing fruit for the Master's vineyard.

In loving obedience,

MRS. MARY A. ENGLE,
Superintendent of Sunday School.

A Thankful Heart.

THE following appreciative letter was recently received by one of the practitioners at Concord, N. H. The case was one of physical and moral regeneration, and the young man was put in a way to be a blessing to himself and to others.

"A little over a year ago my brother went to you in Concord for physical help, and through your instrumentality he was healed, body and soul. I have long felt that you should know the appreciation that we,—his people,—feel for your efforts. His case, no doubt, made no special impression upon you among the hundreds that are brought to your attention; but to one man a new life was opened up that day,—a life of earnest endeavor and strong purpose, and he is becoming now the man that he was intended to be in the beginning,—a wonderful help to his fellow-men.

"His physical healing we are grateful for, but it is a very small part of what has been done spiritually for my dear brother. He was a slave to the habit that wrecks a man, body and soul, had tried in every way to overcome it but with no avail. And this spiritual help brought him to himself and gave him use of the God-given powers he had never known before, and for this I bless God that he was reached through your influence, as I have always known he must be in due time in answer to all the prayers that have been uttered for him. I am no Scientist. It is to me simply one of the channels through which God reaches some of His children, but it will always have a sacred place in my heart for what it has done for one most dear to me. So thank you for your work with him."

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Testimonies of Healing.

I have so often found help from the articles in the *Sentinel* and *Journal* that I should like to tell of my healing, hoping that it may induce others to come to Christian Science for that help which it never fails to give, if our faith be strong and reliance on God absolute.

It is nearly six years since I heard of Christian Science. Circumstances led me to inquire into it, and I attended a Sunday and a Wednesday evening meeting. It seemed to me a very beautiful religion, though its claims were such that I could not then understand them; still I felt that anything that brought happiness and health where misery and disease seemed so real, was something to look into with an open mind, so I bought Science and Health by Mrs. Eddy.

The reading of this book determined me to give up all material medicines; this was a demonstration in itself, as I was a slave to drugs of all kinds. I have touched none since. A few months after I began to study, I was called upon to nurse one dear to me, through a severe illness. I was always considered a delicate woman, and the nursing was very arduous and trying, but even then the truth I learned in Christian Science helped me to overcome all fatigue in a marvelous manner; but I was to be tried still further. I discovered one night that a growth had appeared in a place where for some time I had felt pain. The nature of it was such that for the moment I was overwhelmed with fear. It presented the appearance of a disease which I always dreaded even to think of, namely cancer. I knew that if I consulted a doctor and found it to be such, and an operation necessary, that this news would perhaps be fatal for the patient I was nursing under the doctor. Then I felt that now was the time to prove my trust in God and to prove what I felt was the truth in Christian Science. I longed for human sympathy, and had a temptation to tell one whom I knew would give it, but that seemed selfish, so I wrote for help to a practitioner in London. I then lived far from there. I prayed God to give me the strength to bear silently all that might be before me. The healing was not very quick, but it was sure, and in sixteen weeks there was nothing to be seen or felt, and I knew that God was All in all.

Of course it was said afterwards, when I told of the case, that it could not have been either cancer or tumor. I do not know that it was, but I do know that it was a something that filled me with fear and dread and gave severe pain, and whatever it was, it disappeared. I can never be grateful enough to God for giving us Mrs. Eddy and her discovery that makes such healing as this possible.

A few months after this healing I was staying with relatives in the country, and fell down a steep flight of steps, bumping my head on every step. As I fell I declared that God was with me, and felt no fear. My hostess and the nurse saw me fall and feared I should be terribly injured. I sat up at once, and I did feel very much shaken; the skin on one side the nose was slightly bruised, one eye and the side of my head were very much swollen and disfigured, and I looked rather bad. I refused all help and asked to be left in my room for a half hour alone. My hostess knew I was a Christian Scientist, and I told her that now I must prove that which I had told her was the truth. At first I could not see to read, but presently, after realizing God's power and willingness to help, I could see, and I read for a few minutes in Science and Health and tried to understand that I—the real I—could not be injured or hurt in any way. I prayed for wisdom and understanding. My hostess came back in half an hour, and she was quite overcome, and said it was "uncanny." I then looked at myself and there was no appearance of there having been any accident. The discoloration and swelling had all gone and the skin was unbroken. I still felt internally rather upset, and asked to

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be left alone again. God was very good to me, and two hours after the accident I felt perfectly well.

Since that time I have had class instruction, which was a great help to me; the understanding gained from it with the study of the Bible and Science and Health, has enabled me to help others. A case of double rupture was healed in twelve days. A little boy had bronchitis and was given up by the doctor; he was healed in less than a week. I feel I have still much to overcome, for error still claims to be heard, but I know that if I am faithful God will give me strength to overcome all that is unlike Him, and, knowing this, I rejoice.—M. J., Surrey, England.

It is indeed a privilege to express in our periodicals some measure of my appreciation and gratitude for the benefits I have received through the knowledge of Christian Science. On a beautiful June morning about six years ago, I realized for the first time the healing power of the Christ, and after one treatment from a Christian Science practitioner, my weary, sick, and discouraged sense was replaced by a consciousness full of hope and confidence that God, whom I had ever loved and served, could and *would* heal me.

Throughout my childhood and girhood I had been a constant victim of ill health. The continuous efforts of some of the kindest, ablest physicians and specialists in my own city, had proved unavailing, and I was frankly told that the fundamental difficulty might never be removed. My school duties had been frequently interfered with, and finally, to my great disappointment, they were discontinued some months before commencement on account of my ill health. Constant throat trouble, abscesses, extreme nervousness, rheumatism, and severe attacks of fever, were among the diseases from which I suffered. I say "among the diseases," for there were many more. I seemed only relieved from one trouble, to be attacked by another.

Yet, as I look back upon these years spent in the wilderness, I can see how I was being led, slowly, surely, to the promised land, the "land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 227).

From my earliest childhood my training and my own intuitions led me to rely upon my heavenly Father for the smaller as well as the greater needs of my life. An earnest worker in every organization of my own church, I strove continually to influence others only for good. To the best of my understanding I had laid down my own will, even praying, if it were God's will for me to be an invalid, I might still be so patient and sunshiny that all who came in contact with me would be blessed. Through all my darkness was the faith that somewhere there was light, and that when I had suffered enough, I should find it.

In May, 1897, a short but very severe attack of illness came, leaving me very weak and more despairing than I had ever been, and, for the first time, rebellious against the thought that God could allow me to suffer so. Why, I reasoned, should I be so punished when my every desire was to be a good child. Even my earthly father was more kind, for he would heal me if he could. Then came the thought, God *can* heal me if He will, and I must find some one who knows about healing by prayer. Of Christian Science I knew but little, and that little through one of my dearest girl friends, who was a Scientist. She never talked of her religion unless I requested her to do so, but once, while at her home, I had been immediately relieved of a sore throat which threatened an extended attack. My mother, however, had an old friend who was a Scientist, and after some conversation, mother and I decided that it would do no harm for me to go and talk with her.

Trembling in every limb, I arose, dressed, and went to see her. Sinking into a chair, I burst into tears. When I could speak she questioned me gently, and drew from me my miserable tale. Then she explained to me the requirements of Christian Science treatments, and I readily consented to give up my medicines, of which I had obtained that very morning a fresh and expensive supply. I promised to procure and to read copies of both Science and Health and "Miscellaneous Writings." She told me not to fear, but to trust God to bring about the desired results. My nervousness disappeared, and I left her, radiant with joy. I could be *healed!* I flew home to mother, who said I looked more like myself than I had for many weeks. I felt free as a bird, and *sang* again, which the doctor had forbidden me to do. I was healed, and I *knew* it. For a short time the practitioner continued her work for me, to establish the demonstration, but from the time I first felt the healing touch I was well.

Through the summer I earnestly pursued the study of Christian Science literature. I was not content with a blind faith, I felt I must know what had healed me, I must understand the process, and above all, I felt I could never have my faith in Christ shaken. Rather than be led away from my Bible or Christ, I would even give up the healing. I prayed earnestly that I might not be led astray, out of the true and narrow way. Day by day I saw more light, and by September I was fully convinced that Christian Science was not a departure from Christlikeness, but simply *more* of it; not a step away from the teachings of Jesus, but rather a clearer, more practical and reasonable understanding of them. Now, after six years of constant study, I speak from my heart, saying that through Christian Science I have received more of light, of peace, and joy, than I thought it possible to attain in this life. It is true that at times dark clouds have loomed up, threatening to obscure the light, but I have ever found Truth sufficient for my need. So I can go on rejoicing, and certain of this, that strict adherence to divine Principle will enable me to solve correctly every problem of human existence.

GRACE KEELER, Toledo, O.

In the spring of 1896 my health failed, and for a year previous to this it was with the greatest effort that I kept around. I had been told by my physician that I had organic trouble from which I would never be free. I finally tried other physicians and an operation followed, leaving me a wreck both physically and mentally.

As a last resort I turned to Christian Science for help, to please my husband. I had no faith in it whatever myself, but believed firmly what my physician had told me, as he was always cautioning me about overdoing, and also about my diet. One day, when speaking to the physician, I asked him what I could have to eat, to which he replied that he could not tell, that he had never seen any one in such a condition. I was suffering the most intense pain and nothing would quiet me. I would fall into a stupor for a short time after using remedies to make me sleep, but this would leave me feeling worse each time, and I positively refused to take any more, notwithstanding that my physician had said I must have at least eight hours' sleep at night, and at best they could not give me anything that would produce more than two hours' sleep. For five years I never knew what a good night's rest was, and the days were but little if any better.

One day when all hope had seemingly fled, I took up my Bible and read John, 11 : 40, also the 91st Psalm. I seemed to realize that these words were God's voice speaking to me individually, and I accepted those promises as mine, and also in Science and Health (p. 356) "Can evil be derived from good? Impossible!" When I could realize that the condition I was in was not good nor of God, I found the rest and peace I had never before known, and which comes not in oblivious sleep. I had been constantly looking for the healing of the body, but I learned that through the renewal of the mind, the body is transformed. I also learned that

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when I could say with all my heart, Thy will, not mine, be done, I did realize the healing power of Truth and Love. I did not, however, "accomplish the change from error to truth at a single bound" (Science and Health, p. 77). I might say here that I felt very bitter toward the physician who performed the operation, and I was much disturbed at the feeling I held towards him, but seemed unable to overcome it, yet I had earnestly prayed to be forgiven. Although I do not remember that I said anything to my practitioner in regard to it, the thought has been entirely destroyed, and I can only say, "Father, forgive them; for they know not what they do," "Teach them the good way."

While the physical healing has been wonderful, the beautiful part of all has been the spiritual uplifting. My case was one of slow healing, and to any one who thinks it is long waiting, I would say, Trust in Christ, Truth, and through patient waiting will come the reward to those who do not grow "weary in well doing." After being under Christian Science treatment some time, as I did not seem to respond, it was thought best to change practitioners, which was done, and while there was no marked improvement for some little time, yet after I took my first step alone it was only about two months before I was doing all my own work, except my washing. It was my privilege most of the time to have Science help in the house, which was of great value to me. The troubles that have yielded to Truth are nervous prostration, catarrh of the bowels, insomnia, cankered stomach, spinal and local trouble. There is one ailment that as yet has not yielded but it surely will, for I do realize that God's work is perfect. It is now over a year since I was healed, and error has tried in various ways to keep me from writing of my demonstration, but Truth has prevailed.

I desire to express my gratitude to our dear Leader for teaching us how to overcome error in all its forms, and I feel that if any one has reason to praise God for Christian Science it is myself. To each of my practitioners I owe a debt of love, and to all who cared for me in my great need. I am greatly helped by the weekly Lessons of the *Quarterly* and by the helpful articles in the *Sentinel* and *Journal*. I feel in sending my testimony that it is but little for all the benefits I have received.

MRS. ELLA J. SMITH, Meriden, Conn.

I wish to give my testimony of healing through a deep sense of gratitude and love to God, and to our dear Leader, who, through the true understanding of the life and teaching of Christ Jesus, has solved the problem of life, and through her devotion to Truth we can participate in this full salvation she has understood.

Until about seven years ago I was groping in the dark and felt partially conscious of it, but how to find the truth that makes free I knew not. I had been a member of an orthodox church since I was twelve years of age, and tried to live a true Christian life. At this time through a dear friend I was persuaded to investigate Christian Science, the first I had ever heard of it, and I rejoice that it did not antagonize me, for I had always felt that the sick should be healed as Jesus healed them, and wondered why that part of the Scriptures was ignored, as it seemed to be by Christian people.

I had been an invalid for years, in fact from childhood, and seemingly had inherited every disease mortals are heir to. I was under the care of many physicians and with all the different verdicts (no two agreeing) I was so filled with fear that life truly was a burden. I was about ready to give up the struggle when this wonderful truth came to me. One physician told me I had heart disease, and, snapping his fingers, said, "You are liable to go out like that." Another one said I never could be a well woman, and wondered that I had not been bedridden, that it was a mystery to him how I kept up. My mother was a confirmed invalid, and had been confined to her bed for years, and I feared that was to come to me through inheritance. Three physicians told me they feared cancer, another, paralysis, and with all these and other troubles I had chronic constipation of which not one of the many physicians could relieve me. I have had many operations,—five at one hospital. I was promised full restoration to health if I would submit to them, but all of them proved ineffectual.

After two years of suffering I went to another hospital, and their verdict was that an operation must be performed within ten days or they could not vouch for the result from longer delay. I remember so well how anxious the surgeon was to impress me that it was a very serious operation, and that there were only two of the kind on record. I was made more comfortable from this operation, but far from being well, for it did not destroy the fear that was doing its work. Finally I lost all faith in *materia medica*, and, weary and heavy laden, I came to the conclusion that there was something radically wrong. I turned to God in prayer more earnestly than ever before, to be led into a higher and truer understanding of Him and our relations to each other, and am sure I was led into Christian Science. I commenced by reading the writings of our Leader, and was soon convinced I had found the truth that makes free,—the pearl of great price. I gradually improved as the result of my reading and from talking with Scientists, and to-day I am rejoicing in the ever-presence of Love and am striving to do the will of my Father in heaven, that I may do the works that Jesus did. In Christian Science we know nothing less than this can bring us full salvation, a consciousness of our at-one-ment with the Father.

MRS. AFFA STARK SEELEY, Poughkeepsie, N. Y.

I became interested in Christian Science through a relative who loaned me some *Sentinels* and *Journals*. He had just taken class instruction, having heard of Christian Science through a Christian Scientist, an American who had married a friend of ours and come to live in our island home. After reading a few *Sentinels* and *Journals*, I became convinced that there was something in it, and borrowed Science and Health. I could not then understand it and soon returned the book. I continued to read the periodicals and became more interested. I soon tried Science and Health again, and also applied to an experienced practitioner for treatment. I had a long-standing physical ailment that had been treated unsuccessfully by two New York specialists, but through Christian Science I was healed in two weeks. I read Science and Health slowly, going over and over each paragraph until I gained a little understanding, and in 1902 I was privileged to have class instruction.

In the light of Christian Science my Bible has seemed a different book. I had been a member of an orthodox church for some years and never could understand why the healing had been lost sight of. A few months after my return from class I had what was to me a wonderful demonstration. I had what seemed like rheumatism in my limbs and could not walk, sit, or lie down in any comfort or without pain. I had never been troubled with such an ailment before, and, being the only Christian Scientist in my family, I was advised to have a doctor. I refused, however, and concluded to help myself if possible, but was not sure that I had enough understanding. I went to Science and Health, read the chapter on "Christian Science Practice," and treated myself as well as I could. I went to bed, slept well, and have never had a return of the pain; in fact, I forgot all about it. A few months ago I was said to have the grip, and was obliged to remain in bed several days. I was again urged to have a physician, but I refused and tried to help myself and came through all right, while my sister, who had the same ailment, was ill several weeks with a doctor in attendance.

The *Sentinels* and *Journals* are a great help to me. Error

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seems to rise up on every side to confound me, but my daily prayer is for understanding; to be so conscious of the omnipotence of good that the seeming hindrances can have no place.—M. D. M., Nassau, N. P., Bahamas.

I feel that I owe a large debt to Christian Science for the benefit I have received through its teaching. I will explain how I came to be healed of piles of twenty-five years' standing, for which I had used all kinds of remedies without any relief. I finally went to a doctor, who examined me and pronounced it a case of fistula. He said that an operation would be needed to cure me, but I did not like the idea.

After another experiment, which proved a failure, I came home in 1901 and a friend offered me a *Christian Science Sentinel* and asked me to read it. That was the first I had ever heard of Christian Science. I began to have faith in it, so I bought Mrs. Eddy's book, Science and Health, but before I had read it through I went to my friend to get the address of a practitioner and wrote to her stating my case and asking if she would treat me. She answered that she would take my case, and strange as it may seem, especially to those who have never heard of Christian Science, about the time the lady received my letter there seemed a wonderful change in me, as if a great burden was taken off, and a peace never known before came over me. In her answer to the last letter the practitioner advised me to do away with all material remedies, to keep on reading the Bible and Science and Health. Before I was aware of it my troubles had left me, also a desire for intoxicating drink, although I worked some in a brewery at that time. I had other beautiful demonstrations of the power of Truth, which never failed me in time of need. I have no desire to read anything besides Mrs. Eddy's writings (and I have the most of them), also the *Journal, Sentinel,* the *Quarterly,* and *Herold,* which are welcome friends whenever they come.

When I look to the past, I now can see how wonderfully God has lead me all my life to be spared to come into Christian Science, to find the friend who offered me the *Sentinel,* to find the practitioner, and to be granted the privilege of taking class instruction, also to be found worthy to be accepted as a member of the Mother Church and this local church. The only way I can express my thanks for the benefit I have received through Christian Science is to live up to its tenets, to be a living example to my comrades, to be able to live without any bad habits.

FREDERICK GROTE, National Military Home, Danville, Ill.

A number of years ago, before I knew anything of Christian Science, I found myself greatly worried and perplexed about many things, so much so that I did not know which way to turn. I poured forth my tale of woe in a letter to an old friend whom I had not met for a number of years, expecting she would give me some good, practical advice. She did so, and this is what she wrote me, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I was very much disappointed with the answer, because I could not see how it applied in any material way to my case; God, and the kingdom of heaven were afar off. Those words, however, remained with me, and I pondered them often, but not until I began the study of the Bible and Science and Health did I learn how to seek this "Kingdom of heaven,"—harmony. The Scriptures say, "Be ye transformed by the renewing of your mind," and Science and Health teaches how this is to be accomplished.

"The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth" (Science and Health, p. 70).

I am very grateful for the changed thought which has come to me through the study of the Bible and our textbook, Science and Health. The words of Truth contained therein have been made manifest in the destruction of much error, in the form of sickness and sin. I have often proved the Truth of the words, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref. p. vii).

Language cannot express my gratitude to God, to Mrs. Eddy, and to my teacher, as well as to others who have helped me to understand the truth.

EMMA H. ROSE, Chicago, Ill.

I would like to tell what Christian Science has done for me. Last summer I was stricken down with what *materia medica* calls typhoid fever, and to material sense it was a pretty severe case. I was taken down one Friday and grew steadily worse until Wednesday when the fever left me entirely. I was left as weak as a babe, in fact more so, for I could not move an inch, and had to be fed; but after that I steadily grew stronger until now I am as well and hearty as any one.

While I was down, I had contemplated going on a little trip, and was afraid I would not be able to go, but as is always the case, Truth vanquished error and I went, having a fine time. When I got out of bed I weighed about one hundred and fifteen pounds; I now weigh one hundred and forty-seven pounds. In my case a practitioner in Boston, Mass., was telegraphed to, and I had absent treatment. I am thankful for her help in destroying error, and enabling me to acknowledge Truth.

Our family has been in Science seven years, and this truth has met and destroyed every ailment that has shown up among them, blood poison, measles, croup, inflammatory rheumatism, and several others.

I cannot be too thankful to Mrs. Eddy for her great discovery of the healing power of Truth and Love.

W. J. Y., JR., Charleston, S. C.

I became interested in Christian Science through the healing of my sister of consumption. When all material means had failed she turned to Christian Science and was healed.

When I saw this wonderful demonstration I at once sent for absent treatment, several hundred miles, not knowing that there were practitioners in my own city. This was in 1894; I was healed of indigestion, liver complaint, and other diseases. I soon learned where Christian Science meetings were held, and I shall never forget the first one. It was on Communion Sunday and I thought it most beautiful.

From that day, thank God, I have tried to know that I am the reflection of Life, Truth, Love. I most sincerely thank Mrs. Eddy through whom this revelation of Truth has come to the world.

MRS. JENNIE NENNINGER, Utica, N. Y.

Before I knew anything of Christian Science I was obliged to wear elastic stockings and my physician told me I could never do without them; however, through the knowledge that I gained in reading Science and Health, I was able to lay them aside, although I had worn them for many years. I have also given up the use of glasses, which the optician had said I would have to wear always.

I am very grateful for the many blessings that I have received through Christian Science, thankful to God and to Mrs. Eddy who became the mouthpiece of this truth.

MRS. K. SEISSIGER, Cincinnati, O.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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From Our Exchanges.

We are just beginning to emerge from the cloud of pessimism which the scientific doctrine of heredity, because of its narrowness, cast over the mind of the last generation. Even in the case of disease, where a few years ago it was supposed that heredity was a fate against which one might strive in vain, we are now learning that the heredity is more in the mind than in the blood, more in the infections which persist in the household and in household associations than in any persistence of the disease itself. Tuberculosis is now proved to be not hereditary, while even insanity, it is suspected, runs in families, not because the taint is in the blood, but because it is in the mind, in habits of thought, in the talk, the fears, the superstitions, the influence of foreboding, and many a baneful thought which can be warded off, met with an antidote, and made harmless. Moral diseases are even more amenable to the healing forces of sympathy, wisdom, good training, and a total change of mental and moral atmosphere.

The Christian Register.

The Sermon on the Mount closed with the emphatic requirement of all who had listened to the words of Jesus to go and fulfil them. His doctrine, like all truth, must be made practical or it will lose definiteness in the mind. The hearer of the word goes away and forgets what manner of man he is. It is easy to deceive oneself with the fancy that in hearing a good sermon and according with its sentiment one is sufficiently benefited. The effect is superficial and has no practical result unless truth is wrought into deeds and character. In photography the sensitive plate which has received the impression of an object must be "fixed" in a suitable chemical bath, or the image will fade out on exposure to light.

Nothing short of the perfect work of truth can be satisfactory to the divine judgment. Whatever may be the emphasis laid upon faith at the beginning of the Christian life, it must reveal its complete work at the end in what men are and what they have done.—*The Watchman.*

The Bible is not a fetich; it does no good to reverence it merely as a book. It is not a book to conjure with; no one is benefited simply by reading it. There is no magic in "a chapter a day." Unless we read it with open mind and a receptive heart we might as well, for all the spiritual good it will do us, con a chapter in Euclid. It is the use we make of the Bible that determines its value to us. If it guides our hearts to him who is the Way, the truth, and the life, and imparts to us the knowledge of God, it becomes a priceless spiritual treasure, the Book of Books, God's Word to our souls in very truth.—*The Examiner.*

The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk. In the first third of the first century the world saw the incarnate God—the Word of God made flesh and dwelling in human form among men. The nineteenth and twentieth centuries need no less than this.

JOHN H. VINCENT.

When love forgives, it forgets. It does not recall the past in anger. It does not hold the wrongs of other days as a sword over the heads of offenders. The upright man who trusts God can always afford to be generous. Thus God deals with man. Love blots out the sins of yesterday, and will remember them no more.

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

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Items of Interest.

National.

The contract by which the ownership of the Panama Canal passes to the United States was signed, sealed, and delivered complete on the 23d ult. The document bears the names of President Bo and Director Richman of the Panama Canal Company.

Secretary Shaw has been perfecting the details concerned in the payment of the forty million dollars to the Panama Company. These will be paid to the Banque de France in Paris, which is to receive the amount for the Company. It is expected that twenty-seven million dollars will be drawn from the depositary banks and the balance paid direct from the Treasury. The payments may be made at intervals so as to avoid any strain on the money market.

Two payments have already been drawn for the Republic of Panama. One of a million dollars in favor of J. P. Morgan & Co. to reimburse them for money advanced to the Panama Junta, and one of nine million dollars to be handed to the minister of Panama when he arrives.

In the presence of the Cabinet and representatives of nearly every nation in the world, President Roosevelt shortly after one o'clock, Washington time, April 30, pressed the gold and ivory telegraph key in the White House which formally opened the Louisiana Purchase Exposition at St. Louis and started in motion all its machinery.

The United States Geological Survey is investigating the occurrence of radium in this country and is seeking the coöperation of the public in the gathering of data regarding the localities of radio-active minerals.

The second session of the Fifty-eighth Congress adjourned on the 28th ult. The Committee on Appropriations reports that the various sums voted for public expenses amount to $781,574,629.99.

The Department of Agriculture reports that the loss by fire in the Adirondack region last year between April 20 and June 8 amounted to $3,500,000.

Foreign.

The visit of President Loubet of France to repay that of King Victor Emmanuel of Italy to Paris last October was marked throughout Italy with great cordiality and enthusiasm. In Rome five hundred thousand people witnessed the passage of the procession to the Quirinal. The naval parade and review of the French and Italian fleets in the Bay of Naples was impressive and magnificent and was watched by great crowds. After this review and the final exchange of courtesies the President embarked for France on board a French cruiser amid a scene of great enthusiasm.

The first participation by the women of Iceland in an international movement will be at the Louisiana Purchase Exposition. Miss Lavinia Egan, secretary of the Board of Lady Managers, has received a letter from Elin Nielson of Kjobenhavn, Iceland, stating that her countrywomen have completed the collection of a fine exhibit which they desire to send to the Fair.

According to the news reports the Younghusband expedition to Tibet will at once retire from its mission of penetrating to the capital at Lhassa. The reason for this is not given, but it is believed that some strong influence has been brought to bear, possibly from China, which has opposed from the first the invasion of its vassal's territory.

The result of a conference between General Reyes, recent minister plenipotentiary to the United States in the Panama negotiations, and President Castro of Venezuela was the renewal of consular relations between Colombia and Venezuela.

It is reported that the Hungarian railway strike completely collapsed when the Government took the drastic step in dealing with the strikers of ordering all men subject to military duty to report to their respective regiments.

King Edward, Queen Alexandra, the Princess Victoria, and their suites have been paying a visit to Ireland and were everywhere given a splendid reception.

Industrial and Commercial.

"The best time to stop a strike is a long time before you begin it; which is true, if it is Irish," said Terence V. Powderly, former President of the Knights of Labor, at the annual banquet of the Shoe and Leather Association of Chicago in the Auditorium Hotel. "The labor leader who has the interest of his men at heart will fight the strike to the last ditch," continued Mr. Powderly, "for of all the costly, cumbrous, wasteful, cruel methods of settling a difficulty in labor matters, the strike and lockout are the worst. Let the labor unions incorporate. The union has nothing to fear from incorporation; there is nothing the law can reach under incorporation that it can't reach now." Mr. Powderly talked to the toast, "Reciprocity between Employer and Employed." He bore hard on the thought that there must be absolute candor and frankness in the relations between the employer and the employees, as much upon the one side as upon the other.

The success of the rubber road, recently laid under the archway at Buckingham Palace and on several other private roads in London, has brought forth the proposal that London roads should be paved with India rubber. It is estimated by experts that the cost of every square yard of rubber-covered roadway would be fifteen dollars.

"Rubber roads are hopeless," said an expert. "No public authority would ever dare to venture on the initial expense of such a costly undertaking, in spite of the fact that the rubber road lasts a lifetime. Apart from the cost, however, there is no reason why London's streets should not be rubber paved. Horses, for one thing, could dispense with shoes, and heavy traffic does not affect it much. Rubber roads, moreover, are sanitary, clean, and waterproof."

After half a century of stagnation or slow progress the railway systems of Chile and Argentine Republic are on the point of being connected. Only twenty-five miles remain to be built to complete this Trans-Andine system, but a considerable part of this is tunnel. This strip reaches from Salto del Soldado (4,100 feet above the sea), to the "cumbre" or summit (12,800 feet). When this link is closed the journey from Buenos Ayres to Valparaiso may be made in forty-eight hours, though several transfers will be necessary owing to the different gauges in some portions of the line. It is expected that the road will be commercially very profitable.

The Pacific Steel Company, recently incorporated at San Diego, Cal., with a capital of one hundred million dollars and owning extensive iron deposits at the mouth of the Balzas River, Mexico, has also acquired from the Mexican Republic, large iron deposits near the Pacific coast, in the State of Michoacan. It is asserted that the Company has options on other iron lands on the Pacific coast. The purpose of the Company is to erect large smelters and steel plants on their Mexican properties with a view to supplying iron and steel for the Panama Canal and to the trade generally in Central and South America.

According to a report of the Geological Survey the tonnage of anthracite coal for the year 1903 exceeded by more than six million tons that of any previous year, and the demand for coal enabled a fair return to all concerned in the industry. The consumption of small sizes of coal increased 2,468,694 tons over 1901, despite the opinion expressed at the close of the anthracite coal strike that bituminous coal would largely supplant anthracite for steam purposes.

The United States Agricultural Department has supplied the Filipinos with generous quantities of garden seed, but the ravages of the Filipino ant on the seed when planted have been found to present quite a serious obstacle to the propagation of garden vegetables.

The annual season of shipping seed oysters from Long Island Sound to be transplanted in other waters is now at its height. Thousands of bushels are being conveyed on schooners. Sixteen carloads were recently shipped to Pacific coast points.

The sugar crop of Cuba last year was less than one million tons. The crop for this season is estimated at over one million one hundred thousand tons, and the prospects for next season point to even a greater increase.

General.

The London *Times* publishes an article by Edouard Naville and H. R. Hall, in which they announce the discovery, through the excavations on behalf of the Egypt Exploration Fund, of the most ancient shrine yet uncovered at Thebes. It is the mortuary chapel of King Mentuhetep Nebkherrura of the Eleventh Dynasty, B.C. 2500. It is in an unexpectedly good state of preservation. It is not doubted that a great deal will be learned through this discovery of the history and art of the Eleventh Dynasty.

An archæological undertaking of a most important character is about to be set on foot; namely, the complete excavation of Herculaneum. It is proposed that this vast work be carried out by the coöperation of Italy with all the civilized countries, and that there be a central managing committee at Rome with national committees elsewhere. The scheme, there is reason to believe, meets with the full support of the Italian Government.

The will of the late Gordon McKay of Newport, which provides for a bequest of over one million dollars for Harvard University, was allowed recently by the Probate Court.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Report of the National Christian Science Association Meeting.

Held in Chicago, Ill., in 1888.

We feel sure that our readers, many of whom have learned of Christian Science only within the past few years, will thank our friend who has preserved the following newspaper clipping giving the facts in connection with our beloved Leader's address at Central Music Hall, Chicago, in 1888. Those who were present on this occasion will recall the peace and joy of it, the close attention with which the immense audience followed Mrs. Eddy's every word, and the profound impression created by her address.

CHRISTIAN SCIENTISTS.

RECENT CONVENTION IN CHICAGO.—PHENOMENAL INCIDENTS.

To the watchful, unprejudiced observer, signs indicate facts.

That a body of people numbering nearly eight hundred should come together for mutual enlightenment is no marvel, but that they should come together "with one accord, in one place," acknowledge one Leader, one Purpose, one Cause, and that Cause the establishment of God's Kingdom on earth, is big with meaning.

The presence in Chicago of the Discoverer and Founder of Christian Science might seem of but little importance to the casual looker on, but when it is remembered that for twenty-two years Rev. Mary B. G. Eddy has declared and demonstrated that Science and the material senses are, and always will be, at variance, is it strange that certain signs should follow her which are unexplainable from the basis of personal sense, but which bear marked testimony that she has, as is so largely claimed for her by all true followers, the unction of the Holy Ghost and the signs consequent?

The common people, as well as the instructed students, are given evidence of the truth of Christian Science, that they too may heal and believe. Do the ensuing incidents afford any proof that God's right hand is upon this hour, and that His inspiration and power have come to one individual more than to all others?

Nine months ago there took place in Boston a convention of so-called mental healers, under the name of Christian Scientists,—persons who rejected Mrs. Eddy as Leader of this Cause, yet who had received from her all they knew of this grand truth. Wrangling and elbowing for leadership characterized their meetings. The public mind was prejudiced against the participants and their methods called Mental Science. At Chicago where the work was carried on in God's grooves, the utmost peace, good-will, and harmony prevailed, and the loyal, grateful students, numbering over six hundred, gave the Teacher and Leader her rightful place. On the morning of the 14th it had been announced that the public would be admitted to hear the addresses. Mrs. Eddy having requested that the delegates be the chief speakers, knew not until her arrival at the hall, where there were from three to four thousand people, that she and she alone, had been announced through the newspapers to deliver the address. Without a subject selected and without notes, she entered upon the platform, when, as by some preconcerted plan, the whole vast audience rose to its feet and welcomed her, standing.

By what power did her voice fill that immense auditorium, so that those most remote from her, heard her distinctly?

When she had finished, the scenes that followed will long be remembered by those who saw them. The people were in the presence of the woman whose book had healed them, and they knew it. Up they came in crowds to her side, begging for one hand-clasp, one look, one memorial from her whose name was a power and a sacred thing in their homes. Those whom she had never seen before—invalids raised up by her book, Science and Health—each attempted hurriedly to tell the wonderful story. A mother who failed to get near held high her babe to look on her helper. Others touched the dress of their benefactor, not so much as asking for more. An aged woman, trembling with palsy, lifted her shaking hands at Mrs. Eddy, crying, "Help, help!" and the cry was answered. Many such people were known to go away healed. Strong men turned aside to hide their tears, as the people thronged about her with blessings and thanks.

Meekly and almost silently she received all this homage from the multitude until she was led away from the place, the throng blocking the passage from the door to the carriage.

What wonder if the thoughts of those present went back in memory to other scenes of eighteen hundred years ago, when, through the personal Jesus was manifested the healing power.

Can the cold critic, the harsh opposer, the disbeliever in Christian Science, call up a like picture through all these centuries till now? Is there similarity between the records of these two conventions, the entry into Jerusalem and the betrayal? And is the bloodthirsty tyranny of animal magnetism the vail of the temple which is to be rent from top to bottom? What was the Pentecostal hour but this same dawning of God's Allness and Oneness, and His supremacy manifested in gifts of healing and speaking "with tongues"? Let history declare of Mary Eddy, and what were the blessings and power that she brought, and whence did they come? What mean those prophetic words which closed her utterances to the people, "Christian Science and Christian Scientists will, *must,* have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:—

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On to the blest above,
March the one hundred.

AN EYE-WITNESS.

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From our Contributors.

The Tree and its Fruit.

BLANCHE H. HOGUE.

ONE of the clearest lessons taught by the Master is that of the tree and its fruit. Simply and directly he said, "Every good tree bringeth forth good fruit;" and his query, "Do men gather grapes of thorns, or figs of thistles?" defines clearly the impossibility of an effect being unlike its cause. The fact that like produces like, and that an effect must, by reason of inevitable law, manifest the nature of its cause, obtains just as surely in mental and moral matters as in the physical realm.

The fruit of a good tree cannot be other than good, under normal conditions of growth and fruitage, and in like manner the fruit of a good life bears witness to the soundness of its roots and the sweetness of its heart. That which is wholesome in origin and nature, will be fair and attractive to its utmost development.

The world has always accepted this truism, and men's lives have borne much good fruit from the sturdy mental integrity of their ideals; but it has remained for Christian Science to discover that there is no thought so unimportant but that it externalizes itself "after his kind." The *thinking* is, primarily, the man. Individuality is determined by the differences in the qualities and modes of thought which distinguish one mortal from another. It is well understood that thought precedes all voluntary action. Christian Science has penetrated mental conditions to the discovery that thought is the antecedent of all involuntary action, as well. The student learns that he is not at the mercy of a material body governed by laws dealing with matter as a thing wholly apart from thought, but that because matter is, of itself, nothing but "a thing of thought," governed always by thought, it must be, as phenomenon, subject to the changes of thought. The student is further instructed that it is the relinquishment of wrong thinking and the adoption of the "precept upon precept, line upon line;" of that "Mind which was in Christ Jesus," which brings better conditions into the phenomenon.

This does not necessarily mean that one must think consciously about any certain disease, or disaster, before it may appear. It means that the whole question of life and death, of pleasure and pain in matter, has been for generations so accepted by general thought, that many conditions of so-called cause and effect in matter have become a race-belief, and will result by reason of the generally accepted law, wherever the conditions for its operations exist. The individual thus exposed does not need to think expressly about the disastrous effect to bring about its appearance. The universally believed law will have its effect, even though the individual be unconscious of both the exposure and the law. The law which produces the condition is, however, none the less mental, in its inception and in its field of action, and its effect can be annulled only by mastering the race-belief in the mental realm in which it originates.

This point clearly discerned, the investigator can readily see that Christian Science opens the way for complete and universal redemption from the temptations and ills of the flesh, as well as from the conditions formerly relegated to "mind" as apart from matter; for the so-called "fleshly elements" actually change under the operation of awakened thought, and the individual whose thinking is conforming more and more to the "Mind of Christ," is less and less subject, in body as well as mind, to the laws of sin and disease, which cease to operate in the human mind to the degree that it is redeemed by the divine Mind. Christian Science healing is not the result of personal will-power dominating matter, but rather, the glorious release from that will which affiliates with matter to its own discomfort and destruction; such release coming justly to the man who, learning that the law of God really ordains only that which is good, enters his protest against these race-beliefs taking effect upon his body, his affairs, his environment, or his destiny.

The student who has discerned this, and who is beginning to adjust his life to the demands of right thinking, very soon sees better results springing into his experience; and just here, where he is groping for the new methods of thought which apply Christian Science to his daily affairs, he is confronted by a danger point, in that the yet undestroyed instincts of selfishness may urge him to attempt to *use* right thinking for the purpose of accomplishing results pleasing to himself. To be sure, Christian Science heals the sick, destroys poverty, alleviates unhappy conditions, and makes its adherent a happy, healthy, and useful individual. But to attempt to guide right thinking toward these results solely for their own sake, would often be a dangerously selfish matter. The aim and end of Christian Science is rightness of thought, word, and deed. It fosters a knowledge of God for the joy of the knowing. It encourages acquaintance with God primarily that God may be understood, and His kingdom come. That the effect of this coming includes the destruction of that pain and discord which mark the absence of His kingdom, and that we have a right to expect this destruction, is something for which we may be deeply grateful; but it must not be forgotten that the healing is an effect. No man can "take up" Christian Science nor "use" it. Christian Science takes him up, leads him out from the darkness of human desolation, clears his vision, and transforms his heart, that it may "use" him for the establishment of the reign of righteousness. For Christian Science is the Science of all Christianity, too pure to be turned into selfish channels, too mighty to be harnessed to the service of personal interests.

The question may be asked, "Why, then, is treatment given, if not for the purpose of healing the sick or relieving the oppression of poverty?" Treatment in Christian Science does accomplish just these results, and the patient often applies for treatment with only these results in view; but the practitioner must have learned that he has only to abide in the right-thinking, and trust every right thought to shape its own result, just as he trusts each tree to bring forth its own kind of fruit. God alone ordains what shall be the fruit of righteousness. Science and Health, p. 591, defines Mind as "Deity, which outlines, but is not outlined." The student surely cannot outline just how and when the effects of righteousness shall spring forth; he cannot prophesy an immediate change of condition, nor can he make any personal effort to accomplish his own or another's desire; but he can abide in the knowledge of the eternal facts, as they have been revealed through Christian Science, and let that knowledge externalize itself "after his kind," as God's laws are obediently fulfilled. He who plants a fruit-tree and gives it right conditions in which to grow, expects that tree to produce its own good fruit in due season; and in like manner, he who pursues, intelligently, this matter of right thinking, need not concern himself about its results. He may, rather, rejoice in the knowledge that right thought will bless, "after his kind," all which comes under its influence, and he may well leave the nature of that blessing to the direction of Him who doeth all things well.

A student may decide that a certain thing, in all reason, is right and good. He thinks it is right to be well, to be happy, to be at ease in financial matters, to accomplish some change for the better in his surroundings. All this is right and good, and Science and Health is teaching the world not to submit to the opposing sickness, unhappiness, poverty, or oppression. In accordance with his decision, the student may attempt to bend the energies of his right thinking into the channel of this special desire, and here he must

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watch, lest the impatience of the cherished desire blind him to the deeper lessons the experience may hold. Assuming that his judgment is sufficiently illumined to be in accord with omniscience, and his desire so pure that the taint of self cannot color its aspiration, even then his outline is unnecessary, for the right thinking will, by its own law of externalization, bear its own good fruit without this human direction; and the student, furthermore, has failed to find the lesson of complete self-surrender. On the other hand, if the student has not outgrown the intricate and subtle impulses of selfishness and human will, such an attempt to direct his thinking toward defined plans or objects opens the door for the entrance of sad mistakes, or worse, for a wilful perversion of the pure teaching of Christian Science.

It is not an uncommon temptation to look to Christian Science for immediate improvement in personal interests, worldly affairs, and matters pertaining to comfort in the things of the flesh, forgetting that material losses are often the stepping-stones to spiritual possessions, and that our Master rebuked those who sought the Christ because of the loaves and fishes. If this ambition to build for selfish interests cloaks itself in the letter of Christian Science, it only serves evil to its own destruction; but care must be taken that, in its passing, it be not confounded with the purity of true mental work. So subtle is the root of personal interest in each human heart, that every Christian Scientist may well stand guard over his own consciousness, that the selfish instinct taint not his daily work. Such fidelity to the purity of motive surely prepares the way for a fruitage more abundant and beautiful than the limited vision of human desire can possibly outline. "Eye hath not seen" the beauty of it, but the present yields a radiant promise of the final fruition.

The chief aim of life lies not in doing good, but in being good. The being ends in doing. The "doing" which springs from such "being" can no more be stayed in its outgoing, than can the fruit of the vigorous tree. The one great concern of the Christian Scientist is to *be* like his model, the perfect ideal Christ. This "being" of itself puts forth leaf and bud and blossom, and, in due season, ripe fruit, because activity is its very nature and law. The tiny tree, in its early growth, need not be anxious as to its eventual fruition. It does not outline the nature of its fruit, concern itself for the time of its coming, nor fear future frost, or drought, or pest. It simply grows. And if it grows obediently and sturdily, that growth itself will mature into a strength and beauty which saves the fruit from all untoward conditions, and ripens it into perfection. And, let us note, this little tree has grown in the contentment of nature's perfect peace, because at no stage of its growth has there been any concern for its future fruitage. That human desire which plans what shall be the eventual outcome of the forces of God, is the procurer of all unrest, for it holds within its aspiration, as well, the fear that the cherished plan may not mature. When any matter is trusted wholly to the will of God, and the hand of human guidance is in no way put upon it, there can be no unrest, for nothing is being cherished save "Thy will be done." Such surrender removes the obstructing anxiety, and sin and disease must then yield to the mighty activities of holiness and health which are, indeed, God's will.

Such implicit trust is not a natural trait of the human mind, for, unlike the little fruit-tree, mortals have learned to take anxious thought about life's fruitage. But the growth of the right thinking is, of itself, destroying the habits of fear and distrust, and more and more abundantly the "peaceable fruit of righteousness" is rejoicing the heart and life. The axiom that two things cannot occupy the same space at the same time, is equally true of two kinds of thinking. And if right and wrong thinking cannot hold place simultaneously, neither can their fruit. Good fruit must abound where right thinking abides, and the only concern is to accomplish the right thinking, faithfully and persistently, leaving its reward to the righteous judgments of that divine Mind from which all good thought springs. In Science and Health, p. 261, we read, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

True Gratitude.

LAURA C. TUCKER.

To-day, while striving to prove ingratitude unreal, the solemn question, "Are we really grateful for the good already received?" (Science and Health, p. 3), voiced itself to my awakening consciousness as never before. And then I pondered the question, searching my own heart, only to find many ways in which I might have manifested the deep gratitude I feel for what Christian Science has brought to me. For many years I have tested it, and proved it to be the Comforter, which is leading into all truth. I have proved it, in my individual consciousness, to be the healer of sin and disease; and with the understanding which comes through one's own purification, I have utilized this unerring Principle in the endeavor to aid others, who have sought the help, and have seen error, in all its phases, dissolve into nothingness.

There is no gratitude so sincere as that manifested in a life consecrated to God, the false sense of which is hourly laid down, in the destruction of human selfhood, whereby the life "hid with Christ in God" appears.

Paul says, "Owe no man anything, but to love one another." Our debt to mankind will never be paid until we *love;* and to love is to reflect in thought, word, and deed, that divine Love which is manifested in obedience to spiritual law,—the law that is fulfilled in having but one God and loving one's neighbor as oneself. Not until the perfect man appears, has the individual paid "the uttermost farthing" and cancelled his debt to God and his brotherman.

Words fail to give expression to my love and gratitude to our beloved Leader for her unbounded love for God and man, which is manifested in a life of self-sacrifice and obedience to Principle.

The silent, ceaseless prayer, however, to be accounted worthy of the name Christian Scientist, and that my life may express "daily watchfulness" and a "striving to assimilate more of the divine character" (Science and Health, p. 4),—this may voice my gratitude in some measure for her life, her work, her example, and her great love for God's "little ones" to whose betterment she has consecrated her life.

Living the Truth.

C. C. M.

The spiritual interpretation of the Lord's Prayer as found in Science and Health gives one a desire so to live Christian Science that others will be attracted to it for its practical value.

The love which leads us to love all, whether friends or enemies, which teaches us to see the faults of others in the true light, which yearns to help and bless others, will attract them and cause them to see the possibility, the beauty and blessing of doing unto others as they would be done by. In that way God's kingdom does come to us on earth and the famished affections are fed, even as Jesus fed the multitude, and the supply is more than enough.

The path of duty, though often the path of sacrifice, is always the path of strength and honor. Genuinely noble life and service, disclose, in the end, their true worth, and the unselfish leader is at last approved by his fellows and blessed by God for the sacrifice.

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Selected Articles.

Christian Science and the Church.

The real purpose of the church is not to establish and maintain certain dogmas and creeds, but to save mankind from sin. Religious beliefs are beneficial only in proportion as they affect the character of mankind, and one creed is superior to another only as it works out better results. The Scriptures do not declare, "He that believes most earnestly and sincerely in his creed shall inherit the future blissful estate," but "He that overcometh shall inherit all things."

Jesus introduced into the religious world, not only in his Sermon on the Mount but in his daily life, an example of the most exalted form of religious deportment. It has been named Christian because it embodies the Christ teaching and practice. In his actions the Master was governed by a spiritual intuition or knowledge which was superior to that of others of his day and of those who had preceded him. All due credit should be given to every institution on earth, whether it be called social, philanthropic, or religious, which elevates in any degree the human race; but it is evident that it is only as religionists arrive at the knowledge which Jesus understood and demonstrated, and deport themselves accordingly, they can become the greatest blessing to humanity.

When the understanding possessed by Jesus is perceived and enforced by the church, then the church is governed and controlled by the perfect religion.

It may readily be seen that it is not the mission of Christian Science to displace the church but to spiritualize and improve its methods. The mission of this Science is not to supplant the Christianity of Jesus, but to make it clearly understood and thereby render it more practical.

ALFRED FARLOW.
Boston Times.

Conversation about Disease.

It may be a surprise to many who are in the habit of conversing about disease to learn that this practice is detrimental to the person who indulges in it as well as to others, and to a much greater extent than most people suppose.

Though many seem to be aware of this fact in a way, they do not investigate the matter closely enough to learn the mental cause and effect and abandon the habit; hence even people of otherwise high intellectual and moral attainments continue to contemplate and "talk disease," seemingly all unconscious that this daily practice is stealing away their health and happiness, sometimes slowly, but nevertheless surely. Jesus, the Christ, said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Saint Paul states, "Whatsoever a man soweth, that shall he also reap." These verses from Scripture are proven true when we see one who constantly talks sickness ever in need of healing, and those who tell the truth or a lie forever being "justified" or "condemned" thereby. Punishment for thoughts and conversation about disease or sin comes every day and every hour, though to the material senses the effects of these false thoughts may not immediately follow. "He that soweth to his flesh [thoughts of the material body] shall of the flesh reap corruption; but he that soweth to the Spirit [thoughts of God] shall of the Spirit reap life everlasting." Thus we see plainly that Scriptural warning has been given on this subject.

Most people sentence themselves to suffer; they talk sickness on the trains, at the reception, at the golf club, while at card parties, weddings, funerals, in church, any time, and apparently under all circumstances. If these people have not "been sick" themselves or do not "feel as if they were going to be" they almost always know of some one whose unfortunate condition becomes the immediate subject of conversation, and all the details are entered into with relish, possibilities of recovery discussed, and the patient either sentenced then and there, or hope expressed for recovery. These people are constantly sending out disease in every direction. What is the result? A mental contagion; and thousands of conscientious physicians try in vain to stem this tide of "mental miasma" with material remedies poured into the stomach to reach the mind, and thus to minister to a "mind diseased."

The human mind must think about something; why not contemplate the beauty, the truth, the harmony and majesty of God's universe? Why not speak of the everlasting goodness of God, who maketh the sun to rise upon the "just and on the unjust"? Why not contemplate and try to see all the good we can in each other, thus bringing in transformation by a renewal of the mind as the Bible advocates?

It is self-evident that sin, disease, and the myriad evils that accompany them will never be eliminated from our minds while they are daily subjects of thought and conversation; and if they are not eliminated from human consciousness, how can we ever rid ourselves of the fear of them?

The world is fast approaching that metaphysical stage of development when mental causation will be carefully and practically considered.

H. COULSON FAIRCHILD.
Passaic (N. J.) *News.*

It has been well said that "sometimes a man is a physician and a metaphysician at the same time." For example, there has been only one perfectly successful physician for the body in the history of the world, and that was and is the divine metaphysician, Jesus, the Christ. In Christ Jesus we find, "the true physician and the true metaphysician," and from his teaching and practice we learn that man is governed by Spirit, Mind, or the one infinite and Holy Spirit. This, then, is the Holy One of Israel, the infinite God; and the first commandment is, "Thou shalt have no other gods before me" (or "besides me").

Now if one comes "to believe in mental healing" by psychology, or by suggestive therapeutics, then if such systems are based on the premise of other minds, spirits, or gods, besides the one infinite Mind, Spirit, God, and if it is true, as the Bible says, that "God is Spirit," and that there is one God, then there is but one Spirit, the Holy One, or the Spirit of Christ, or the divine Mind of the Master. For, says Paul, "we have the mind of Christ," and again, "be of the same Mind." But in teaching the oneness and infinity of Mind we do not rob man of individual mind, but bring him into communion with the one Mind of all. It is this union with the infinite Mind that Christ referred to when he said, "I and My Father are one."

In Christian Science the good news of the unity and perfection of Mind and idea, or God and man, is again proclaimed; and the kingdom of good Mind and good ideas is preached to mankind to free them from the usurped dominion of evil mind and evil thoughts, which war against the Spirit and spiritual ideas and which are overcome and cast out by the good thoughts of the Christ-mind.

WM. H. JENNINGS.
Omaha (Neb.) *World-Herald.*

Christian Scientists are aware that their methods seem novel, and this because they have not yet been sufficiently studied to be understood, but this is not their fault. They know that everything new must withstand the test of opposition until it proves itself, and in this regard the Christian Scientists are a marvel of patience and forbearance.

REV. CHARLES D. REYNOLDS.
Portsmouth (N. H.) *Times.*

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The Lectures.

St. Cloud, Minn.

A large and interested audience greeted Hon. William G. Ewing yesterday afternoon [March 6] at the Opera House. The speaker and his subject, "Christian Science, a Religion of Works," have both been given considerable publicity through the newspapers for several weeks past, and a great many presented themselves no doubt from an innate desire to learn.

Rev. J. H. Jones of the Unitarian Church introduced the speaker.—*The Journal-Press.*

The introductory remarks of the Rev. Mr. Jones were in part as follows:—

It is needless for me to say to you that I am not a Christian Scientist, for you all know me to be a Unitarian. But Unitarians everywhere are always willing to listen to any new doctrine and are never willing either to advocate or condemn anything without first informing themselves as to what the thing is. I am confident that the speaker for to-day can and will enlighten us on the subject which is evidently near and dear to his heart.

My very general conception of Christian Science is that it believes in the supremacy of mind over body, the superiority of spirit over matter, and the final triumph of good over evil. In so far as they believe this they are one with the best thinkers of the age. The profoundest of English poets says, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." The best-loved of English poets has said, "There is nothing either good or bad but thinking makes it so." It is also well agreed by us all that a man's thinking determines his actions and his worth to the world and to his fellow-men. This being the case, Judge Ewing will do us a lasting benefit if he can teach us how and what to think with regard to the great problems of human life and destiny. I therefore take great pleasure, ladies and gentlemen, in introducing to you Judge Ewing of Chicago, who will now tell us about Christian Science.—*Correspondence.*

Peoria, Ill.

The attendance at the Grand Opera House yesterday afternoon [March 20], to hear the lecture on Christian Science by Mr. Bicknell Young of Chicago, under the auspices of First Church of Christ, Scientist, filled the house; and the earnest attention given to the speaker for an hour and a half, showed the deep interest in the subject in this community.

Mr. Young was introduced to the audience by Mr. Frank Meek, who spoke in part as follows:—

Almost every religion at some period of its history has had to meet with a certain measure of distrust, prejudice, and hostility on the part of the adherents of older religious denominations, and Christian Science is no exception to the rule; on the contrary, it has had more than its share of criticism, but to-day, the public thought has reached the conclusion that Christian Scientists are not enemies to the state and nation, but a body of zealous, earnest, Christian workers trying to do good for their fellow-men, not only raising them up spiritually and morally, but helping them physically. Should not a religion that will aid humanity by alleviating sin and sickness be welcomed instead of censured? Any religion that brings hope and cheerfulness to the thousands of men and women throughout the land, that teaches the Fatherhood of God and the Brotherhood of man, will not lead the world astray.

The average citizen prides himself on his conservatism; and yet it is indeed strange that we become so attached to the old theories and old dogmas, when we stop to think conservatism never gave the world a new idea or a new thought. All advance in science, art, and literature in the centuries that have passed, has been against and in spite of conservatism, and so among the many new discoveries given to the world in the century just closed is this new religion of Christian Science. Its Discoverer does not claim that it is new, but that it is the old religion as taught and practised by Jesus Christ while here on earth; if this is so it will survive; if it have truth it will live; if not truth, it will perish from its own lack of merit.—*The Herald-Transcript.*

Owosso, Mich.

Bicknell Young of Chicago, delivered a lecture on Christian Science, Sunday afternoon, March 27, at the Armory, under the auspices of First Church of Christ, Scientist, of Owosso. The large audience manifested deep interest throughout the entire lecture, and many remained afterward to express gratitude for benefits received. The speaker was introduced by Mr. William Broad, in the following words:—

Ladies and Gentlemen:—It gives me great pleasure to greet you here this afternoon. It is also very gratifying to see so many of my fellow-citizens here to listen to a lecture on Christian Science,—a subject that has been so much misunderstood, and maligned because it was misunderstood. I sincerely hope that after hearing this lecture we shall go away with new thoughts, thoughts that will grow and bring forth fruit an hundredfold.—*Correspondence.*

Winona, Minn.

Under the auspices of First Church of Christ, Scientist, Miss Mary Brookins, on March 20, lectured to a large audience in the Winona Opera House. Assistant Postmaster George P. Tawney introduced Miss Brookins, and said in part,—

The words of the lady who honors us with her presence on this occasion, will appeal to many present as words pointing the way to new truths and experiences—as the words of a message of light and life—while those of us who have not embraced the Cause which she advocates and who perhaps are largely uninformed as to the tenets of her faith, as I must confess myself to be, may gain the information that will qualify us to think intelligently hereafter of this comparatively new movement in the religious world, which notwithstanding is the object of a favorable and sympathetic reception on the part of so many of the good people of our own and other countries.

I am sure it will be a great pleasure to all of us to hear, as it is to me to introduce, the lady who will now address us.—*Correspondence.*

Rochester, N. Y.

W. D. McCrackan delivered a lecture on "Christian Science and the Brotherhood of Man" in Cook Opera House, Rochester, N. Y., Sunday, April 3, at 3 P.M. A thoroughly representative audience which numbered well toward a thousand people listened with the closest attention. The speaker was introduced by Rev. Arthur R. Vosburgh, a fellow-member of the Board of Lectureship. The lecture was given by First and Second Churches of Christ, Scientist.

Correspondence.

Lectures at Other Places.

El Dorado, Kan.—Carol Norton, February 19.
Milaca, Minn.—Judge William G. Ewing, March 7.
Champaign, Ill.—Judge William G. Ewing, April 3.

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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.

By-law Amended.

ARTICLE XXVI.

CHURCH ORGANIZATIONS AMPLE.—SECTION 14. Members of the Mother Church shall not be made members of clubs or organizations, the Free Masons excepted, which exclude either sex or are not named in the Manual of the Mother Church. God separates the tares and wheat to garner the latter in His storehouse.

A Righteous Judgment.

ANOTHER case in which medical legislation has proved ineffective to prevent the practice of Christian Science is recorded in the following news item copied from *The Cincinnati Enquirer*:—

"Sandusky, Ohio, April 18.—Judge Charles S. Reed, in a decision rendered to-day, held the state medical registration law unconstitutional on the ground that it is class legislation, and discharged Oliver W. Marble, who had been convicted of practising without a license. Marble is a Christian Scientist. The coroner had caused his arrest for treating a man named Christopher Hehil and charging a regular fee.

"Judge Reed held that the medical registration and license law recognized none but practitioners of medicine and osteopathy and required Christian Scientists to pass an examination in *materia medica*, when, as a matter of fact, they used no medicine, but depended entirely upon prayers to God for healing. This, he said, was class distinction, and he declared that the legislature should recognize any and all kinds of healing. The case will be taken by the State to the Supreme Court."

This decision is in line with other decisions of the Ohio courts, and certainly bears the imprint of common sense. Judge Reed seems to have thoroughly appreciated the illogicalness of compelling practitioners who neither use drugs nor practise medicine, to pass an examination in *materia medica*, and he very justly pronounced the law "class legislation." Such laws as that under which Mr. Marble was tried are ostensibly for the regulation of the practice of medicine, but in reality they are often used for the purpose of creating and maintaining a monopoly in the hands of a select few. If some one should propose a law compelling coal miners to pass an examination testing their efficiency as charcoal burners, the absurdity of the proposition would be apparent at once; yet such a law would be no more ridiculous than one compelling Christian Scientists, who absolutely eschew drugs and all material remedies, to pass an examination in *materia medica* before allowing them to pray for the recovery of the sick, most of whom desire these prayers because medicine and surgery have been proved impotent.

If it could be said that there is a certain and absolute science of medicine, unfailing in its effects when understood and applied, there would be good excuse for compelling all who undertake to heal the sick to conform to that science and to demonstrate their knowledge of it. But the severe condemnation of the drugging system by some of the most eminent members of the medical profession is our authority for the statement that there is no science of medicine known to-day.

The following editorial in a recent issue of the *Toledo* (O.) *Times* states the case fairly and impartially:—

"Another blow at exclusiveness and prejudice has been struck in the decision by Judge Reed of Sandusky that the state medical and registration law is unconstitutional. The law now limits the right to practise the healing art without the use of drugs or medicines to osteopathy, and on this account was ruled against. The decision, we hope, will be upheld for the sake of fairness.

"People should be encouraged to get away from the use of drugs and medicines to cure their ailments whenever it is possible to do so. And it is as wrong to limit healing to certain methods as it would be to seek to curtail benevolence by rule and regulation. The healing art is not now well enough understood nor its limitations well enough marked to enable a legislature to set bounds beyond which people cannot legally go. As long as there are thousands of people who have been undeniably cured or healed by drugless methods, it is small business of the State to interfere and say which of these methods may and may not be employed. The State should protect people from actual fraud or imposition, but it can safely go no further. And it is often difficult to go thus far." M.

Doubt and Demonstration.

IN giving his reasons for retiring from the ministry, after what would be called a successful pastorate of many years, a clergyman has recently declared that while his desire to serve the people steadily grew stronger, his confidence in the conventional methods used to help them, as steadily waned. He says,—

"In the beginning of my ministry the method was plain, the desire only moderately strong; now the desire is so strong as to be overwhelming, but the method is less clear, and I confess that, at times, I have no theory as to what it is at all. There has been an ever-increasing obscurity of conception regarding the task before me. It is perpetually shaping itself differently to different men. Once the evangelistic method claimed attention; then great missionary enterprises; then came the study of sociology, and then the doing of institutional church work. To what does all this lead? It is at this point that my doubt takes its deepest plunge."

Such a confession makes it clear that this brother's retirement was wise and altogether creditable to him, for he who is in a state of uncertainty as to the practical value of his Christian endeavor can but lose heart, and especially if sincerity is a marked element in his character. The fulfilment of conventional requirements will constantly place such an one in what seems to him a false position, and the end must inevitably be self-contempt and rebellion.

That doubt means the death of effectiveness in any line of religious activity would be witnessed to by thousands of earnest ministers everywhere, and this fact was recognized by our Lord, when he urged his disciples to "have faith in God," and added, whosoever "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." It was to remove the doubt of the slow-of-heart Thomas, that he was suffered both to see and to feel the mark of the cruel spear, and it was to remove this interdiction of spiritual advance and usefulness for all his followers, that he constantly called attention to his own works of demonstration over physical want and woe. Chiding his students at one time, he said, "Do ye not understand, neither remember the five loaves and the five thousand, and how many baskets ye took up?" Thus by both word and work he constantly emphasized the importance of the ever-repeated demonstra-

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tion of truth as an indispensable aid to our unquestioning and tenacious hold upon truth.

If the students of Christian Science are giving evidence that they have attained to a more calm, continuous, and joy-bringing faith, it is certainly the direct result of their awakening to the teaching of the Master, that theory cannot be convincing, if it be not inseparably attended by proofs of the truth of its propositions. The relation of healing to true preaching is not merely incidental, it is *vital* in the sense that it must follow. It is the invariable effect of Truth's reflection, and Christian Science is blessing Christian workers of every name, and the wide world over, by insisting that the practical demonstrations of Christian faith are the divinely appointed and only effective means of removing so-called Christian doubt. "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple'" (Science and Health, p. 342). W.

Letters to our Leader.

Manchester, Eng., April 19, 1904.

Beloved Leader:—We, the undersigned, Building Committee of First Church of Christ, Scientist, Manchester, England,—your loving child and grandchildren (student and students' students) are gathered together on the eve of opening our new church edifice to express the gratitude and love we feel towards you, our dear Teacher and Guide, for having made such a demonstration possible to us.

We were constrained to take steps to build a church because, Christian Science being so little known here, it was found impossible to procure suitable premises in which to hold services. Therefore, although the oldest of us, with the exception of our Readers, had only known of Christian Science a year and a half, we commenced our search for a site on which to build.

For over a year we passed through deep waters of seeming failure and insurmountable obstacles. We toiled long and caught nothing. When, however, we recognized that these experiences were the result of having cast our net on the wrong side, and when we changed our methods, exercised "more faith in God and His spiritual means and methods, than in man and his material ways and means" (Miscellaneous Writings, p. 153), Love secured for us one of the most beautiful sites in Manchester.

Having learned a lesson in divine Love; namely, that humility, promptness of action, and untiring energy were the necessary qualities to carry through the demonstration,—only two days elapsed between completing the negotiations for the purchasing of this site, and the laying of the corner-stone! Surely it was a reward to have your faithful worker, Judge Ewing, with us on that occasion.

To-morrow, Wednesday, April 20, we open this little church with the usual testimony meeting, which will be one long psalm of gratitude and praise for this revelation that you have been the means of bringing to us.

This building stands in the old country to-day and forever, a tribute of love and gratitude to you for your selfless labor on our behalf; for this city is just beginning to realize and appreciate the great fact that your labor and your love includes all the world.

The building of this church has called forth spiritual qualities,—the sacrifice of material sense and self, and a greater sense of the unity of brotherhood,—all of which we know you will treasure more than any material structure. You have been so near to us throughout this work, and especially so in the hour of our joy and triumph. We all know you have prayed for us, and helped us, and it is our earnest prayer that we may always express in our lives the gratitude which we owe you for the new understanding you have given us, whereby we know that God is with us in all we do,—in our home, our business, and in every walk of our daily life.

Lovingly and gratefully yours,

VICTORIA MURRAY (*Chairman*).
FLORENCE COUTTS FOWLIE.
BEATRICE SOUTHERN.
EMILY WRIGHT.
W. F. W. WILDING.
JOSEPH DANIELS.
WM. ROYLE (*Clerk*).

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468 West Peachtree Street, Atlanta, Ga.

My Beloved Leader:—This morning I have been sitting on the piazza reading aloud from the revised Science and Health to your dear old cousin, Mr. H. H. Smith, for many years editor of *The Atlanta Journal*. He has a wonderful memory, recites from the poets and from many languages with splendid understanding and ease. He is one of that fine old school of scholarly gentlemen to which Emerson, Lowell, and Longfellow belonged. More than this, he has a *great* love for spiritual things.

A lady of seventy-five, healed through Christian Science of twenty-three years' complete invalidism, called to see me yesterday. You should have seen your cousin's eyes when she told him that last summer she climbed Mount Deception and Mount Willard, in the White Mountains, and thought nothing of a six-mile walk for pleasure. He was so grateful to have my friends talk to him. We said, "You are Mrs. Eddy's cousin and we love you." And he said, "Dear Mary, how I would love to see her!" It was an experience for the dear man to hear my friend of seventy-five talk; and it is an experience for him to hear me declare the truth of being. He seems to love the truth, and is hungry for it.

Mrs. Whiteside, with whom I was last year, is here with her daughter. It is a fine large place with many trees. Last night Mrs. Whiteside went to church with me for the first time. Through God's dear love, shown me in Christian Science, I was able to heal a dear friend of this family of nervous dyspepsia. Your cousin was in Texas last year while I was South, so this is the first chance I have had to meet him. He has one of the most beautiful smiles, and a gentle manner.

Your loving child,

GERTRUDE SMITH.

Berlin, Germany.

Beloved Leader:—This Easter day would not be complete without a word of love and gratitude to you. In the past seven years each day has brought to me a clearer sense of what you are doing for the world; but with this Easter-time has come a higher understanding than ever before. Good Friday is a day of mourning in the German churches. They are draped in black, and the people are all clad in mourning garments. The old German word for the service is *Wehklage*, which means lamentation. It is the greatest church day of the year.

We have our English testimonial meeting on Friday, as the German meeting is on Wednesday evening; and on this Friday the subject that seemed to utter itself spontaneously in all the talk was joy. And as I thought of the sable forms and sorrowing faces in the other churches throughout this great city, and gazed on the joyful countenances in our congregation, and heard the ringing tones of those who told of their thanksgiving to God and to you for the good that had come into their lives, my heart went out to you, toiling alone, with unutterable love. The way has been lonely and hard, but oh, what a wondrous reward is yours, to have revealed to mankind for all time that that which to mortal sense was so dark a tragedy on Golgotha, was in reality but

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an opportunity for the demonstration that the Son of man is indeed the Son of God.

Our Easter services were the most beautiful we have ever had, both the German and English. How it would gladden your heart to hear these services in the German tongue, and to see the love of these dear people for you who have brought the truth to them. The world is ringing to-day with songs of praise for him who died for all, and the time is not far distant when all will join in pæans of praise to them who live for all.

My greatest joy is that I am permitted to be a worker in this great Cause, even in a humble way; to march under your banner and to yield loving obedience to your commands.

As I write I see in memory that dear tower window, with your lamp shining through; and I catch a faint glimpse of the joy that is yours, in the consciousness that your love has raised mankind from the grave of hopeless materialism to the knowledge of God and His Son, which is eternal Life.

Lovingly, gratefully your disciple,

FRANCES THURBER SEAL.

April 3, 1904.

Philadelphia, April 26, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—Many times of late I have wanted to write you a letter, but knowing the value of your moments I have refrained from claiming any one of them. Philadelphia has had so many blessings within the past few months that it seems as if the favor of God were at last won for our beloved city, and His smile were constantly upon us.

Judge Hanna's lecture of two weeks ago was a most happy and profitable occasion. The gentleman who introduced him is Judge William B. Hanna, who for many years has been the President Judge of the Orphans' Court, and also President of the Trustees of Hahnemann Medical College. The lecture was held in the auditorium of the Presbyterian Board of Publication, the most conservatively managed hall in the city. Many clergymen were present, and the attendance was so large that hundreds of people were turned away unable to get in. A beautifully furnished suite of offices, located in the center of the city, has recently been opened as a reading room and for the sale of your books and other Christian Science literature. In addition to the many other blessings, steps are being taken to provide our congregation with a beautiful church edifice. Within the past few months I have placed several thousand copies of Christian Science articles in the hands of ministers and others in this vicinity.

May I be permitted to thank you for the new by-law regarding outside organizations. It supplies a need and will prove a safeguard to our beloved Cause. The temptation to try and "climb up some other way" is so subtle that many times even the faithful ones are misled. Time and again your wisdom as a Leader has been shown in pointing out the snares and pitfalls, and now again you have given us a proof of your watchfulness and care.

In closing this rather lengthy epistle I want to pledge anew my earnest faith in God and His Cause, to give expression once more to the gratitude which fills my every hour for the countless blessings which your priceless teaching and example have given me.

My earnest prayer is that my understanding and application of the truth may be sufficient to meet each day's needs, that I may be enabled to heal the sick and bind up the broken-hearted, so many of whom in this old Quaker City are feeling for the first time the awakening touch of Truth.

Mrs. Miller is with me in all I have said and joins me in sending unbounded love and affection.

Your earnest follower,

ALBERT E. MILLER.

Testimonies of Healing.

I had been a minister of the Gospel for thirty years and was one of that type who think they have all of the Gospel. My wife had been an invalid for ten years and we had the services of the best medical skill at our command, but she continually grew worse. I had for the last three or four years given up preaching and had gone into the mercantile business in a little village ten miles from the railroad. I built my dwelling near the store so that I could reach my wife at a moment's call. Her physician had prescribed the lightest food, of which she ate barely enough to keep an infant in health, and any violation of this law caused such terrible suffering that she was reduced in weight from one hundred and ten, to eighty-seven pounds. The doctors said that she had a complication of four or five different diseases, and she had to take as many different medicines every day of her life.

While we were having those dark days of struggle between life and death, there was a very hotly contested congressional race going on in our county. Among other announcements for speakers at our place was one for Hon. —— of Dallas, Texas. He had lost his way and it was very late when he arrived and he did not make any arrangements for a place to stop for the night. The speaking closed about midnight, and when nearly all the people had departed I learned that the stranger had no place to spend the night. Seeing his condition, I told him that my wife was an invalid in bed, but that if he would accept, I would do the best I could for him. He accepted the invitation thankfully. Here was fulfilled the admonition of Paul in Hebrews, 13 : 2. Verily a messenger of Love had been sent to us and we knew it not. The next morning I told the stranger to make himself at home either at the store or at the house, as I had to go about my business. He remained at the house and after some conversation with my wife, remarked to her that she seemed to be in very poor health. She replied that she was, and that she often wished that she were dead, as she was no pleasure to herself or to those around her, that she had nothing but suffering day and night, and that she had no hope of relief, as all means had failed. Without saying anything he went to his hand-bag and took out a paper, wrote his address on it, and handed it to her, saying, "Read this; I hope it will prove as great a blessing to you as it has been to me and mine." He added, "I am a Christian Scientist, and have no patience with any religion that does not teach the healing of the sick." He said afterwards that his wife had placed that *Sentinel* in his grip for him to read while away from home. God bless that wife, for that *Sentinel* was the means, through divine Love, of bringing to our home the true knowledge of God with all the blessings of peace, joy, love, and health.

My wife read the testimonies with great interest, and they brought to her a beam of hope, as she knew that God is no respecter of persons. As she was so weak and nervous she secured the services of a lady friend to write to the stranger for more literature, which he had offered to send her if she should desire it. When she had read the *Sentinels, Journals*, and tracts which he sent her, a new hope and courage filled her heart and she saw that there was yet a chance for life. She wrote again to know the cost of treatment, and when she learned that it was five dollars per week she came to me for the money. And now comes the saddest part of it all. I refused to give her the money and said, "O pshaw! I believe God will hear prayer, but that He will hear mine just as readily as he will theirs. It is all foolishness, but if they will guarantee a cure I will pay them two hundred dollars." This I said more as a bluff than anything else, but I was like Paul, I did it ignorantly.

My wife wrote that she would like to have the treatment but that she could not get the money, as her husband had no

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confidence in it. He then replied that he was not a regular practitioner, but that he had relieved some people and that inasmuch as she had shown him kindness he would do what he could for her. She accepted the offer, and in less than two weeks I heard the hum of a busy housewife as she went about her daily duties. All catarrh of the stomach, all indigestion, all constipation, all insomnia, all sick headache, which she was accustomed to have two or three days each week, all kidney trouble, and nervous prostration had fled into their native nothingness. Instead of the sad story of the day's suffering which I had heard for so long at night, I would return to hear the song of a happy wife.

Up to this time I had been simply a spectator watching the developments with keen interest. My wife's helper had advised her to get a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which she had done with her own little savings. About two weeks after she had received this book, seeing the marked improvement, I became curious to know how it had come about. On a Sunday morning I thought I would get the book and see what I could learn about it. I fully decided that if I would learn any truth I must begin at the beginning and not read as a critic. I read the preface and thought that was pretty good. This brought me to the chapter on "Prayer." When I began to read this wonderful lesson my sense began to rise higher and higher. All this time I was exclaiming, "This is the truth." So on I went until every page was read. I accepted the teaching at once and began to spread the good news. A few demonstrations caused our church to withdraw her fellowship from us, and we were left alone in the world with the Bible, Science and Health, and the other Christian Science literature as our only guide for a year. We are now in Dallas, Texas, and are members of First Church of Christ, Scientist, of that place. We have had many wonderful demonstrations of the allness of God and the truthfulness of Christian Science as taught by our Leader, Mrs. Eddy, to whom we owe everlasting gratitude.

C. C. ECHOLS, Dallas, Tex.

When I was a little girl, I was taught to say "Thank you," whenever anybody did me a kindness. For a long time now I have wanted to say "Thank you" to the faithful *Sentinel* and *Journal* whose visits mean so much to us all, bringing as they do, from all over the world, words that test and teach and inspire. I am very grateful to them both.

It was one day in November, 1897, that my feet turned carelessly into a new path. It looked like a very narrow and unimportant little path that day, marked only by a guide-post that read "Physical Healing," but ever since, it has grown wider and wider, until now I know that it is nothing less than the way to Truth and Life. I had no thought of any change coming to my petted opinions and convictions, which seemed to me very fixed and fine, but on the second day of treatment the practitioner gave me the illustration of the mirror as it is given in the chapter on the "Science of Being" in our text-book, and I do not believe that I have ever doubted from that moment that Christian Science is the one true thing in all the world, although many things have come very slowly to my consciousness, and the kind patience of my teacher has had much to do for me. On the third day of treatment I took off the glasses that I had worn for a long time, and the rest has followed, easily and quickly when I have been faithful, slowly and with many pangs when I have forgotten my royal descent as daughter of the King. For all the way that God has guided and guarded and kept me, I thank Him. For the loyal, true teaching that I have had, for our text-book and the other books that Mrs. Eddy has given us, for the *Sentinel* and *Journal*, for our dear church here in Concord, for the massive gray walls of the new church building soon to be our home, and for the happy, holy work that lies hidden in the years to come, I thank Him again. For her, through whose translucent thought it has all become possible, even the dawning of "the day of his coming," I thank Him again and yet again.

About a year ago I had an experience that was a great help to me, showing, as it did very clearly, that the root of all suffering is indeed "a false sense mentally entertained, not resisted" (Science and Health, p. 411). One Saturday morning, as I was busy about my work, I suddenly thought of a pot of beans that was baking in the oven of my very hot stove. I went to see if they needed any attention, and in my haste took the hot handle of the bean-pot in my bare hand. I seemed to see what I was about to do before I fairly touched the burning surface, only not quite in time to avoid it, so that the thought of protection, of "being covered," was ready almost in the instant of my need. I do not think it was three minutes before every sense of burning, of redness, of blistering, had disappeared. That was good so far, and proved to me that "God is . . . a very present help in trouble" now, as truly as in the days of the three Hebrews in the fiery furnace, "upon whose bodies the fire had no power." But then I made a mistake. Instead of giving God the glory, and letting it all slip away like the dream it was, I kept rolling it over and over in my thought,—how wonderful it was, how burned I might have been, how hot that bean-pot was,—until presently, in perhaps a half hour, my hand began to smart and burn, and pretty soon I had a *bona fide* burned hand, as far as my senses could see, red, smarting, and showing signs of blisters. That time it took a good deal longer to wipe it out, and it wasn't satisfactorily done even then. If I had doubted before that "the cause of disease obtains in the mortal human mind" (Science and Health, p. 174), I could never doubt again. It showed me, too, that it is as wrong to remember evil as real in the past, as it is to believe it real in the present, or to dread it as real in the future, since God is the same yesterday, to-day, and forever, and the eternal Christ forever His image and likeness.

It all helped me very much, and so I send it on to help somebody else.—CYRENE EMERY, Concord, N. H.

The sense of love and joy that came to me as I caught the first ray of light in Christian Science will never be forgotten. It came while reading an old copy of *The Christian Science Journal*, and was from an article written by our loved Leader, Mrs. Eddy. It can now be found in "Miscellaneous Writings" under the heading of "Mental Practice," page 219.

I was healed in two treatments of dyspepsia of many years' standing, but this was only a beginning in my case; there was a greater work to be done for me, which required much love and patience on the practitioner's part. I seemed to have so much fear of a return of the dreaded dyspepsia that other ailments were in part forgotten for the time. I was suffering from a complication of dyspepsia, consumption, hip disease, and headaches. I began to eat anything I wanted from the first, and was waiting for nature to help me in my more grievous troubles. We had employed many doctors, and as many different treatments had been taken. Each time I had been told that if the stomach trouble could be overcome nature would build me up in my other troubles.

I finally got tired waiting for nature, and called for help to overcome a chronic condition of hip disease. I had hardly expected to get entirely rid of this, as the trouble began internally and was caused by jumping from the front of a buggy and holding a fractious horse by the bit. The horse lifted me up from the ground three times, and in my excitement I did not realize how badly I was hurt, until a disease of the hip developed, and twelve years of great suffering followed.

I had been taken to Albany, N. Y., for help, but found

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none; and was advised by a brother-in-law, who was a practising physician in that place, not to allow an operation, as I was not strong enough to stand it. On account of these conditions I was not much disappointed because the hip trouble did not disappear under Christian Science treatment immediately, but was greatly surprised to have consumption disappear in less than forty-eight hours.

I was taken with hoarseness so I could not speak above a whisper, but not feeling sick in the least, prepared to take a journey of one hundred and sixty miles to spend the holidays with friends. We reached our destination in the evening, and found our friends full of sympathy. They advised my going to bed, which I did. I was wakened in the night by a choking sensation which caused me to cough up large quantities of a disagreeable substance. My voice was clear in the morning and all appearance of lung trouble had disappeared.

The hip trouble, however, still remained. It was then that I began to understand there was a work for me to do. My practitioner told me I should read Science and Health more, and write her, as she lived over two hundred miles away. I became worse and my husband wrote to her to come as quickly as possible, as I could not last much longer without help. He said, "I have prepared her medicine and her battery, but she will take neither, nor will she let me call a doctor." The reply that came back to him was, "Her faith has made her whole, and she is beginning to learn that God is her Life and her healer." She then sent a loved student who lived near us to quiet my husband's fear, as she could not leave home at the time. In a few days carious bone appeared at the three running sores on my hip, which the doctors had failed to remove, and it came away in a mass resembling sawdust. Thus again was Truth victorious. I was also healed of sick headache from which I had suffered since my childhood.

Not half has been told in this statement, and there is not a day I do not thank God for all the blessings which have come to me through the author of Science and Health, Mary Baker Eddy; also my loving teacher and all those who have tried to help me in this good work. There is no mail comes into our home that I am so glad to see as the dear *Sentinel* and the *Journal*.

MARGARET T. CALKINS, Rockford, Ill.

I am very thankful for my knowledge of Christian Science. Before I knew of this new, yet old, truth I was continually taking medicine and continually losing time from business, and previously from school, on account of sickness.

I cannot remember a winter during which I was not in bed for from one to four weeks with what the doctors called tonsilitis. Soon after becoming interested in Science, the usual seige commenced; this time I called for help from a Christian Scientist, had two treatments, and got up well. That was six years ago, and I have had no return of that trouble.

I was also healed of indigestion which was very troublesome, and for which I was taking medicine and dieting under a doctor's orders. I had hay fever every year and chronic catarrh, the latter producing severe headaches, for which I had tried patent medicines, physicians, and even had the passages in my head forced open, but without any lasting benefit. Of all these ailments and many more which might seem small, I am now entirely free, and all through Christian Science. I have been for three years in the business I am at present engaged in, without losing a single day on account of illness. While I am grateful for all this, to me the greater blessing is my better understanding of my relation to God and to my brother man, which I have learned through the teaching of Science and Health.

I was formerly a member of an orthodox church and enjoyed it, but the spiritual part did not satisfy. I can see now that I wanted Truth. I can remember one night shortly before hearing of Christian Science, of making a vow that I would not pray again until I knew what I was praying for and to whom I was praying. I then came to the conclusion that it had been superstition on my part, and that my prayers were not answered. When I forgot to pray, which I frequently did, I seemed to get along just as well. I now feel that this was my first real prayer. I was beginning to think. Science and Health says, page 1, "Desire is prayer," and I am sure I did desire then to know Truth. That prayer was answered, for in a few days or weeks Christian Science was presented to me and I felt almost immediately that I had found light. Since then I have known that my prayers were answered, and I would not care to try to get along without praying. Jesus' words, "The kingdom of God is within you," and "Pray without ceasing," are explained to me.

The privilege of receiving class instruction from one of Mrs. Eddy's students has been of untold benefit to me. I have received so much in the last six years that I feel I can never be grateful enough to Mrs. Eddy for Science and Health and all her patient work for us; to my teacher for her careful instruction, and to all the kind Scientists who so lovingly helped to show me the way in my first steps.—EDWIN MARQUAND, Mt. Vernon, N. Y.

It is with sincere gratitude for the many blessings Christian Science has brought me, that I give this testimony. I first heard of Christian Science about fifteen years ago. A friend of mine was taking treatment for physical troubles, and was reading the text-book of Christian Science, "Science and Health with Key to the Scriptures." The title of the book appealed to me very strongly. I said to my friend, "If that is a Key to the Scriptures, I must have it."

I had long been a member of a Bible class in an orthodox Sabbath school, but I never felt satisfied with that which was taught; there was something lacking, I did not understand then what it was. I purchased a copy of Science and Health and began to study it. I wish I could express in words what that book brought me. It illumined the Bible with a glorious light and I began to understand some of the Master's sayings, and tried to apply them.

I had had a longing to live a better Christian life for many years, and often wondered why I failed so utterly to understand the Bible. Now I knew; it was lack of spiritual apprehension.

I did not know at first that people were healed of disease and sin by simply reading Science and Health, but found after a while that such was the case. At that time I had many physical troubles, and one after another of these ills simply disappeared and I found that I had no diseases,—I was perfectly free. The spiritual uplifting was glorious too, and as I go on in the study of this blessed Science, I find I am gaining surely an understanding that helps me to overcome both sin and disease in myself and in others. My faith in good is increased and I know I am losing my belief in evil as a power equal to good. The pathway is not wearisome, because each victory over self gives stronger faith and a more earnest desire to press on.

I am deeply grateful to God and to Mrs. Eddy, our beloved Leader, and to my teacher also, who has so patiently and lovingly pointed the way as taught in Science and Health.—EMMA J. ROWLAND, Toledo, O.

I first heard of Christian Science through the healing of a dear friend of spinal and hip disease. The proof was very great, but I was not willing to accept it at once, although greatly in need, both mentally and physically.

After being with this friend, and another who was earnestly seeking, for several months one summer, I returned home with the thought, "Well, they have the same dear old

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Bible that we have in the orthodox church, why can't I find this healing which is doing so much for them without accepting the other book,—Science and Health?

The result was that after trying in my way, without the pure confidence and trust that alone satisfieth, I was confined to my room for three months.

The doctor, pastor, and friends were tender and kind, and a loving Christian Scientist, a relative, called almost daily with words of cheer, and although we are learning that it is not absolutely necessary to suffer to learn our lessons, I am grateful for the experience of those three months, for they taught me much. After accepting the sweetness of healing through Christian Science, I was able to say to a pastor in answer to his question, "Didn't you find any good in the orthodox church?" "Yes; I was taught much of God, and now I am learning clearly how to put it into practice."

During the ten years since I first read and accepted the light through our text-book, I have been gaining a glimpse of the meaning of the word gratitude and the rejoicing that goes hand in hand with it,—gratitude for the unfolding of the true light that heals and saves, as Jesus taught, and the uplifting that comes as one is enabled to tell others that God's love is universal,—grateful for every step, though sometimes slow and rugged. I am grateful for class teaching, and in this hour, when so much is given us through the *Quarterly, Sentinel,* and *Journal,* the Concordance, the new Manual, the Board of Lectureship, the Publication Committees, we see the steady, dignified, growth of our Cause, we know that through the loving, steadfast, unselfish work of one who heard and obeyed God's voice in this age, all this has been made possible.

MAY BURNS JOHN, Wilmington, Del.

Twelve years ago I was obliged to undergo five surgical operations for a severe and aggravated case of fistula, causing me intense pain and loss of much time from business. At the time I was told that the trouble would probably return, for it was hereditary. True to the man-made law, the difficulty returned one year ago, and, after bearing the suffering as long as I could, I concluded my only relief was to be found in the hospital. However, in my extremity, having little faith in *materia medica,* my thought was directed to Christian Science, and I decided to give it a test, resolving that if I were healed in a reasonable length of time, I would accept the healing as a voice from God and endeavor to be led by the result.

How well I remember the struggle I had with error before I went for a treatment; in fact, I went by the building several times. Finally, realizing that I was not following out my resolve, and not giving God the opportunity to prove His love, I turned about and went in to what proved to be a haven of rest; for no sooner did I breathe the atmosphere of the Christian Science Reading Room than I felt better.

My prayer, after meeting my practitioner, was, "O God, I desire to be led by this truth; heal me, and I will try to prove my gratitude, and willingly seek to do Thy will."

In three treatments I was entirely healed, and the joy and love that came into my heart words cannot express. My gratitude goes out to God and to the practitioner who so clearly reflected divine Love, and also to our Leader, Mrs. Eddy, for her revelation to the world. How much those words of hers mean to me: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). I had always been subject to severe headaches, but Christian Science has obliterated this false dream. Although but children in Christian Science, my wife and I have been made very happy since coming into the truth. We have met many ailments and demonstrated over them successfully.

Every day brings reward,—blessed experiences,—which is to me proof that God is Love, and that nothing but this Love could accomplish the wonderful healing with which I am blessed.

I am now a member of First Church of Christ, Scientist, of this city, and thank God it is my privilege to testify for Truth.—CHARLES A. RYDER, New York, N. Y.

Christian Science healed me after everything else had failed. For years I had been a hothouse plant, requiring constant and tender care. I was never free from pain, and was often confined to bed. In addition to the physical difficulties, I had settled into a condition of melancholia. I had every kind of treatment,—medical, surgical, and the so-called rest-cure; and my latter state was worse than the first.

I then turned to Christian Science, and though the healing was seemingly slow and my faith often put to severe tests, "I know whom I have believed."

I am to-day a working Christian Scientist, and I realize more and more that "Whatever it is your duty to do, can be done without harm to yourself" (Science and Health, p. 385). I am striving daily, hourly, to make my life an expression of gratitude to our dear Leader.

MRS. ELIZABETH T. BELL, Charleston, S. C.

As I dwell on the many blessings that have come to me through Christian Science, my heart o'erflows with love and gratitude to Mrs. Eddy, to my dear teacher, and the many friends who are helping me in my journey out of the land of Egypt. The Christian Science publications are doing their share in this work too, and I thank God for the conscientious, earnest workers in the Field.

Christian Science has brought me out of a labyrinth of human want and woe into joy and peace. It has established harmony in our home, healed me of daily suffering of over ten years' standing, and saved me from a dangerous operation. Every day brings demonstrations of the power of Truth. What a blessing to know that God is with us always and to realize that in Him we do "live, and move, and have our being." My daily prayer is to grow out of all selfishness into the knowledge and power of Christ Jesus our Lord.—N. B. S., Kansas City, Mo.

I wish to give my testimony for all that Christian Science has done for me. I did not seek it for the physical healing, although I had much to overcome. While reading Science and Health, to my surprise, I was healed of sick headache which I had from childhood, and have had no return of it. This was nine years ago, and many other troubles were also healed. I left off glasses that I had worn for years. I can do all my sewing, reading, and writing without them, through the understanding of Truth, and am able to help myself and others, for which I am very grateful.

I united with the Christian Science Church five years ago and have had the privilege of class instruction from one of our Leader's students. I also belong to the Mother Church. I thank God for revealing this blessed truth to our dear Leader, Mrs. Eddy, for all mankind.

M. P. MAGUIRE, Brooklyn, N. Y.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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From our Exchanges.

The real environment, the mighty forces that play upon life and mould character, are spiritual; and this is where we have power over our environment.

Because it is spiritual we can open mind and heart to it, or we can shut the door against it. We can submit to what is evil in our environment, or we can shun it. We can also, to some extent, select the forces that act upon us. If we wilfully submit ourselves to the influence of the lower, if we choose to associate with what impoverishes true life, if we let evil intercourse do its corrupting work on us, it will pervade and pollute all life. We may think that we can play with evil influences, enter their company when it suits us and leave it as we entered; . . . but we are deceiving ourselves.—*The Standard.*

It is a mistake to assume that a change in theology is a change in religion. Changes in theology may sympathetically effect changes in religion, but quite marked changes in theology may lead to only slight changes in religion. Theology is a mental concept, and religion is the obedience of the heart and will to God. The demand for a reasonable religion is frequently made, which clearly is a demand for a religion of the reason, a religion level to the reason, and that seems to be equivalent to a logical theology. Religion and a system of religion are quite distinguishable. A system of religion is creedal, while religion is experimental. Theological unrest must be distinguished from religious unrest, and opposition to theology as taught must not be accounted as essentially irreligiousness. The best and most Christian of men reject a considerable part of the theology of a few generations ago.—*The Examiner.*

Fifteen years ago Canon Wilberforce, the new canon of Westminster, wrote a letter to a friend, which is now given in a London publication. In this letter he says,—

"My ailment leading surgeons declared incurable, except by a severe operation, which they said I could not bear. While trying at the seaside to gain strength for the operation, the passage, James, 5 : 15, was impressed upon me with indescribable force. I resisted it and reasoned with myself against it for two months. I even came up to London for the operation, but the spiritual pressure increased until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. 'This is the Lord's doing, and it is marvelous in mine eyes.'"

Hartford (Conn.) *Times.*

Assaulting the man who speaks the truth is not answer to the truth. The Church might learn this to advantage. A divinely founded and endowed Church has nothing to fear and everything to hope from an examination of its claims. A Christian who violates the Christian rule of charity in judging his fellows does more harm to religion with honest and impartial minds than all the declamation of infidelity, however loud or however eloquent.

The Christian Advocate.

A genius, a spirit, an atmosphere exhales from the Bible, and one does not know the Book until his own inner life responds to and appropriates this subtile influence. . . .

We have much to learn in learning how to understand the Bible. Words at their best and highest are only symbols, and they bring no vital message until spiritual insight penetrates beneath the symbol to the spiritual reality for which it stands.—*The Watchman.*

Every good life is a veritable inspiration. It tells of the triumph of the spiritual and the living over the natural and the dead. Real character belongs only to him that overcometh.—*The New Church Messenger.*

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CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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Please write your name plainly. Always give street and number or number of post-office box.

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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 monthly statement of the public debt shows that at the close of business April 30, 1904, the debt, less cash in the Treasury, amounted to $918,854,058. The debt is recapitulated as follows: Interest bearing debt, $895,157,440; debt on which interest has ceased since maturity, $2,347,480; debt bearing no interest, $392,268,326; total, $1,289,773,246. This amount does not include $979,999,869 in certificates and Treasury notes outstanding which are offset by an equal amount of cash in the Treasury held for their redemption.

The cash in the Treasury is classified as follows: Gold reserve fund, $150,000,000; trust funds, $950,490,069; general fund, $135,216,270; in national bank depositories, $162,729,006; in Philippine treasury, $5,971,495; total, $1,304,406,842, against which there are demand liabilities outstanding amounting to $1,033,487,653, which leaves a cash balance on hand of $370,919,108.

The United States Canal Commission on May 4 took formal possession of the canal route and of the property of the Panama Canal Company. William R. Russell, the retiring United States Minister to Panama (recently appointed United States Minister to Colombia); Secretary Lee of the United States Legation, and Dr. Pierce, superintendent of sanitation work, were among those present. The canal works will now be under the direction of Major Mark Brooke of the Engineer Corps of the United States Army, who represented the Canal Commission at the ceremony of the transfer. Immediately after the transfer the United States flag was hoisted over the legation and over the canal offices in the Cathedral Plaza.

General George W. Davis, the governor of the canal zone, left this week for Panama accompanied by a corps of American engineers to assume control of the canal property. For the present the work now in progress there by laborers employed by the French Company, of whom there are about seventeen hundred, will be continued.

At a recent meeting of the Columbian University trustees at Washington the name of the University was changed to the George Washington University. It will hereafter be continued as a memorial to George Washington. A new building to cost $250,000 will be erected at once on ground west of the State, War, and Navy Building by women who have prevailed upon the trustees to take this action. Further effort will be made to have Congress reimburse and appropriate to the University an amount of money equal to the value of a tract of land in the same neighborhood which was left by Washington for the establishment of such a University, but which has been pre-empted by Congress for other purposes.

United States Minister Powell, in a recent conference with President Morales of the Republic of Santo Domingo, assured him that the United States Government would not consent to any part of the San Domingo territory passing under any foreign control, that the future prosperity of the Republic would rest largely upon the keeping of all obligations with foreign creditors, on respecting the concessions of the government to foreigners, on developing the resources of the country, and on passing laws that ensure quiet to the land.

Another step toward a union of Harvard University and the Massachusetts Institute of Technology has been taken—this time by the Corporation of the Institute, which passed a vote authorizing its Executive Committee to look into the question of closer relations with Harvard.

It is reported that United States Minister Davidson is proceeding from Shanghai, where he has been detained because of the hostilities between Russia and Japan, to his post at Antung. Foreign papers comment upon this as the "beginning of the triumph of the open door policy."

The Boston Public Library last week celebrated its fiftieth anniversary.

Foreign.

It is reported that Emperor William has commissioned an agent in Venice to purchase for him there a large, old, historic palace, in which he intends to spend a few weeks each year. The palace is said to be full of art treasures.

Lord Curzon, of Kedleston, Viceroy of India, has sailed from Bombay for home. The city was decorated and large crowds gathered on the sea front to bid him farewell.

The Constitutional Convention of Venezuela has approved the new constitution, which gives the President a term of six years instead of four as formerly.

Antonin Dvorak, the composer, formerly director of the Conservatory of Music, New York, passed away at Prague, Bohemia, May 1.

It has been decided that King Alphonso of Spain will in the near future visit Paris, Berlin, and Vienna.

Industrial and Commercial.

The contracts for a sugar plant to be erected in Cuba by the Colonial Sugar Company have been let. The plant will have a capacity of five thousand tons of cane per day and will represent an expenditure of about five hundred thousand dollars. This company was organized in 1902 with a capital of three million dollars. It controls fifty-four plantations with about thirteen thousand acres under cultivation. There are about fifty miles of railroad on the estate.

In the little village of Shawmut, Maine, on the Kennebec River, millions of pie plates are made of wood pulp. The plates are being turned out at the rate of sixty thousand a day, and the capacity of the factory is to be increased. By a secret process the pulp is so treated that it is said to be rendered hard and non-inflammable, so that pies can be baked on the plates. The pulp is made of the waste of two sawmills in the village.

Paper made from the bagasse of sugar cane under the supervision of the Government has been manufactured. It is claimed that the paper made from this heretofore waste product can be used for almost anything for which paper is demanded.

Officials of the Canadian Pacific and the Steamship lines have decided, after careful investigation, to equip a large number of their steamships with apparatus for submarine signalling. The distinct advantage of the submarine signalling device is that by its agency the captain of a ship can ascertain his exact position, no matter what the weather conditions.

The cable steamer Stephan is paying out for the German-American Cable Company a duplicate line of cable from New York to the Azores. The portion from the Azores to Borkum on the North Sea has already been laid.

The steamship China, just in from the Orient, brought a shipment of Japanese gold worth $3,334,350 in United States gold coins.

France produced last year 2,827,000 metric tons of pig iron, which is an increase of 422,000 tons over 1902.

General.

Carroll D. Wright, United States Commissioner of Labor, in a recent speech in Philadelphia on "The Wage Question," is reported to have said:—

"The wage system will pass away. In its stead, I believe there will come a system which will be composed of profit-sharing and the coöperation of ideas. This great labor question means the struggle of humanity for a higher standard of life. The employer must consider his employe as well as the stockholder, as an investor."

Dr. Hans Goldschmidt of Essen, Germany, has invented a new compound made from proper proportions of aluminum and oxides of iron, to which he has given the name of thermit. This substance when ignited produces a heat as intense as that of the arc light and in a form easily available for the reduction of the pure metals, for welding large masses of iron *in situ*, and many other purposes.

The new railroad which is to encircle the island of Porto Rico is already in operation from Ponce to Yauco on the south, from Mayaguez to Aguadilla on the west, and from San Juan to Hatillo and Arecibo on the north. There is also a railroad from San Juan to Rio Piedras, with several stations in the summering country of the citizens of the city of San Juan.

An unused specimen of the 2d blue Mauritius "Post Office" stamp of the issue of 1847 has just been sold by auction in London for $7,250. It is rumored that the stamp was purchased for the Prince of Wales, who possesses a fine collection. A representative of the German Postal Museum at Berlin bid unsuccessfully for it. The stamp is one of the rarest known.

Two old masterpieces, a Corot and Diaz, have just been sold to a party in Cincinnati for approximately $110,000. The pictures which have changed hands are Corot's "Le Soir" for a price approximating $75,000, and the other, "Autumn Forest of Fontainebleau," for a price approximating $35,000.

The incorporation of the Massachusetts Zoölogical Society makes possible the establishment of a "Zoo" in Boston. It is purposed to locate the "Zoo" in the Stony Brook Reservation, which is under the supervision of the Metropolitan Park Commission.

Drew College, one of the pioneer educational institutions for women in the country, was destroyed by fire last week.

Russia has an area of 8,650,000 square miles—one-sixth of the land surface of the world.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Multiplication of Nothing.

W. C.

THE story is told of a millionaire's daughter, who said to her father, "If you will give me a cent to-day, and twice that amount to-morrow, and so continue to double the amount each day for a month, I will never ask you for any more allowance." Allowing thirty-one days for a month, a compliance with this request would have made the father indebted to his daughter to the amount of $10,737,418.24. This seems almost incredible at first thought, especially to one inexperienced in mathematics, but the working out of the problem can bring no other result, and with patience it can be proved almost as easily by a child as by an adult. To state to the average person, however, the enormous result of such a multiplication usually elicits an emphatic denial of its truth.

In much the same way the testimonies of Christian Scientists are first listened to with incredulity, but those who have patiently worked out the lesser problems, step by step, very soon perceive that the farther one advances the greater become the demonstrations and the more astonishing the results.

By way of suggestion, it will be a practical help for beginners in Science, and especially children, to work out the above example on paper, each for himself, so that he may see how small are the results for the first fifteen or twenty days, and then how, in the latter days of the month, the doubling of the amount, rapidly jumps up to the enormous sum named. When a beginner says, "See, I have multiplied two by two and the answer is four," the observer may laugh and say, "That's nothing, any one can do that," and thus too the doubter looks with ill concealed ridicule upon the demonstrations of the beginner in Christian Science, but as the continuance of the process of multiplying by two results in a surprising increase, so will persistence in the demonstration of Christian Science give the greater manifestation of the power of Truth.

Now suppose that instead of using the figure 1 we take 0—nothing—and pursue the same doubling process. What will be the outcome? Simply *nothing*. This presents the contrast and difference between reality and unreality. The multiplication of one means "greater works," while the exaggeration of the other means nothing more than that with which we began; and no matter what multiple is used, the answer will always be the same,—unreality, *nothing*.

An expert bookkeeper worked for several days endeavoring to locate an error in his trial balance, and finally discovered that an eyelash had fallen against a cipher while the ink was moist and had adhered to it in such a way as to make the figure 9. So long as he treated it as a nine the trial balance was incorrect, but when his finger chanced to displace the eyelash and the nine became a cipher and was treated as such, the error disappeared and the books balanced perfectly.

The illustration is of easy application. So long as error and disease are recognized and treated as something real, just so long it is possible to multiply and increase their apparent effects; but the moment their nothingness is discerned then their multiplication is seen to remain nothing. No apparent increase of error can possibly give truth, no multiplication of unreality can ever result in reality. How true this is respecting the false claims of heredity. The absurdity of the proposition that an error, nothing, is increased generation after generation, has not been apparent to us, and humanity has been working on the problem without discovering its woeful mistake. While the physician believes that a disease is real he can scarcely be blamed for fearing that its multiplication means a menace to posterity. If disease were real then heredity would indeed be a dreadful foe, but to vanquish this enemy we must locate the error as did the bookkeeper by taking away from the cipher everything that makes it seem to be something, then we will see that we can neither increase nor intensify it, and that it will ever remain just what it was in the beginning,—nothing. To realize this is to destroy the fear, the asserted power and hence the effects of heredity.

The Discoverer of Christian Science says, "The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness is not saved, but must be demonstrated, in order to prove the somethingness —yea, the allness—of Truth" (Science and Health, p. 346).

Let the beginner start with the simpler manifestations of Truth and repeat his lesser demonstrations, with full assurance that these repetitions will bring larger and larger results, and when tempted to be overwhelmed at the seeming increase of error, let him remember that the multiplication of error—nothing—can never make it *something*.

Ten Years After.

E. E. CHARPIOT.

TEN years ago I was a rank infidel, and had been one for twenty years. Ten years ago I was a slave to sickness and medicine, and had been one for twenty years. Ten years ago the Bible was for me a book full of contradictions and absurdities. After having been laid aside for many years this book has been given back to me by Christian Science, and it has become my best friend. Read in the light of this truth, it has become to me a new book, full of the love of God, rich in blessings, imparting a sweet sense of peace and hope. To the despondent it brings courage, to the weak it gives strength, to the sick in body and mind it brings the oil of gladness and the healing power of the Spirit. The sweet and gentle influence of infinite Love which pervades its sacred pages, has wrought in me a complete transformation, for whereas I was once an atheist, I am to-day a firm believer in the teachings of the Bible as interpreted in our text-book, Science and Health by Mrs. Eddy. The things of the world in which I once found great delight have become insipid and repellent. The evils in which the "old man" used to take pleasure, are now abhorred by the "new man," and he who once was a diseased and puny mortal, wrestling continually with sickness, pains, and aches, has

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been so transformed by Christian Science that during the past ten years he has enjoyed health and happiness which had never before been his. He has been able to eat, and enjoy every one of the many articles of food which the physicians had forbidden and the stomach had rejected. Doctors and medicines have been to him as nonentities during these ten years, for he has had absolutely no need of either.

Who but one who has experienced all that I experienced can understand how I love the Science which has made me free and given me an ever-present God instead of a Deity so far away that He could neither hear nor heal. Christian Science has given me a God who sends no evil and no disease upon His children, and who needs not the help of death to give them eternal life. This Science has opened the prison door, has freed me from bondage and brought me "into the glorious liberty of the children of God."

Instead of the gloomy and dismal precincts of the grave as the final refuge and resting-place of infidelity, materialism, and atheism, Christian Science has opened wide the door of immortality, and to my awakened consciousness has come the realization that in Life, God, there can be no death. Since "in him we live, and move, and have our being," the second death, or end of materiality, can have no power over us. It cannot touch us; it cannot extinguish us, because man is the image and likeness of God, who is Spirit, "who only hath immortality."

In conversation and in correspondence with friends in the other churches, the old belief concerning the soul has often been brought up during the past ten years, and these friends would invariably oppose me when I asserted the immortality of man. With them, man is mortal, but the soul is immortal. Before becoming an infidel I belonged to an orthodox church, and I, too, believed in the mortality of an immortal soul, but the true meaning of the word Soul is made so plain in our text-book that no other interpretation of it can now seem true and satisfactory as a logical explanation of man and of his real being.

In the creative act God did not say, "Let us make soul," but *man* "in our image, after our likeness," and "God created man in his own image." If, therefore, man was created in the likeness of God, and if God is immortal, have we not an impregnable ground for maintaining the immortality of man? Paul says that man "is the image and glory of God," and he speaks of the "old man" which must be put off; why? because he is not the man of God's creating; and the "new man" must be put on, because he is the true man, made "after the image of Him that created him."

I have also found that another stumbling-block encountered by our friends is our claim that "Matter has no sensation" (Science and Health, p. 278). To refute this claim a friend once said, "How absurd! If I were to cut my finger I know I would feel it. Is not that sensation?" I answered, "Who, or what is it that feels? Who, or what is that *I* which speaks of cutting his finger and experiencing sensation? Is it the finger, bones, and blood or is it the mind that moves the finger?" "Oh, well," said he, "it is the mind, of course." Said I, "Very well, you admit precisely what Christian Science teaches; viz., that matter, as matter, and of itself, having no intelligence, cannot be sentient, cannot be conscious of any pain, and this 'proves sensation to be in the human mind, not in matter'" (Science and Health, p. 212).

My experience with our opponents during these ten years has shown me plainly that they only oppose their own misconceptions of Christian Science. After reading a few pages of our text-book and placing their own construction upon the meaning of detached sentences, they jump at erroneous conclusions, and ridicule the teachings of Christian Science with a zeal surpassed only by their ignorance of what this Science really is. But I have no right to condemn them, for I myself, before accepting Christian Science, did precisely what they now do,—I condemned Christian Science and pitied "those poor, deluded Scientists." Now, thank God, I rejoice in the fact that that which was once "last" has become "first," that which was "first" has become "last," and that in Christian Science I have found the perfect health and peace which no material means could give me; and above all I have found the true God, whom to know aright is life eternal.

"Ask, and ye shall receive."

JEANNETTE K. NORTON.

"LET us unite in silent prayer."

I wonder if these words, as they are used in the Christian Science service, ever fell upon the ear of a searcher for truth and light,—for a practical, comforting religion,—with the pulsating harmony with which they fell upon mine. It seemed like a benediction, the descent on the little congregation of the real "peace of God, which passeth all understanding," for all seemed so happy and cheerful.

I had come from a faithful service of many years, in an old line church. For a long time I had felt unsatisfied and had repeated creed and prayers without thinking much of their meaning, and with a longing for comfort, for some tangible support to lean upon in my daily life. That night I found it, and during the moments of silence my heart went out with love and gratitude to God. As the first beam of truth lighted my soul, it answered "not my will, but thine."

Nearly every one comes to Science because of some great cure, heard of or experienced. But I came in health and comparative comfort, in search of Truth and light, and I have found a cheeriness and a new strength that removes or lightens all obstacles in my daily path, a mental uplift that minimizes all annoyances and makes little ills disappear before it like dew before the sunshine. My home had always been filled with love and harmony, but now it seems richer, deeper, more holy, and it sheds its love beams beyond its own limits.

I have noticed that children come sweetly and naturally into Science, and it seems to solve many problems for them. The scientific understanding of Truth aids them in their school work, and harmonizes their play hours. It teaches them charity for one another, helpfulness, patience, and obedience to the law of right.

One of the great blessings for which the faithful Scientist longs and strives is the removal of fear from his daily life,—fear of sickness, death, poverty, accidents, or any other form of misfortune that is supposed to befall humanity, and which destroys peace of mind. How can persons ever expect to keep well, if they fill their minds constantly with thoughts and images of sickness and pain? How be prosperous if they continually hug their tatters of despairing poverty and distress to their breasts, bewailing the fate that makes them poor? How be happy if they live in continual dread of misfortune?

I find that Scientists strive to live in love, truth, and obedience to God's laws and commandments; they aim to love their neighbor as themselves, to cheer the disconsolate, heal the sick, cast out fear and help others to help themselves. They trust in God's goodness and guidance, and have broad, generous charity for all. Though glad to tell of Christian Science to all who are seeking, they do not thrust it upon the uninterested. I find that it is not easy to be a Scientist, to follow in the Master's footsteps, drink of his cup of bitterness and uncomplainingly bear the cross, but I am convinced it is the true and only way to reach and wear the crown. We must keep our hearts and minds filled with love and good cheer, so that there is no room for wretchedness. We shall then gain the first step, and God,

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seeing our efforts, will bless and strengthen us. Standing "porter at the door of thought," as Mrs. Eddy says (Science and Health, p. 392), letting none but the good and just thoughts hold sway, evil must be banished in every one of its hideous forms, and good dominate our lives, before we are real Scientists.

Let us pray for greater spiritual understanding, let us deny the existence of evil, and with love and courage born of true faith, push on until we see the light, then walk in its soft beam with our hand clasped in that of our Father.

An Appreciation.

FLETCHER L. WILLIAMS.

WHEN I began to read "Science and Health with Key to the Scriptures," it caused me much "mental pain." But as I discerned something of the truth, even in the passages not then clearly intelligible to me, and felt a strong incentive to "dig" in this book and the other writings of our beloved Leader, I followed the impulse with continual aspiration and prayer for divine illumination, that I might be called to understand them. It is remarkable that I should have thus prayed to understand a book, at a period when I had lost the sense of prayer, on account of my self-life.

By the assistance of prayer and patient reading and passing over any little objections and difficulties that stood in my way for the moment, I perceived that my sense of things was illumined. My understanding was opened, till at length I discovered the wonderful treasures hid in our text-book.

Having gained this understanding by prayer, I began the study of the Bible in the same way, and its spiritual meaning then came to my awakened thought. Under these circumstances, is it remarkable that the last part of our text-book should be named a "key"?

Before coming into contact with our beloved Leader's writings, I accepted Jesus the Christ only so far as to receive the history of his birth, person, and character, and as that was all that I knew of him, I was as much without him, as much left to myself, as little helped by him, as if I did not know him at all.

[Written for the *Sentinel*.]

Omnipotence.

FLORENCE V. EDDS.

SINCE Love is all,—our certain guide,—
How can we stray?
See where the way
Stretches, glad, free, and glorified
On every side!

A way of high, sweet holiness,
We do not fear,
Love's strength is here
To heal, to comfort, and to bless.
Love's hands caress.

Strong hands, so full of tender might!
Then sing, my heart,
Do thou thy part
In trusting, knowing, faith bedight,
Walk in Love's light.

Lift up thy head as one delivered from slavery. Dare to look up to God and say: Deal with me henceforth as thou wilt; I am of one mind with Thee; I am thine. I reject nothing that seems good to thee; lead me whithersoever thou wilt, clothe me in what dress thou wilt.—EPICTETUS.

Selected Article.

A Correct View.

To the Editor of the *Boston Transcript*.

The temperate tone of Dr. Churchman's dissertation on Christian Science which appeared in a recent issue of the *Transcript*, is indeed commendable. True, he employed such terms as "inaccuracy," "ignorance," "charlatanry" and "theft," but one does not mind epithets when they come from a gentleman and are hurled in a kindly manner.

If Christian Science is "suicidal" and really "amounts to nothing," some learned men are surely making "much ado about nothing."

So far as text-book knowledge is concerned, Dr. Churchman appears to be well informed on the subject of physiology and *materia medica*, but it is apparent, at least to Christian Scientists, that he has failed to grasp the teaching of Christian Science with regard to the points upon which he bases his discussion. My reason for making this assertion is that in his comments he does not state it in accordance with the Christian Science text-book as I understand it; and having been a student and practitioner of Christian Science for many years, I do not deem it presumptuous to assume that I have stronger proofs of accurate understanding than a mere observer can have. True, our critic makes some correct quotations from Mrs. Eddy's writings, but these are in most instances accompanied with comments which do not explain but, on the contrary, obscure her meaning.

The gentleman charges Christian Science with being un-Christian; yet he makes no quotations from the Scriptures to prove his assertion. He declares that Christian Science discards the atonement of Christ, yet in this connection admits that Scientists do believe in the atonement, though they explain it in a manner differing from that of others.

He asserts, "Christian Science makes its way without the assistance of logic," yet in the next breath he affirms, "If Mrs. Eddy's premises be correct, her conclusion is the only consistent one." In accordance with this admission, he declares, "Then it is the duty of the critic of Christian Science to detect some weakness in its basal principle. That duty neglected, he has accomplished nothing finally." With this fair, common-sense admission, it is a little surprising that while our erudite opponent has stated the Scriptural premise of Christian Science; namely, its definition of God, he has not attempted to controvert this teaching, but occupies sixteen pages of a magazine in dealing with his misconceptions of a remote conclusion; namely, that material sense testimony is deceptive!

Our Lord evidently considered his affirmation, "God is Spirit," to be fundamental, since he gave it to the woman of Samaria as the basis of his teaching and the sufficient reason for the new concept of worship which he stated. History records no favorable thing that he ever said regarding the flesh or matter. In this connection, it is well to note that all the affirmations of Jesus were consistent with his premise, and we find him making such assertions as the following: "It is the spirit that quickeneth, the flesh profiteth nothing." This text clearly sets forth that spirit alone animates—gives life and existence; that flesh, matter, contributes nothing whatever, is altogether unprofitable; and yet our critic who appears to champion the Scriptures, contrary to their teaching, bases his entire contention upon a plea that matter-testimony is to be accepted "absolutely." Incidentally, it may be well to mention, not as a news item but as a fitting reminder, that most modern philosophers approximate very nearly to Christian Science in respect to the nature of matter.

Christian Science does not teach that the senses are illusions, any more than that the body is an illusion. In her text-book, Mrs. Eddy asserts in so many words, "The senses of man are spiritual." The deduction that man does not see materially is based upon the premise that he does

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see spiritually. The teaching of this Science is that we never really see by means of material sense, but that we perceive in spite of whatever of materiality there may be in our vision.

Christian Science affirms that God, the Creator, is Mind, Spirit, that His creation is therefore spiritual; hence, the conclusion that it is not material. It does not teach that the senses are lies, but that, in so far as they are blinded by materiality, they mislead.

We regret that Dr. Churchman did not state whether or not he believes in the Scriptural teaching, "God is Spirit;" but we infer that he does so believe, inasmuch as he has made an opportunity to defend the Scriptures, and we would therefore call his attention to the fact that in his endorsement of the proposition that God is Spirit, he utterly repudiates the testimony of material sense, which asserts, "I do not believe that God is Spirit and with us, for I do not see any spirit." If we can conscientiously set aside the testimony of the personal senses sufficiently to believe that God is Spirit, we ought to be able to accept the consistent conclusions therefrom as taught in Christian Science. On the contrary, in his discussion, our critic bases his entire argument upon his belief in the reliability of the material senses as opposed to spiritual understanding.

Since he has made the declaration that Christian Science is not in harmony with the Bible, he should note another declaration; viz., "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other." No one will dare dispute that material sense denies the existence of Spirit, while spiritual sense denies the existence of matter. We must therefore choose one or the other; otherwise, we can never arrive at a conclusion.

Christian Science does not claim that there is "the world of matter and the world of spirit," but that there is in reality one world; that the same which to material sense seems to be material is, in truth, spiritual. It agrees with Paul when he writes, "For if that which is done away was glorious, much more that which remaineth is glorious."

If the body and that which constitutes the universe could be seen as they really are, they would be as much more wonderful and beautiful than they now appear as is infinitude greater than our present degree of comprehension.

It requires no more assumption to accept the fundamental proposition of Christian Science that God is Spirit, Mind, than to accept a mathematical rule. It is taken for granted that the rule is true, and it is proved by the solution of the "examples for practice." In like manner, Christian Science is proven by the results of its consistent application to human needs; such results as are seen in the improvement of physical and mental conditions and the moral uplifting of its beneficiaries.

Our critic states that "to deny that matter exists and assert that it is an illusion, is only another way of asserting its existence." According to this logic, when a defendant denies a charge brought against him in court, he is only choosing a method of asserting its truth! As a matter of fact, such a defendant accounts for himself truthfully, thus proving the falsity of the charge. It would not do for him to ignore the charge; he must give it a hearing and then prove it false.

Our critic ventures to assert, "There is nowhere the slightest Scriptural warrant for expecting immunity from pain;" and yet the Scriptures throughout teach the possibility of rising above trouble through the power of God. It is even prophesied, "Neither shall there be any more pain;" and David declared, "Because thou hast made the Lord . . . thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The story of Job does not teach that it is normal for man to be unhappy, but affirms that one should continue to trust God despite the extremest adversity; that one should endure unto the end of all sufferings, as is expressed by Paul, "And let us not be weary in well doing; for in due season we shall reap if we faint not."

It is queried, "If all psychic phenomena are dreams, why do I recognize only certain psychic phenomena as dreams?" We dare say that we recognize no phenomenon as a dream so long as we are fast asleep. It is only when we are awake or partially so that we recognize that we have been dreaming. What we are pleased to call the sleeping dream seems real until we awake; then we know it as a dream. Thus also the dream of material experience seems real until we begin to waken to an understanding of the spirituality of being. Furthermore, human experience witnesses that the sleeping dream is the result of a spontaneous, unfettered, and lawless mentality, while the waking dream acquires a certain uniformity, continuity, and reliability in view of the fact that we are in the presence of a real universe whose stability and orderliness are counterfeited in the experiences of material sense.

Science does not claim that any experience of life is a dream except in so far as it is clouded by material sense. If a dream is a dormant state of consciousness, that term correctly applies to any state less than the perfect, spiritual condition. The Psalmist understood this; hence he sang, "I shall be satisfied, when I awake, with thy likeness."

Dr. Churchman erroneously assumes that Mrs. Eddy teaches that there is no power in a material drug until mortals consciously invest it with power. The universal belief may give the drug its specific power even before the individual mind is conscious of that fact; but it is none the less the fruit of mortal mind, and none the less capable of being destroyed by a correct understanding of the divine Mind. Were this not true, then Jesus' promise, "And if they drink any deadly thing it shall not hurt them" is mere mockery. Mortals naturally believe in the power and conditions of matter until, through spiritual understanding, they outgrow this belief.

It should be noted that Christian Science has not only accomplished much for the longevity of its own adherents, but has contributed largely to that of others by educating the world to look upon the bright side of life and to cease from its continued thought and discussion of sickness and calamity. Nor can it be denied that multitudes are alive to-day through Christian Science who would otherwise have been in their graves, and this fact must of necessity add something to the longevity of the race.

Christian Science does indeed indorse the Scriptural teaching that "God is all in all," but not in a pantheistic sense. Pantheism affirms paradoxically that the creator and creation are identical, while Christian Science teaches that the creation, though inseparable from its creator, retains its eternal individuality; and it demonstrates this, rendering the individuality of the practical Scientist stronger with experience. It agrees with the Scriptures, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Our critic says that "a few æons of disappointed hopes have taught us to smile at that word 'panacea.'" But what of the Scriptural statements, "God is a very present help in trouble;" "For he shall give his angels charge over thee, to keep thee in all thy ways;" "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Though mortals have not thoroughly proved that the truth of God is a universal "panacea," the fault lies not with the panacea, but with mortal inability to utilize it. If God, according to Scriptural promise, cannot be made "All-in-all" to us, He is a myth.

ALFRED FARLOW.

It is not things but opinions about things that trouble mankind. When, therefore, we are worried or troubled or grieved, never let us blame any other than ourselves; that is to say, our opinion.—EPICTETUS.

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The Lectures.

San Bernardino, Cal.

The Pavilion was not crowded last night [April 13], but it has never held a more interested audience than the three hundred people who listened to Edward A. Kimball of Chicago, a lecturer who would have magnificently entertained three thousand, had they cared to avail themselves of the treat that was in store for them. Such addresses and such speakers do not often come to San Bernardino or to the West.

Whether one agrees with him or not, the address by Mr. Kimball last night compelled attention. He has been a student of Mrs. Eddy herself; occupied most of the various positions in the gift of the cult; was for five years a teacher of Christian Science in the Massachusetts Metaphysical College, and is nothing, if not philosophical.

The speaker was introduced last night by Attorney C. B. Morris, and he held his audience for about an hour and a half.—*San Bernardino Sun.*

Mr. Morris introduced Mr. Kimball as follows:—

Friends:—All of us who, even in a fair degree, attempt to keep pace with the best thought of the hour are seriously impressed with the advanced attitude of thousands of the serious minded men and women who are doing so much to uncover that which has for too long a time been unknown. Any agency, under whatever name we may call it, which has as its primal object that of trying to show us our true relationship to God, and which makes truth clearer and our duty easier and plainer is Divine. While we may not all agree with Christian Science in all its claims we must fairly admit that the world is better for its teachings.

This community is fortunate in having with us to-night, one so capable as is Mr. Kimball to present to us Christian Science and what it stands for in the world.

I have great pleasure and true satisfaction in introducing to you Mr. Kimball of Chicago.

Chicago, Ill.

An interesting lecture was given in Second Church of Christ, Scientist, of this city, April 5, by Bicknell Young of Chicago. Every seat was taken, many stood throughout the entire lecture, and many were turned away for want of room. The lecturer was introduced by the First Reader of Second Church, Mr. Lansing B. Warner, in the following remarks:—

Ladies and Gentlemen:—The message we have to bring to you this evening is one of joy, and peace, and hope. It speaks of the risen Christ, who comes to human consciousness as a Saviour,—a Saviour from the beliefs in sin, sickness, sorrow, and strife, which have so long bound humanity. This message comes in the spirit of love and not of argument.

We who have felt the regenerating power which the understanding and demonstration of the truths revealed to us in Christian Science have brought into our lives, hail with gladness the opportunity of making it known to others.

Throughout all ages humanity, whether savage or civilized, bond or free, has been looking for something higher, and above and beyond this dream of material existence. The spark of hope has always been present. Man has known intuitively that he would eventually be raised to a state of health and harmony. This harmonious state has, however, been a far-off rather than a present possibility, and the belief has been prevalent that it could not be reached this side of the grave, and that God sent suffering to better prepare us for the life beyond. Jesus said, "If a man keep my saying, he shall never taste of death." And "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." The human thought was slow to apprehend the import of Jesus' words, and after the early centuries of the Christian era the healing power of the Christ-truth lay dormant until it was again revealed through Christian Science.

Christian Science unfolds to us in a practical, comprehensive way the teachings of Jesus, and by its fruits has shown that the works which he did are possible to us here and now.—*Correspondence.*

Erie, Pa.

The beautiful Majestic Theatre was crowded yesterday afternoon [April 10], nearly a thousand persons being present, to listen to a lecture by the Rev. William P. McKenzie of Cambridge, on the subject of "Christian Science and the Emancipation of Man." Mr. McKenzie was introduced by J. W. Sproul, Esq., who spoke in part as follows:—

Men and Women of Erie:—We not only live in an advanced age, but in an age of rapid development; an age of scientific discovery and progress. He who is content with present conditions and closes his mind against all new thoughts and ideas, will soon find himself far in the rear of the procession marching toward the highest point of intellectual and spiritual development. It is not the part of wisdom to say, because we do not at first understand, do not fully comprehend, "away with it; we will have none of it."

Suppose the contention be true that mind is not only superior to matter, but entirely absorbs or takes the place of matter; or, to state it another way, there is no matter but all is mind, how can it possibly harm us?

I understand that the advocates of this new belief claim it to be founded upon certain statements in the New Testament Scriptures. They claim that it is not impossible to have real successors of the apostles in working cures; that it is not impossible in our own day and generation to literally obey the command of Christ,—

"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."

As I understand it, however, the healing of the sick through faith in God is but an incident in this remarkable belief; the invitation which they extend is for all to wait upon the Lord for a richer and deeper blessing, to learn to know better His message and testimony to His people; to promote the deeper spiritual life among Christians, and help all who are seeking such a life to enter into complete union with Jesus Christ and thus achieve complete victory over sin.

We have met together this afternoon to give a patient hearing to an authoritative statement of Christian Science. I take pleasure in introducing to you the Rev. William P. McKenzie, who will now address you upon the subject, "Christian Science and the Emancipation of Man."

The Erie Times.

Lectures at Other Places.

Rock Valley, Ia.—Judge William G. Ewing, March 3.
Alpena, Mich.—Bicknell Young, March 14.
Ann Arbor, Mich.—Bicknell Young, April 3.
Batavia, Ill.—Judge Septimus J. Hanna, April 5.
Fremont, Neb.—Bicknell Young, April 8.
Weeping Water, Neb.—Bicknell Young, April 9.
Richmond, Va.—W. D. McCrackan, April 10.
Scranton, Pa.—Septimus J. Hanna, April 10.
Camden, N. J.—Septimus J. Hanna, April 11.
Columbus, O.—Rev. William P. McKenzie, April 12.
Chicago, Ill.—(Fifth Church) Rev. William P. McKenzie, April 14.

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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 Board of Education.

MARY B. G. EDDY.

THE Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his Creator is self-governed. The Church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office.

The long term of the incumbent teacher in the Board of Education, Mr. Edward A. Kimball, C.S.D., expires in June next, when he retires crowned with honors—his Teacher and Leader loving him, his students praising him, and the race benefited by his labors. May his successor "go and do likewise."

Card.

Thanking the courteous Christian Science lunchers for their respectful attention to our denominational By-law on clubs and organizations, I beg to say: Said By-law prohibits neither informal meetings nor luncheons and select, invited guests. MARY B. G. EDDY.

Pleasant View, Concord, N. H., May 6, 1904.

Correct Diagnosis.

ONE of the arguments frequently used by critics of Christian Science is, that lack of technical medical education renders Christian Scientists incapable of properly diagnosing cases brought to them, and therefore they should not be allowed to treat patients; but if we may judge by the absurdities, contradictions, and inconsistencies of so-called "expert testimony," given by physicians in the courts, the same argument will apply to some members of the medical profession.

The position of Christian Scientists on the subject of diagnosis is thus explained by Mrs. Eddy in our text-book: "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he may stumble and fall in darkness" (Science and Health, p. 462). The correctness of the Christian Scientists' diagnosis is proved by the healing of the greater number of their patients.

"Expert testimony" is much used in cases involving the sanity or insanity of persons who are the subjects of judicial investigation, and in these cases the experts are about evenly divided in opinion, men of equal eminence in the medical profession drawing radically different conclusions from the same set of facts. This state of affairs has become so well known, that courts and juries regard "expert testimony" with much less favor than formerly. That it is possible for both sides to obtain numerous experts, indicates a lack of scientific basis for the opinions given under oath, or a lack of individual capacity to form a correct opinion from given data. Under these conditions, either the practice of medicine or the individual practitioner is subject to criticism.

A case recently reported in the newspapers will lessen the confidence reposed by some in the absolute finality of human judgment, when expressed by those who are never at a loss for an opinion. In fact the case in question serves to show the recklessness and absurdity of some of the opinions thus given under oath. The expert in the case referred to testified that certain persons, whom he in all probability had never seen and whom he certainly never had examined, were insane, and not the least surprising feature of the incident is that this man was permitted to give such testimony in a court of justice. The persons named were in no wise connected with the case, and if the statements had been made in conversation instead of from the witness-stand, there would be no question of their slanderous character.

We do not wish to be understood as saying that such practices are common with physicians, because we have a very high regard for the large body of conscientious men and women who are serving their fellow-men to the best of their ability, men and women who deal fairly and compassionately with all, even where they do not share their views. Such practitioners know that their license to practise medicine does not give them liberty to pass indiscriminate judgment on their fellows, nor does it place them outside the pale of moral accountability to society. M.

"A Door of Hope."

AMONG the many rare gems of thought found in Hebrew poetry, Hosea's reference to "a door of hope" is peculiarly impressive. The writer once heard a highly educated Hindoo speak of the difference between the Oriental and the Occidental idea of God. He said that the conceptions of deity which prevail among the peoples of the West and of the North fail to attract Orientals, inasmuch as they are lacking in the tenderness and warmth which the latter always associate with the nature of the Supreme Being. He, however, added that these were really to be found in our Scriptures, but that we did not seem to utilize their touching appeal, either in our intercourse with each other or in presenting our religious views to the people of the East. He was much interested to learn that Christian Science has opened the eyes of many to the precious treasures contained in the Bible, and that we were keenly appreciative of our obligations to the prophets and seers of the olden time, who saw in the sweetest and purest relations of human life, glimpses of the infinite tenderness of "our Father-Mother God" (Science and Health, p. 16), and who inscribed their thoughts on the "deathless page," for the awakening of the world, and the interpretation of divine Science.

Hosea's mention of "a door of hope" is of especial interest, in that he speaks of it as being in the valley of Achor (of trouble), and the picture he presents is that of a woman, —a type of the human race which has wandered away from God into sin and consequent misery. In the very midst of these conditions, divine Love points to "a door of hope," and says, "She shall sing there, as in the days of her youth, . . . and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Is not this indeed the "hope which maketh not ashamed"? and does it not point to "Christ in you, the hope of glory"?

Among the many testimonies to the healing power of Christ, Truth, which are given in our periodicals, the greater number tell of utter hopelessness before the light of Christian Science dawned. Many tell of ever-narrowing prison walls of fear and suffering, when suddenly, in fulfilment of the Divine promise, a door was opened out into the sunlight; and as the Psalmist said, "He hath put a new song in my

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mouth, even praise unto our God," so do they tell of their escape from the bondage of sickness and sin, into the freedom which is at once physical, mental, moral, and spiritual.

It is true, say these people, that the Bible tells of God as Life and Love, but until the message of Christian Science came to us we never knew that the realization of this truth is the most potent remedy for all woe. With their healing came an illumination which caused the sacred page to glow with spiritual light and warmth, and which freed them from the icy breath of creed and dogma that has never even claimed to teach with the Master that Truth is the liberator from every form of evil.

In the chapter called "Emergence into Light" in "Retrospection and Introspection," our Leader tells of her deliverance from the bondage of material sense in words that thrill, and that find an echo in a thousand grateful hearts. "When the door opened, I was waiting and watching; and lo! the bridegroom came! The character of the Christ was illumined by the midnight torches of spirit. . . . Soulless famine had fled. . . . Being was beautiful, its substance, Cause, and currents were God and His idea, I had touched the hem of Christian Science." K.

Springtide at Pleasant View.

THE following reference, in the *Concord Patriot* of May 9, to the present beauty of Mrs. Eddy's grounds and flower gardens will bring pleasure to all Christian Scientists, and especially to those who have been privileged to visit this peaceful and inviting home.

Not all the people in Concord know what a paradise Mrs. Eddy has prepared for all lovers of the beautiful in nature in her spacious grounds, which are very beautiful even in their natural state but replete, especially at this time of the year, with flowering beds and budding shrubbery.

All passers-by on the Pleasant Street highway are favored just now with a rich landscape scene as they come within range of Pleasant View, and many pedestrians are seen walking out from the city, just to look at the pretty beds of tulips, which are now in their prime, some of the beds fringed with hyacinths in full bloom, and the summer-house to the west of the main entrance flanked with a profusion of exquisite pansies.

But it is to the east of the entrance that the gardener has displayed his skill and ingenuity to the best advantage and the greatest delight of onlookers. There, by the beautiful and constantly playing fountain, with the pretty gold fish sporting in its basin, he had placed, in the late autumn, the hundreds of bulbs which are now bursting forth in flowering beauty to repay his foresight and care, not to speak of his artistic genius, which has been displayed with remarkably good taste. Among the beds now in bloom, the *Patriot's* representative noticed a perfectly formed five-pointed star planted with golden yellow tulips; a cross of geometric accuracy, easily six by ten feet, planted with white tulips just coming into full flower; a perfectly formed crown, ten or twelve feet by about three and a half, in two colors, and a number of other figures, in different hued tulips, bordered with the fragrant hyacinth.

All this wealth of color, set in the rich, velvety green of the gently sloping, and evenly trimmed lawn, makes a picture difficult to describe adequately, and that must be seen to be appreciated.

Board of Lectureship.

MR. BLISS KNAPP has been elected a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. Mr. Knapp's address is 4 Batavia Street, Boston, Mass.

Letters to our Leader.

Jamestown, N. Y., March 14, 1904.

Beloved Leader:—I send an endorsement by one of Mr. Parker's physicians, together with three other testimonies, as requested. Lovingly,

MARTIN F. JACKSON.

The following endorsement and testimonies are those mentioned in Mr. Jackson's letter and they relate to cases healed by him.

I wish to endorse a testimony appearing in the *Sentinel* of February 13,

I was called to attend Mr. David Parker of this place, who was affected with the most obstinate case of chronic rheumatic gout that I have ever seen.

What helped to make this case almost hopeless was the fact that he also suffered from what soon proved to be an incurable constipation, together with an alarming state of the kidneys, passing an almost imperceptible amount of urea, and all efforts, not only by myself, but by the very best counsel obtainable, did nothing to relieve him either of his constipation or kidney trouble. It was a common occurence for his bowels to remain inactive for ten or twelve days at a time, and when by the most powerful cathartics they were forced to act, the prostration and suffering was extreme.

After a few months of this hopeless condition he reluctantly accepted the care of a Christian Science healer, with the result that in about forty-eight hours his bowels acted perfectly normal and have so continued to the present time.

His kidneys also gradually resumed their normal functions and are in a healthy state.

I am not a Christian Scientist, but state the above facts as they occurred, because they are true.

C. M. WALRATH, M.D., Ellicottville, N. Y.

I was supposed to have an hereditary disease of the eyes and was fitted with glasses before I was nine years old. In the spring of 1902 my eyes were worse, and one of the best oculists in this country told me I could never read or sew again.

I always had severe sick headaches. I got worse instead of better under the oculist's treatment until May, 1903, when some friends urged me to try Christian Science. I went to Jamestown, had two months' treatment, and laid aside my glasses, entirely healed. That was six months ago and I have not worn my glasses or felt the need of them since.

I shall always bless the day I took up the study of Mrs. Eddy's inspired writings. If any one would like to know more particulars, I would be glad to furnish them.

LENA BETTIS, Buffalo, N. Y.

During the past three years I have had twenty-four physicians. All of them diagnosed my disease differently and pronounced it incurable.

I underwent two operations, the last time remaining in the hospital from early spring until late in the fall, and came out worse than before I entered. I even sent to Sweden to the best physicians there for help, but received none. The neighbors thought it was but a matter of a few days when the end would come, and came in to see me for the last time. I then had Christian Science treatment and was healed. I now do my own work and feel as strong and well as ever.

MRS. MARY SAMPSON, Jamestown, N. Y.

I was suffering with a cough and had night sweats of the most severe nature, having had trouble of this sort for years.

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I sent for a practitioner who came one evening about seven o'clock and my sweats instantly disappeared. There has been no return, and I improved steadily, and so continue.—J. STONEHOUSE, Jamestown, N. Y.

Wellsboro, Ind., April 26, 1904.

Beloved Teacher and Leader:—Again has a message of the greatest beauty and bounty given me renewed strength and appreciation of your wonderful work of love for the world. Your letter to the Chicago churches has blessed me beyond words, and from a depth where I can but pray unceasingly for increasing life, light, and love, I wish to send you my most earnest love and thanks. Dearest Teacher and Leader, again I thank you.

Lovingly and earnestly yours,

ELLA W. CRAWFORD.

St. Paul, Minn., April 27, 1904.

Rev. Mary B. G. Eddy.

Dear Beloved Leader:—To-night in reading "Miscellaneous Writings," my heart is overflowing with thanks to divine Love for having given us this glorious truth through you. My heart goes out with thanks to you for being so faithful and obedient to His call; for all you have done for me and for all humanity; for the glorious book, Science and Health, and for all your writings. Christian Science has made me all that I am to-day. I have been brought through very dark hours, and very hard places.

I am in possession of the new Concordance for which I am very grateful. When studying our text-book with the Concordance, my thought goes back for about seven years when I first read Science and Health with a little dictionary translating the English into German. I was not a good German scholar, for I had been taught Danish, but it was all I had at hand. I wrote the words between the lines in Science and Health so as to remember them, for I could not understand any English words except "Yes" and "No." The revelation was so sweet, and the Concordance illumines the pages as I have never seen it before.

May divine Love always cover you so that not one evil thought can touch you, and may I meekly and humbly follow the divine guidance which comes through your teaching.

Lovingly yours,

(MRS.) ANNIE MORCK.

A Correction.

In the *Sentinel* of April 30, the first sentence in the third paragraph of the article on page 552, "An Oft-repeated Inquiry," should read, "It is true that some of the critics of Christian Science question its teaching on philosophical, not on religious grounds, but so far they have offered nothing in substitution for that which they assail, nor do they 'show us any good' by means of which deliverance from disease—the, to them, undeniable misery of mortal experience—may be found." K.

NOTICE.—Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20, 1904.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

One morning about five years ago, my husband, a lady and her two young daughters, and myself, started in a carriage to visit another daughter. This daughter was just beginning to be interested in Christian Science. We also had in view another call where we had previously left a copy of Science and Health. About five or six miles from town the horses became frightened, gave a lunge forward with such force as to break the harness, letting the carriage pole drop, pulling the carriage by the tugs. At the next leap of the horses the pole was run into the ground, breaking it and upsetting the carriage with me underneath, while Mrs. B. was thrown against a post, my husband on the barbed wire fence, and the young girls escaped without injury.

The first thing I heard after the shock was Mrs. B. declaring, "God is all; nobody is hurt." I asked to have the buggy, which was resting upon me, taken up. In a few minutes there were neighbors gathered who had seen the accident, and one of them, with Mrs. B.'s help, extricated me. As I arose and started to walk, it seemed impossible, but by silently declaring the truth and seeking to realize it, I did take a few steps. Getting under the fence and turning around I saw my husband, apparently lifeless, lying on the wire with some of it wrapped around him, and I said to the girls, "Help us to declare the truth for Mr. Gates." In about three quarters of an hour, after the men had laid him on the grass as dead, he raised his head and looked around. In less than half an hour more he walked to the roadside to wait for a conveyance to take us back home.

As we were waiting, my own sense of pain, and my seemingly helpless condition caused such a feeling of loneliness and homesickness to come over me as I never had before, when all at once, as though some one were speaking to me, I realized clearly that our home is in divine Principle, the pain ceased, and a sense of peace and rest came to me that did not leave me in all the weeks that followed.

A neighbor brought a team and carriage, and with his and Mr. G.'s help I got into it. Mrs. B., with her arm in a sling, said, as she sat down, "I wish you would treat me for this awful pain." In a short time it was gone, and there was no return of it until, upon our arrival home, her husband, to satisfy himself whether the arm was broken or not, took hold of it, and said he could feel the bone out of place. He asked her if he should call a surgeon. She said, "No; not after the demonstration we have seen to-day [referring to my husband] should we dishonor God by calling any doctor." Then Mr. G. turned to me, and I said, No, that I only wanted to telegraph my teacher for help; and Mrs. B. said she would have the same practitioner.

The telegraphing and writing was done, and Mrs. B. stayed at our home about a week. We studied the Lesson-Sermon each day as well as other Christian Science literature. We slept and ate just as usual. In my case the ankle joint of the left foot was crushed, also the heel. The accident happened on Thursday, and on Sunday, by being drawn in a chair to the desk, I stood during the entire service as Second Reader. Saturday night I felt the joints go into place. In four weeks I walked, and in six weeks put on my shoe. I limped a little at first, but in less than six months there was not a trace of weakness, not a mark or scar to be seen, and I have been perfectly well ever since.

In reference to Mr. G.'s injuries, I will say that his neck and legs were cut by the barbed wire, and a rib was broken. That afternoon he went down town, greatly surprising those whom he met. Next day he went into the hayfield and worked every day while haying lasted.

Gratitude to God, to Mrs. Eddy, who has shown us the way of Life, and to our teacher, who so faithfully and

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patiently labored with us that we might walk in the true path, can only be properly expressed by seeking to bring out in our daily lives this glorious Gospel.

MRS. JANE M. GATES, Exira, Ia.

[Translation.]

Whenever I read the testimonies in the Christian Science periodicals, the thought comes to me to do my duty also and relate how I came to Christian Science and what it has done for me.

Twelve years ago my youngest son was very ill. Although the physician had given him faithful attention, his condition grew worse from day to day. One day the doctor said that he believed we should never give any one up to die, but that man could afford my boy no more help, that we must leave him now in God's hand. With these words he left the house, and I was incensed at him for suggesting that God's hand should help my child, for I had never believed in God.

My wife held the half dead child in her lap. After a silence she said that she had heard that there were people in the city who called themselves Christian Scientists, who prayed for the sick and they recovered, and that I should call in one of them for our child. I answered her, "Don't bring any such humbugs into my home," and with that, I left the room. My wife burst into tears and I walked up and down in the garden. Then the thought came to me that it would be immaterial whether our child died under a doctor's treatment or that of a Christian Scientist. I further thought that it was better to call one then, so that my wife could not reproach me afterwards. I went back to the house and told her that I would go and get a Scientist, which I did, and to my surprise, my son was healed in five treatments.

I myself had always been ailing and therefore my wife advised me to take Christian Science treatment, but I declined, saying this might be all right for children, but not for grown people. Thus the days passed and my health grew daily poorer. One evening I met a Christian Scientist and we talked about Christian Science and I told him of my trouble. He pointed to the great blessing which God had bestowed upon my boy, and furthermore said that I could be healed in the same way. I asked if he were willing to treat me, and he answered in the affirmative. This was about nine o'clock in the evening, and the next afternoon about three o'clock I felt fine, all pain had left me.

I then felt that this was God's work and said to myself, I shall seek and find what this good really is, and soon was convinced that Christian Science is no humbug, but the revealed truth, which makes man free from sin, sickness, and death. I saw that, if I wished to be benefited by this truth, I must walk in the narrow path which leads to life eternal. Shortly after that I became acquainted with a teacher of Christian Science, and although I understood only very little English, I became a constant attendant at their meetings, and eight years ago I had class instruction.

Since I accepted Christian Science no medicine has come into our home, and much healing has been done in our family and outside of our family, for which I thank God, and I also thank Mrs. Eddy, the Discoverer of Christian Science, and express my gratitude to my teacher.

C. R. ELVERS, Sheboygan, Wis.

After my graduation I took up the household work. There are five in the family, some of whom were very ill during the time; which, besides making the work much harder, caused me a great deal of worry. After a time I grew exceedingly nervous, then followed fainting and crying spells which left me completely exhausted. In a little while I found I was not able to rise from the bed. This was the beginning of an all winter's sickness, nervous exhaustion, as it was pronounced later, which brought on other troubles.

I was quite opposed to doctors and to Science as well. My nervousness increasing, I was persuaded to try the latter which I did for seven weeks with both absent and present treatment. At the end of that time, there seemed to be no improvement whatever. My condition was even worse than before and I turned from Science with anything but love in my heart. Three or four weeks later, I was able to walk and ride a short distance, but the accompanying pain made it a great effort. My parents were unwilling I should remain in this condition, so a doctor was summoned, who assured us that an operation was necessary. I was then sent to Portland to consult a more learned physician. There was no operation but I was under his care for six months. I was greatly improved and could walk some little distance, though still with more or less pain.

Then I began to have serious trouble with my eyes. One attack followed another, leaving me prostrated for a week at a time and nearly helpless from sheer weakness. I went to a specialist who immediately told me that glasses would be of no assistance; that the muscles of my eyes must be cut, and unless this was done I would be unable to stand the torture, as the eyes were already in such a weakened state. This required a trip to New York, which could not be afforded, and I left his office completely discouraged.

Then it was that Christian Science was again urged on me. There was no other way to turn, no hope of health that I could see. I asked for help, and it was received almost immediately.

At the first treatment I was requested by my practitioner to take a walk. I had not been able to go out except in a carriage or car for some time, owing to the renewal of the old troubles brought on by the worry over my eyes, but I consented, and we walked a distance of not less than two miles without any discomfort whatever. I was practically healed of one trouble that afternoon.

The trouble with my eyes was overcome slowly, but Truth was at last acknowledged as the victor. Is it surprising that I, like so many others, should be grateful to this wonderful Science which has brought us out of our difficulties. It shows us plainly the way to live aright, and by incessant work to triumph over error, even though but slowly at first.

M. E. G., Skowhegan, Me.

Words fail me to express the half of the health, joy, and peace which have come into my life since the light of divine Science dawned upon my darkened sense over ten years ago. Ever since then this Science has been my "shield and hiding-place."

For quite a long time, however, I was content to remain upon the heights, looking only from a single point of view, and to this day the glorious vision and glad release from error's thraldom remain with me like a glowing star over my mental horizon. In constant daily companionship with the Bible and Science and Health, I have been enabled to meet and overcome error in many of its varied and deceptive phases. In the infancy of my changed thought, several beautiful demonstrations were made, which served to hold me steadily to the truth of divine Science.

One of my earliest experiences was that of filling a responsible position as cashier and bookkeeper, something I should have stood aghast at before, had I been called upon to fill the place when living in the old thought, and for the reason that I had had no training whatever in any kind of business. In looking back upon that demonstration it remains in my grateful thought as one of the strongest, tenderest proofs of God's loving care for one who seemed at that time very desolate and in great need. The gray and misty days, the trying problems which have come up to

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be met since then have proven conclusively to my sense that Christian Science is indeed the all-saving, all-satisfying, all-powerful, ever-present truth, through which we are to "enter into the kingdom." By the regular daily reading of Science and Health, and of the *Sentinel, Journal,* and *Quarterly*, my thought has been so purified and renovated, I can now joyously say that the channel is becoming helpful to others, and of this each day gives added proof.

Knowing that the demands of revealed truth mean practice, not profession, I realize the importance of giving cheerfully, liberally, to our dearly loved Cause in all ways, hence this simple effort is offered, with heartfelt, loving gratitude for our Leader's unparalleled work, and for all the dear ones from whom so much help has been derived in the past decade. May this join with the rejoicing of others who have been mentally freed, is the prayer of one who gladly signs herself, a Christian Scientist.—J. S., Vicksburg, Miss.

[Translation.]

I desire to give my testimony for the blessings I have received through Christian Science.

Four years ago I was taken ill and used patent medicines, which brought temporary relief but no lasting help. When I could no longer leave my bed a physician was called. He examined me and said that I was in a state of internal decay, and could not live much longer. I was suffering great pain and could partake of no food. Medicine was administered, but I grew worse. Another physician was called in who gave me more medicine. I was reduced to a skeleton, my eyes and skin were yellow. The pain increased so that we called in a third physician. He said that after I had taken his medicine for a half a year, he might be able to tell what ailed me, but I said that I would take no more medicine; if it were God's will I would rather die.

This was in 1903. I really expected to die then, for I had no strength and my pulse was very low. I still had the one desire,—to see my daughter,—and I therefore asked my heavenly Father to grant me this wish. She was in St. Louis where she had found the way to Truth.

My daughter was called, and after she arrived she told me that I need not die, but that we would go to St. Louis together. I shall never forget those words, for they brought new hope to me. She told me that I was starved and should eat something. I answered that I could not, because it caused me such pain. Nevertheless she brought me something, and I found that I could eat it. On January 30, we went to St. Louis, where I was healed and found spiritual and physical food for which I am very grateful.

I wish to express my gratitude to our faithful Leader, Mrs. Eddy, who has shown us the way to Truth, and I am grateful to the dear practitioner and all the Scientists who have helped me. I can neither read nor write English, and therefore the German Bible and *Der Christian Science Herold* are my friends. Every day I feel grateful to God for Christian Science.

FRAU FRIEDERIKE SCHMIDT, St. Louis, Mo.

'I am seven times one to-day," as this date is the year's milestone of my new life in Science. "Seven years of plenty" after more than "seven years of famine," mental and spiritual. This is why deep gratitude fills my heart, and I would that I could find words to express it in a way that might reach some other "weary pilgrim, journeying 'up hill all the way' " (Science and Health, p. 574), and lead such an one to read and study the "little book," "Science and Health with Key to the Scriptures," which is indeed the chart of the way back to the "Father's house," where there is always "bread enough and to spare."

Words can never express my gratitude to Mrs. Eddy for what she has done and is doing; only loving obedience to all her wise counsel and heavenly-directed guidance can begin to satisfy my desire to recompense her for the true joy her words and work have brought to me. Truly, "her children arise up, and call her blessed."

Soon after the light of Truth shone upon my waking thought, I was enabled to lay aside glasses which I had used six years for reading or sewing, and I have never felt the need of them since, for which I am indeed very thankful. I have also been able to help others and have seen nearly every form of error yield to the power of Truth and Love during these seven years, for all of which I can never be grateful enough to God and to our beloved Leader.

I would also like to give a tribute of praise and thanksgiving for the beautiful hymns Mrs. Eddy has given us,—"Shepherd, show me how to go" and "O'er waiting harp-strings of the mind" (Miscellaneous Writings, pp. 396, 397), as they are so helpful in quieting thought in times of restlessness. These hymns have always been a great help to me since I have known them, and this is another reason for deep gratitude; so I sing with joy unmeasured, "I will follow and rejoice all the rugged way" (Miscellaneous Writings, p. 398).—VIOLETTA M. DOANE, Jonesville, Mich.

[Translation.]

The readers of *Der Christian Science Herold* may be interested to hear from some one who has used the Bible and Science and Health for eighteen years as the only remedy, not only in sickness but in all other conditions.

In 1884, a well-known lady from Denver, Col., was healed of blindness in the city of Chicago. She brought home this wonderful truth and I, her adopted daughter, was only too happy to learn what had healed her. In 1885, I had class instruction, and since then I have seen the Cause of Christian Science grow step by step, and have learned that we must daily make unconditional surrender to God. The nearer we live to God, the more we can accomplish.

After the third lesson in our class instruction, I awoke during the night with an attack of croup, which, as had been its habit, came upon me without warning, like a thief in the night. A member of our family came to me and inquired what she could do. My first thought was that I must have light, for darkness seemed to increase the fear of choking. Then came the thought that *now* was the time for me to prove the truth of Christian Science, and so I asked for its help. After a short struggle I fell asleep, and when I awoke in the morning, it was as though I had passed through a dream. I went to school as usual, and during the day passed an unusually difficult examination. The trouble never returned.

Since then I have had daily opportunity to prove the truth of the healing power of Christian Science in cases of sickness and sin. It is practical religion, applicable in all conditions,—in anxiety, fear, distress, and danger.

Words fail to express my gratitude to our Leader, Mrs. Eddy, for the love, faithfulness, and unselfishness with which she has devoted herself to suffering humanity. We can show our recognition of it only in a degree by obedience.

HERMANNA JANTZEN, Longmont, Col.

I would like to tell how the almighty power of God saved me on the night of September 25, 1903. I am working in the postoffice at this place. I had just closed the office for the night and started for home. I was on a wheel, and as I rode up the street I passed a dog which came after me, trying to catch my foot. My attention was turned to the dog so I did not see a carriage that was coming toward me, and the driver of the carriage was talking to a person in the rear seat, therefore neither knew the other was coming. Just as I looked around I saw the team not more than two or three feet ahead, and as we were both going at a good rate of speed it seemed impossible to stop.

I never once thought of danger, my first and only thought was that with God there are no accidents. We crashed into each other and I was thrown over on the ground, the team,

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and front wheel of the carriage passing over me. A moment later I found myself holding to the carriage wheel, helping myself out, and in another moment a crowd had gathered and some one helped me out. I was, to mortal sense, out of breath and could not speak for a few seconds. When I regained my breath I told them that I was not hurt. I was not the least bit excited or nervous, either at the time or afterward. I got into the carriage by myself, rode home, got out of the carriage and walked into the house without any assistance. I was not at all injured, while the bicycle had spokes broken in both wheels and the handle-bars turned entirely around.

People unacquainted with Christian Science called it a miracle, but those who have studied Science and Health know it was the power of omnipresent God that helped me through. I am very thankful for the many blessings and comfort which Christian Science has brought to me.

EDWARD P. NORTON, Cottonwood Falls, Kan.

About this time last year I was very ill. I had been an invalid for about ten years,—a nervous wreck from indigestion and all that goes with it; only those who have it very bad know what it is. For about eight years I could not sleep without medicine; I took a great many kinds of medicine for all the diseases I had. I had catarrh all through my system, and my eyes were very sore at times. I used glasses a long time, and three years ago I got a second pair to wear all the time. Oh how my eyes did burn and ache!

As I write this I cannot help saying, Glory be to God and thanks to Mrs. Eddy, I am a new woman. I am sleeping well and eating every kind of food. It is so good to be able to eat of everything and feel well after it. Before I took treatment I couldn't take tea, coffee, or cocoa, only a cup of hot water, and could eat so little of anything I was starving. My heart also gave me a great deal of trouble, and to be free from all this is wonderful to me, and best of all is to know that I am at-one with God.

I asked for treatment the 9th of September, 1903 (I was then in Ireland), and since that I have not taken any medicine. I had a good deal of medicine with me, but I threw it all away. I had medicine for sea-sickness,—I would not go to sea without it,—and had some to take coming home, but it went with the rest. I came back with a healing knowledge of God, acquired through Christian Science. I am so thankful I wish I could tell it so all who may read this would be healed.—MRS. S. A. CATERSON, New York, N. Y.

There was once a time when I longed to be ill, to be quite disabled, so that I might begin again. My only peaceful moments were those following some service rendered another member of the household, and I learned how little comfort came from distractions, such as exciting novels, and how great was the need of seeking help from "the hills."

A change greater than I can describe followed a few treatments from a Christian Science practitioner, whose buoyancy and confidence in the power of Truth seemed to me marvelous, and for whose kindness I was deeply grateful.

Never before had I known such a joyous spring. Physical trouble which had continued for years was destroyed, and I was free to take forms of exercise from which I had firmly expected to be always debarred. Before knowing anything of Christian Science I used to look with utter incredulity upon those who declared themselves well and happy, though it was not often that any one made such statements in my hearing.

For the health and happiness that have come to me through this blessed truth I feel great gratitude, not only because of selfish considerations, but also because I am unlearning the doleful art of casting shadows upon my neighbors' pathways, and am, I hope, acquiring contagious cheerfulness.—S. C. H., Orange, N. J.

I would like to offer a tribute for my beautiful healing in Christian Science from rheumatism. I had been a sufferer for a number of years from it, in different forms, and *materia medica* was unable to relieve me. I had been reading for a short time Science and Health, which was loaned by a friend, when I was taken with an acute attack of rheumatism of the stomach. When the physician said he had done all he could for me, I turned to Christian Science, and found it was the true healing. This was in the year 1898, since which time I have had no recurrence of the trouble.

I have every reason to be most thankful that Christian Science has come into my life. I have used no other means in our family since, and have had demonstrations over paralysis, accidents, fever, colds, and many minor ills. Surely this is proof of the Truth which to know, makes free.

I am more thankful than words can express to our beloved Leader and to all who have so lovingly and kindly helped me and mine, and I try to live it in my life.

C. P. H., Utica, N. Y.

Just six years ago I began reading Christian Science, not for physical benefits, but because Science and Health was loaned me by a friend; and the first words I read were grand and beautiful. "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref. p. vii).

I continued to read until I had read this "little book" through twice, though I had many interruptions, and I was healed of colds, sore throat, and coughs, all of which I was subject to in the winter and spring. Since then Science and Health has been my daily companion. My family have had many ailments overcome by Divine Science through the understanding of a good conscientious practitioner to whom I am more grateful than words can express. I am also most grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures," and to our heavenly Father who is always ready to give us more than we will receive.—E. W. C., Houston, Tex.

I would like very much to tell what Christian Science has done for me. Nearly all my life I have been considered delicate; my troubles were chronic dyspepsia and nervous prostration, also lung trouble and cancer on my nose. I had the best of medical attendance with only temporary relief.

I suffered from a troublesome cough which was destroyed while attending a Christian Science lecture, also many other ailments. I have overcome the sense of lack to a considerable degree, I know something of what the power of Truth can do, and my heart overflows with gratitude to our Leader for all she has done to reveal this great blessing to us. I am also thankful for our literature, which has been so helpful to me, and to my dear teacher who has been so faithful to us.—MRS. M. E. WILLIAMS, Charleston, S. C.

I wish to express gratitude for help received from reading the *Sentinel*. One forenoon while working in the kitchen I felt sharp pains through my chest, caused, according to mortal law, from exposure to cold. As soon as I found it convenient to stop work, I took up a copy of the *Sentinel* that was near at hand. While reading four of the testimonials of healing my thought was so uplifted that the pain entirely disappeared and did not return.

"Who is so great a God as our God," the one divine Mind, who is ever-present and all-powerful to meet all the false claims of life and sensation in matter? The great desire of every Christian Scientist is that all may know our God, and we have this promise, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—M. FANNIE WHITNEY, Auburn, Me.

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From Our Exchanges.

It has been pretty generally assumed that the modern industrial development, enormously increasing the temptations to crime, has greatly increased crime. And there has been much bemoaning the supposed fact that education was not doing what had been expected from it in the way of promoting morality. But now comes France with the first really thorough and accurate statistics on this subject; and at once it appears that though the newspapers with their telegraphic services and their corps of reporters have been giving the world more and more news of crime, crime has been steadily and rapidly decreasing.

How could it be otherwise? Never before was so large a part of the civilized world so healthy, so well fed, so well housed, so hopeful, so enlightened, above all, so regularly employed. It therefore follows as the night the day that never before was so large a part of it honest and, in the broad sense, moral. The day now dawning is the brightest humanity has ever seen, but by no means the brightest it shall see.—*Saturday Evening Post.*

Religion is a source of satisfaction superior to any other in human life, but, like all things of a high character, it requires time and experience to show its full value. . . . Much of the religion of man has been under the impulse of fear and has been spoiled by errors and superstitions, yet its original, deep, and essential satisfaction is not altogether lost. Men cling to its remnants as their dearest hope. When religion is found in its pure and uncontaminated form, or made known in its freshness and power, as in Christ's manifestation of religion as a revelation of grace and love from our heavenly Father, it becomes the supreme, the sweet and precious thing in life.—*The Watchman.*

No man, or company of men, of the past must be allowed to do our thinking and believing for us. If the men of the past thought truly and well, they grew by their thinking; but we can no more grow by their thinking, except as we assimilate their thoughts and make them our own, than we can by their eating. If they wrought the truth they knew into habits and character by their obedience to it, by the same process and no other can we become what we ought to be; namely, by our obedience to the truth which we know. It is the doers and not the hearers of the Word that are blessed by it.—*The Examiner.*

If men of integrity and good intentions in the world of business would manifest their real feeling towards their associates and employees by constant recognition of work well done, by the words spoken almost at random which show that a piece of work is valued and credit is rendered to the worker, a large percentage of the social unrest would disappear; for love is the only solvent of the social problems.
The Outlook.

Christian Scientists do not indulge in vicious tirades against any person, or class of persons, and while they honestly differ from a majority of the people on various points of theology and medicine, they are simply practising that which they have proved to their satisfaction to be the most efficacious methods, and willingly accord all others the same privilege.—Editorial *Des Moines* (Ia.) *Register.*

The God who made the world made it to be enjoyed. The wealth-discovering and appropriating instinct of man is as God-given as any other. Heaven is a state of soul and not a place The dualism implied by the old terms terrestrial and celestial has gone forever. What we are now we shall be; what we shall be we are now.
The Congregationalist and Christian World.

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Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

A question which has come prominently to the fore in the proceedings of the Methodist-Episcopal General Conference at Los Angeles, is that involving a change in discipline to the extent of entirely removing the Church ban on dancing, card-playing, and theatre-going. A sub-committee has reported to the main body a recommendation in which it urges a radical change in the Church rule on the subject, making it simply an advisory restriction instead of a mandatory prohibition as at present.

The international convention of the Young Men's Christian Association of North America convened in Buffalo last week. The convention marks the fiftieth anniversary of the first international convention in America. The convention has brought about 1,400 delegates, representing 600 city associations, 700 student associations, 200 railroad associations and a large number of miscellaneous associations, representing the army and navy, the Negro and Indian races, and industrial concerns.

The President has issued a proclamation for the entry of the ceded lands of the Rosebud Indian Reservation in South Dakota, beginning on August 8, next. There are almost four hundred thousand acres of the ceded land and some of it is very fertile. The drawing will take place at Chamberlin July 28.

The President's formal instructions to the Canal Commission have been issued and are embodied in a letter to the Secretary of War. It recites the steps taken under legislative authority as a preliminary to the work of actual construction, and directs that the work vested in the Commission be carried on under the supervision and direction of the War Department.

R. A. Lane of Hingham, Mass., has been appointed Assistant Secretary of the Isthmian Canal Commission. Mr. Lane will discharge the duties of Secretary to the Commission until that office is filled. Mr. Lane has been in business in Alaska, Manila, and this country, Legation Secretary in Costa Rica, and an extensive traveler.

Secretary Shaw has issued a third call on the depositary banks, directing them to transfer to the Treasury on or before May 25, approximately ten million dollars. The call is for ten per cent of the authorized balances of the depositary banks as they stood before the two previous calls.

Judge George Gray has been chosen by the nominating committee of the National Civic Federation to succeed Senator Hanna as president of the Federation. The filling of the vacancy was left to Bishop Potter and President Mitchell of the Mine Workers.

King Peter of Servia was recognized last week by the United States when John B. Jackson, United States Minister, delivered his credentials to the King. The minister was escorted to and from the palace by a detachment of the King's Guards.

Foreign.

Foreign Minister Pardo of Peru acknowledges the receipt by cable of the reply of Baron Rio Branco, Brazilian Foreign Minister, to the Peruvian proposal for the neutralizing of the disputed zone and that Baron Rio Branco's reply was couched in friendly language. Minister Pardo appeared confident that an amicable settlement of the difficulty would be reached. Rubber is at the bottom of the dispute. The Government of Brazil recently demanded that Peruvian troops posted in the region of the upper Purus and Jurura Rivers be withdrawn; Peru has neglected to comply with this demand. The Montana rubber district is about exhausted, and Peru now asserts her claim to the rubber forests in the basins of the two rivers named. She long ago laid claim to the territory and ran boundary posts through it, but Brazil has never given any further recognition to this claim than to mark on her official maps "Peru's pretended boundary."

In view of the anticipated demand for native laborers for the Panama Canal works the Government of Jamaica has endeavored, through the British Ambassador at Washington, to ascertain what policy the Canal Commission is likely to adopt with regard to labor, in the hope that, if Jamaica is drawn upon, they may be able to arrange the form of contract and other details directly with the United States Government.

A new five per cent loan of one hundred and fifty million dollars, to be issued in France, was approved and signed at St. Petersburg last week by the Financial Department of the Council of the Empire.

Recent events in Tibet made it inevitable that the British mission must advance to Lhassa, the capital, unless the Tibetans consent to negotiate at Gyangtse within a given date.

President Palma has signed a final contract with a New York house relating to the loan of thirty-five million dollars for the payment of revolutionary veterans.

English and American bankers have arranged to loan Japan fifty million dollars for seven years at seven per cent interest.

Sir Henry M. Stanley, the African explorer, passed away in his London house last week.

Industrial and Commercial.

Although the construction of the great turbine-propelled liners for the Cunard Company overshadows in public interest every other marine turbine development just now, says the *Scientific American*, it is a fact that there will be some splendid specimens of turbine ocean liners in service on the high seas long before the Cunard vessels are in the water. Mention should be made incidentally of the Turbinia, which was launched not very long ago in Great Britain, and will soon cross the Atlantic for service on Lake Ontario. Before many weeks a large ocean steamer, the Tasmania, will be dispatched to Australia, and the Allan Line will place two turbine-driven liners in the Atlantic service of the company. Next year, moreover, a turbine-driven Cunard steamer of about half the tonnage of the 25-knot 40,000-ton turbine ships will be plying between Liverpool and the United States. Considering that the practical turbine is but a decade and a half old, this must be considered a remarkably rapid development of what is commercially considered an entirely new type of steam engine.

One of the latest and most useful results of scientific progress along the lines of synthetical chemistry is announced in the synthetical production of camphor on a commercial scale. The process, as described by the New York *Medical Journal*, is very simple. Oil of turpentine is heated with oxalic acid, forming an oxalate with pinene. A formate is also produced which, when heated with alkalies, yields camphor, carbon monoxide, and water. The camphor is separated by sublimation and condensed in white crystals, which are not only like camphor, but are its very self.

The Government's crop report for May shows a reduction of 4,932,000 acres in the area under winter wheat from the acreage reported seeded in the fall. The reduction in acreage this year is equivalent to 15.4 per cent of the area sown last fall, and the area now is 5,427,400 acres, or 16.7 per cent less than the area of winter wheat harvested last year.

The foreign trade of the Chinese Empire in 1903 surpassed all previous records; the total was $346,000,000. The annual report of the inspector-general of customs for the Chinese Empire shows that the imports in 1903 were valued at $209,113,000, and exports $137,185,000. As compared with former years the total trade is almost exactly double what it was a decade ago. Imports exceed those of the previous year by about four per cent, while the total value of exports is practically the same.

Dr. Bertram B. Holtwood of New Haven announces the result of an experiment by which he has determined that the source from which radium comes is uranium, produced by decomposition. He has also demonstrated that the per cent of radium in all uranium-bearing minerals is in direct proportion to the per cent of uranium present.

During the year ending with February the street railways of Greater New York carried, in round figures, 1,037,000,000 passengers. In the borough of Manhattan the traffic amounted to nearly 671,000,000 passengers, and of the increase of about 37,000,000 over the previous year the elevated lines took practically the whole.

General.

A national cathedral at Washington, D. C., was proposed at the recent conference of Episcopal Church clubs at St. Paul. The committee appointed in the general convention of 1901 to ascertain the mind of the Church on the subject of a change of the corporate name of the Episcopal Church expresses its unanimous judgment that "any change of the name of this Church at this time is inexpedient."

By a recent ruling of the Boston Board of Park Commissioners, automobiles now have free run of all the Park roads in Boston, excepting parts of Franklin Park, and the Arnold Arboretum. The Metropolitan Park Commission also this year allowed automobiling on all the State's through parkways.

The Kaiser's own band from Germany will fill an engagement at the World's Fair.

Three-fourths of the cotton in the world is produced by the United States.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Christian Science Legislation in Congress.

EDWARD EVERETT NORWOOD.

APRIL 19 and 20 of 1904 should be red letter days in the Christian Science calendar, for upon those dates our National Congress enacted legislation favorable to Christian Science. Our people have occasion to be thankful for this demonstration, for it is another milestone in the triumphant march of our Cause.

The nature and status of the bill was ascertained on Saturday afternoon, when it was found that House Bill No. 11693, Regulating the Practice of Medicine and Surgery in the Indian Territory, contained a section which might be interpreted to interfere with Christian Science practice. This bill passed the House of Representatives February 20, was favorably reported upon by the Senate Committee, was on the Senate Calendar, and was to come up the following Monday.

The friends in both churches in Washington were invited to co-operate in every legitimate way in protecting the interests of the Cause, and a friend in the Senate was willing to propose an amendment excepting Christian Science from the provisions of the bill, but he expressed doubt of its going through, owing to the lateness of the hour, and the fear that it would provoke debate, thus delaying adjournment, which both Houses hoped would occur the following week. His kind offer was accepted, and as the result of a careful canvas it was found that over thirty senators would support the amendment. Only two or three declined to commit themselves, and so far as the writer knows, not one positively refused.

A strong point made was that Christian Scientists were seeking no favors, no special class legislation, and asked only for the recognition of their simple rights and liberties as American citizens. One provision of the bill read,—

"SEC. 15. That any person who shall prescribe or administer medicine for, or who shall in any manner treat disease, wounds, fractures, or other bodily injury for pay shall be deemed physicians and surgeons under this Act."

It was explained to inquiring members that if a pastor who receives a salary in any Christian denomination were called to the bedside of a sick member, and were to pray for his recovery, he could be deemed guilty of an offence under the provisions of the bill, and be subjected to prosecution, since his relation to the sick man would be practically the same as that of the Christian Science practitioner.

Tuesday afternoon the bill came up, and Senator Clark of Wyoming offered the amendment, which was carried. Only one senator spoke against it.

So far, all was well; the next step was to follow it up in the House, since the amended bill must be passed by the House and be signed by the President, before it became a law. Here again great consideration was shown the Scientists, every Representative who was spoken to promised to support the measure, and the chairman of the House Committee, Mr. Stephens of Texas, who had introduced the bill, agreed to the amendment. Late Wednesday afternoon, after the House had been in session over half an hour longer than usual, and just five minutes before adjournment, Mr. Curtis of Kansas had the bill called up, the amendment was ordered read by the Speaker, and unanimously passed, being the last business of the day, the House adjourning immediately after.

While all Christian Scientists must realize the great importance of this action, and be very grateful to our heavenly Father for this and all other blessings, our thoughts turn with deep gratitude and loving reverence to our Leader, who has, by her toil, self-sacrifice, honesty, purity, humility, and impersonal love for all mankind, made this and every other Christianly Scientific demonstration possible.

Learning to Love Aright.

LEWIS C. STRANG.

ONE of the first things the student of Christian Science learns is the meaning of the first commandment, "Thou shalt have no other gods before me." He learns that "other gods" are not necessarily images of wood and stone representing man's various deific conceptions, that "other gods" are not primarily things at all, but thoughts—"loves" from which the human mind, self-deceived, believes that man will derive greater good than he does from the one God who is good.

If the student be wise and courageous, he forthwith offers proof of his worthiness to receive further revelations of Truth by putting into practice what he already has. He begins to search in his own consciousness for his "other gods," for those qualities of thought which, being unlike God, prevent him from being at one with God. He summons them from the recesses of mortal mind in various disguises, as love of money, love of power, love of body and of physical sensation, love of intellectuality, love of family, even love of "my church." Gradually, as his ability to analyze thought grows keener and his grasp on truth becomes firmer, the student sees that this seeming myriad of "other gods" can be classified under one head. He reaches the scientific conclusion that the one great "other god" is love of mortal self, a sense of being, apart from God.

Man can no more help living what he thinks than cause can help having its lawful effect. The inevitable result of love of self is a life of selfishness, and the effect of selfish living is seen on all sides in the mass of afflictions, summed up under the headings of sin, disease, and death, of which the human race is the unhappy victim.

Inasmuch as love of mortal self and its inseparable companion, hatred of God and man, have brought all these ills into the world, it is plain that denial of mortal self and love of God and man will thrust them out of consciousness, will destroy them by eliminating all witnesses to their existence. Therefore, in order to be obedient to the command, "Work out your own salvation," man's first and all-important labor is to learn how to love aright.

Mrs. Eddy accurately identifies Love as divine Principle

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which is the standard of right living. Jesus defined right living when he said, "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." We thus find succinctly stated not only the absolute and perfect Principle, but the method by which its rule can be applied to the minutest details of life. Men have known this Golden Rule of conduct for nineteen hundred years. They have professed both to believe and to follow Jesus' teachings, and yet selfishness has not been eradicated. Evidently there has been a failure to carry profession into practice, and a consequent failure to reap the full blessing.

To what has this failure been due? Largely, if not entirely, to this, that while professing to believe in God, mankind has really believed in evil, and, fearing evil, as the result of this belief, it has not dared either to trust God or its fellow-man. It was not until Christian Science revealed the rule by which the omnipotence of good could be proved in daily life, that trust in God and in man as the image and likeness of good was seen to be practical.

Here, then, is our starting-point in learning to love aright, —the fact, demonstrated either by us or for us by the healing of sickness or the destruction of sin, that good is omnipotent and therefore to be trusted. This step may be called spiritual awakening. The second step immediately declares itself in a sense of need, a longing for spiritual things, termed by Jesus a "thirst after righteousness."

The next step is willingness to learn, the becoming as a little child, the acquisition of true humility, which throws down those hopeless bars to progress,—self-righteousness and self-satisfaction. Humility opens man's thought to new impressions and thereby prepares the way for the fourth step in learning how to love aright, the appreciation of love when it is expressed by others. This mental condition is called gratitude, which, truly felt, bestows a gentle benediction of melting tenderness.

The fifth step in this divinely natural development of character is the resolute purpose, expressed in systematic work, to prove by service that one is really grateful. Then for the first time the seeker for understanding how to love aright faces the necessity of demonstrating, not only to his own satisfaction but to the satisfaction of others, the trustworthiness of his theories regarding God and man. The student now realizes that learning to love aright is really learning to express God aright in every circumstance and condition of experience. He perceives that loving is synonymous with doing, and that a quick and accurate gauge of the quality of deeds is afforded by their consequences. The proof of his sincerity is his tenacity, and his growth in love and understanding is the fruit of his activity, through which sickness and sin are overcome and destroyed in himself and in those to whom he ministers.

Reasoning from cause to effect accustoms one to the searching analysis of motives, which in turn begets self-knowledge, an essential to the attainment of spiritual understanding. Through self-knowledge truth and error are gradually separated and classified in consciousness, the reality of truth and the unreality of error is apprehended, and healing follows as the irrefutable proof that so far, at least, one has learned to love aright.

Out of Dreamland.

CAROLINE E. LINNELL.

ONCE, long ago, in the Land of Dreams, there was a barren valley where the dense fog had spread its impenetrable blanket so thickly that the blue sky was never seen; the sun never shone into its gloomy depths; the fresh breeze never blew across its sunken wastes. Nothing grew in this valley except fungi and brambles, nothing lived there except a flock of little birds.

It was the strangest thing that these little birds should be living in this forbidding region, for they were song birds, and their native place was in the upper air, in the glory of the sunlight, and how they came to be there no one knew. Another strange thing was that although they had strong and beautiful wings, they never spread them to fly, they did not know what it was to fly, but went hopping about as best they could, and tearing their plumage on the brambles, and often quarrelling and fighting over the few berries they found to eat. They knew not that their heritage was freedom and their home the upper air. They were song birds, but no one of them had ever sung. They did not even know what it was to sing. They had never seen the sun, whose clear shining wakes the song, and although their feathers were beautiful, they were tarnished and dulled by the dust and damp of the fog land.

They had lived in this valley so long that many of them had no desire for anything different, no thought for aught but the brambles, the stones, and the mist; but others were stirred by an instinct for something better and they groped about blindly, some of them climbing a little way up the rocks. One day a little fellow who had climbed higher than the rest, in his desire to go still higher, began to spring up and lift his wings, and so he found that he could leave the earth and rise in the air. Instinctively he spread his wings and began to fly. Up and up he went into the glory of the morning, and as the sunlight bathed his plumage, turning it to gold and sapphire and ruby, a gush of melody burst forth.

Now when the little bird found that he could fly, he began to call to the others, "Come up, come up. This is the way. Come up and fly in the sunshine." But, strange as it may seem, many of the birds showed very little interest, some not even lifting their eyes from the bramble berries. Others ridiculed the idea. "Flying," said they, "How preposterous; none of our ancestors ever flew; the law of gravitation forbids such a thing." But others listened, and looked, and longed, and then began to flutter their wings and try to fly. It was not easy at first; their wings were weak from lack of use, and they had many a tumble, and some became discouraged and stopped trying, but those who persisted found that each day they could go a little farther, that each day their wings were a little stronger, until at last they found that they too were sailing away into the clear blue and gold of the upper air, singing ever for very joy of heart.

Truth Never Fails.

MARY E. WATKINS.

No doubt many of us have heard people say that they do not believe the healing can be done now which Jesus did. Others will say they have tried Christian Science and were not benefited by it. We may also hear Scientists say they do not receive the help they should from Christian Science. One day I had a very good explanation of this kind of failure given me. The woman for whom I was working had a very heavy bedspread on which a bottle of stain had been spilled. I asked her why she did not remove it. She said it could not be removed; she had tried everything she could find and the stain was as bright as ever. I asked her to let me try. When she found what I was going to use, she said, "I have tried it, but you can try it to convince yourself that it is of no value in this case." So she gave me the article.

I went to work and in a short time brought her the bedspread free from stains. She asked, "How did you do it?" I told her that I had to apply more of the chemical, as the goods were heavy and the stain was deep; and she said, "Now I see why I did not remove the stain, it was because I applied it lightly. It then appeared to me more plainly than ever that this was why the stain of sin, sickness, and death is not always quickly removed; it is because the truth has only been lightly applied, for we know there is no fault in perfection.

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Among the Churches.

Dedication of First Church of Christ, Scientist, of Cleveland, O.

We are indebted to the *Cleveland Leader* and the *Cleveland Plain Dealer* for the following report of the dedication of the edifice of First Church of Christ, Scientist, Cleveland, May 8.

"Morning and evening services were held, and at both the church was crowded to the doors. At the evening service the members of Second and Third Churches of this city attended in a body, occupying about three hundred reserved seats.

"The edifice has been in use for some months, but owing to a rule of the church never to dedicate a church building until every cent of indebtedness has been obliterated, no dedicatory exercises had been held.

"The morning service was repeated in the evening, and addresses were delivered by Mr. C. E. Carpenter, First Reader, and Mrs. Lida S. Stone, Second Reader. A letter was read from Rev. Mary Baker G. Eddy, also a number of congratulatory telegrams and letters from friends and churches."

LETTER OF REV. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., May, 1904.

First Church of Christ, Scientist, Cleveland, O.

Beloved Brethren:—You will pardon my delay to acknowledge your card of invitation to the dedicatory services of your church. Adverse circumstances, loss of help, new problems to be worked out for the Field, etc., have hitherto hindered it. However, it is never too late to repent, to love more, to work more, watch and pray—but those privileges I have not had time to express—and so have submitted to necessity, letting the deep love that I cherished for you be hidden under an appearance of indifference.

We must resign with good grace what we are denied, and press on with what we are, for we cannot do more than we are, nor understand what is not ripening in us. To do good to all because we love all, and to use the one talent that we all have, in God's service, is our only means of adding to this talent and the best way to silence a deep discontent with our shortcomings.

Christian Science is at length learned to be no miserable piece of ideal legerdemain that we poor mortals expect to live and die by, but a deep drawn breath fresh from God, whereby, and in whom man lives, moves, and has deathless being. The praiseworthy success of this church and its united efforts to build an edifice wherein to worship the Infinite, sprang from the temples erected first in the hearts of its members—the unselfed love that builds without hands, eternal in the heaven of Spirit. God grant that this unity remain and you continue to build, rebuild, adorn, and fill these spiritual temples with grace, Truth, Life, and Love.

Lovingly yours in Christ,

MARY B. G. EDDY.

The First Reader said in part,—

Good gave, Love builded, and man dedicates. As God's children we rejoice in this evidence of progress, and instinctively reach out to share our joy with others. To those who have prayerfully and earnestly striven step by step to this manifestation of the "Structure of Truth and Love," this beautiful temple is God's answer to a human need. It typifies his abiding presence of inspiration, realization, and fruition. To the dear co-workers in other fields it stands as an added beacon on the shores of time, flashing out to the weary mariner its message of Truth.

To our beloved Leader, Mary Baker G. Eddy, who has made this understanding of Truth possible to us, it will attest our faithful stewardship, and we trust it may add to her cup of rejoicing. To the many churches of our own city it stands a pledge of loving co-operation against our common foe, evil and all sense that knows not good.

The enlightened understanding which is gained through the study of Christian Science enables us to detect the counterfeits of mortal belief. Evil claims to be manifested and the true relation of things seems to be disturbed thereby. The innocent holder suffers injury and loss, the indifferent possessor becomes a criminal. If we would escape discord, and gain harmony, we must weigh and analyze every incoming or outgoing thought, accept the spiritual, the true, and the good, and refuse the material, the sensual, and the false.

Jesus so clearly distinguished between the true and the untrue, the spiritual and the material, that his every thought became a blessing, his every act the manifestation of infinite power, and in the degree that we are able to think aright, in that degree shall we be enabled to act aright and manifest harmony in ourselves and for others. Then will the promise be realized: "The works that I do shall ye do also." The constant desire to know God aright is a prayer that availeth much, and the pure in heart shall see God. The possibilities for effective work in God's vineyard were never greater than at present.

The blessed truths of Christian Science were given to the world centuries ago. Jesus planted the seed in seemingly rough and stony ground, but the unseen forces of infinite Life were silently and surely accomplishing their purpose.

Through the pure thought of a good woman, there shone the sunshine of God's love, and lo! the miracle to our age,—first the blade, then the ear, and then the full corn in the ear,—first the recognition of truth, then its manifestation through demonstration,—sin overcome and sickness healed.

No wonder the angels sang of the good the infant Jesus brought to mankind, the greater wonder is that all mankind does not catch the echo and join in the glad refrain. Jesus taught his sublime truth with signs following, to a seemingly deaf age, and sinful sense crucified him. Through the understanding given us in Christian Science, the same truth is again taught, and shall history repeat itself? No; God has been unstopping the ears of His children and has implanted in their hearts an hunger that shall be satisfied. Mrs. Eddy says, "The night of materiality is far spent, and with the dawn Truth will open the spiritual senses to hear and speak the 'new tongue'" (Science and Health, p. 354).

Our thought of dedication is not complete without its synonym, consecration; and as we apprehend this truth we recall that morning meal when our risen Saviour for the last time admonished his disciples. Thrice was the question repeated, "Simon, son of Jonas, lovest thou me?" and the repeated command came clear, "Feed my sheep," To us, to-day, this wistful question is borne and emphasized by repetition. And shall not our answer be, "Yea, Lord, thou knowest that I love Thee," and as we respond to the Master's earnest appeal, may God add His blessing to our work, and may it be our privilege to see with John the vision of the Apocalypse, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The Second Reader, Mrs. Lida S. Stone, said in part,—

First Church of Christ, Scientist, sprang into existence as a society about sixteen years ago, holding services in a small room in the Nottingham Block on Euclid Avenue, with an attendance of perhaps twenty-five, and a Sunday School with not more than fifteen scholars. The same room was used during the week for a dispensary, as it was then called, where those who desired healing came, and many evidences of "God with us" were shown forth in the healing of sickness and sin.

Later on, and as the result of a continuous growth, more commodious rooms were secured on Euclid Avenue, and in

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1891 the church was incorporated with seven charter members, the attendance upon our Sunday services being about one hundred and fifty.

The growth of the work in Cleveland has at no time been phenomenal; but there has been a steady increase of interest in our Cause, and therefore an increase in the attendance at our services, until the hall which we occupied five years previous to coming into this building had become inadequate to our needs and thought began to turn toward a church building.

On May 7, 1900, the corner-stone of this present edifice was laid, and December 22, 1901, we held our first service here.

To-day, as we dedicate our church and ourselves anew to the service of the one omnipotent, omnipresent, omniscient Love, our hearts turn with tender gratitude to our beloved Leader, the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, who has, under God's guidance, taught us, by precept and example, the law and the gospel of Love, "whose form to-day is Christian healing," without which the Church is dull and apathetic. Our gratitude is a loving recognition of her selfless life, a life consecrated to God and His work, a life which, from its purity and high ideals, is blessing all mankind.

Christian Science in Utah.

I am sure the Field will rejoice to know that another evidence of our Leader's wisdom in establishing the impersonal pastor, has come to us.

Out on the great American Desert, twenty miles and more from Eureka, and near Death and Skull Valleys in western Utah where the ranchmen live from six to twenty miles apart, Christian Science meetings have been started. The Scientists meet alternately, every two weeks, at one another's homes, I am told, some being in attendance from a distance of about thirty miles. This necessitates the starting on Saturday, so that they may be in time for the Sunday morning service. That none of the Lesson-Sermons be omitted, two are delivered the same day.

How applicable seems this reading in Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God."—HARRY T. WILSON.

Loving Activity in Foxcroft, Me.

Our little church of nine members contributed up to July 1, 1903, about two hundred and twenty-five dollars to the Mother Church Building Fund, and a few weeks ago it was decided to add, as a love offering, our Easter collection to that fund. After reading the notice about Communion in a recent *Sentinel*, a few of our members who belonged to the dear Mother Church decided that they could well afford to pay what it would cost to attend the Communion, and this enabled us to send to Mr. Chase the sum of one hundred and twenty-five dollars, making a total of three hundred and fifty dollars sent in to date.—*Correspondence.*

Notice to Branch Churches.

The following notice has appeared in several issues of the *Sentinel*, but the Clerk has not received reports from all the Churches. Will the proper officers of the Branch Churches please give the matter immediate attention.

"Each Branch Church of Christ, Scientist, is requested to send, as soon as possible, a report of its total membership, as it stood April 1, to William B. Johnson, C.S.D., Clerk of the Mother Church, 239 Huntington Avenue, Boston, Mass."

Selected Articles.

Fair Play and Truth.

Whenever a case of sickness treated by Christian Scientists is lost, the fact is telegraphed all over the country as a matter of great news. Suppose every case lost by doctors were similarly treated? Would not the papers have to be enlarged? Tuesday a dispatch from Appleton tells of a man with many ulcers "given up by the Scientists." Then follows the statement that *he* would not give up medicine. Of course under the conditions the Scientists drop the case. They cannot treat cases in connection with medicine. Is there anything strange that they should give up the case if medicines are retained? Would a doctor retain a case if the patient insisted on also treating by some other radically different means? Even if you hired a man to build you a barn and then insisted on doing half the work yourself in opposition to the carpenter's plans, would he not abandon your job without delay? Clearly Christian Scientists cannot be blamed for insisting that they do their work in their own way; therefore this Appleton case cannot truthfully be headed "Given up by the Scientists." The *Journal* has always stood up for the Christian Scientists, that they have as good a right to treat diseases their own way as any other line of practitioners, and it is time that newspapers stopped misrepresenting them. With well authenticated cures, ranging from consumption to cancer, epilepsy, hay fever, asthma, nervous prostration, and other diseases quite generally deemed incurable by medicines, to the credit of Christian Science, it is, to say the least, unfair to give undue and false prominence to a case now and then that fails, and then not half the time a genuine failure, as is true of the Appleton case. Anything that cures disease and alleviates suffering ought to have an open field, fair play, and truthful reports about it. The misrepresentations in newspapers about Christian Science, we are charitable enough to think, generally come about through lack of knowledge of the truth, and certainly no one should condemn or misrepresent a thing he knows nothing about.—*Berlin* (Wis.) *Evening Journal.*

The Christian Science teaching that "matter" is phenomenal rather than real is very much misrepresented in order to excite ridicule on the part of those who have never been taught to discriminate between reality and appearance. Yet these appeals to ignorance made by the opponents of Christian Science are on the same low plane on which the propositions that the earth is spherical instead of flat was once ridiculed, because it was in opposition to our "sensations." Mr. Churchman ought to know, and in fairness he ought to have stated, that the Christian Science concept in respect to "sensations" and "matter" are being rapidly supported by the conclusions of the greatest among the modern natural scientists. CLARENCE A. BUSKIRK.

Terre Haute (Ind.) *Gazette.*

Christianity teaches that "whatsoever a man soweth, that shall he also reap." If this be true, then all discord, physical and moral, is the result of wrong, or poor sowing, and as it is the general conclusion that thought precedes action, if this premise is correct, the inevitable conclusion is that thought must be changed in order to bring out harmonious mental and physical conditions. Christian Science is the science of right thinking, and the thousands who have been redeemed from the bondage of sickness and sin through a change in thought, or consciousness, know it was through Mrs. Eddy's teachings that this condition was brought about. A. E. VAN OSTRAND.

Brooklyn (N. Y.) *Eagle.*

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The Lectures.

Lincoln, Neb.

Bicknell Young of Chicago spoke last night [April 10] at the Oliver Theatre upon the subject of Christian Science. Rev. J. Lewis Marsh, pastor of All Souls' Church, Unitarian, introduced the speaker.—*Nebraska State Journal.*

Montclair, N. J.

Frank H. Leonard, C.S.B., lectured on Christian Science at the Montclair Club Hall, Tuesday evening, March 1, to a large and attentive audience. He was introduced by Mr. William D. Baldwin of New York City, a former resident of Montclair. The lecture was given under the auspices of First Church of Christ, Scientist.

Correspondence.

Worcester, Mass.

A representative audience filled Tuckerman Hall last evening [April 15] to listen to the lecture on Christian Science by Judge Septimus J. Hanna. The remarks of the speaker were listened to with the closest attention, and the audience manifested their approval in hearty applause at the close of the lecture. It was a scholarly and logical address, and will doubtless be instrumental in arousing a deeper interest in Christian Science among those who have hitherto given the subject but little thought. Judge Hanna was introduced by Harry J. Knight, First Reader of the Worcester Church.

Worcester Gazette.

Rockford, Ill.

Nearly every seat in the Opera House was occupied Sunday afternoon [April 10], when Judge Ewing began his address on Christian Science.

Robert Rew introduced Judge Ewing in part as follows:

Ladies and Gentlemen:—Nearly two thousand years have gone since the birth of Jesus ushered in the long-promised day that, in the words of the evangelist, was to give light to them that sit in darkness and in the shadow of death, to heal the broken-hearted, and to guide our feet in the way of peace.

While inculcating a charity sufficiently wide to reclaim the worst repentant sinner in the deepest hell, Christ Jesus also taught a faith that could move mountains, as it is said; a faith that makes the weak most strong, that neither airless dungeon, nor stony tower, nor walks of beaten brass, nor strong links of iron, nor flame, nor sword has ever vanquished; and which, through the long ages past, has bridged the "dreadful pass of death" for thousands upon thousands of sorrowing, aching hearts.

> Still the days of the nations bear little trace
> Of all the sunshine so far foretold;
> For the cannon still speaks in the Teacher's place,
> And the world is weary with work and gold.

I know little if anything about Christian Science. In these latter days, I am told, it was discovered by Mrs. Eddy, about thirty-six years ago, but that its tenets are coeval with the Christian religion.

Speaking in general terms, I understand, it tells of the plain, simple teachings of Christ, cleaned, and scraped, if you please, of barnacle creeds, the incrustations of nineteen centuries; and it includes the healing practised by Christ and his disciples in their times. While many of us are doubtless skeptical regarding the healing power of faith alone, still, in the words of Shakespeare, there are more things in heaven and earth, than are dreamed of in our philosophy.

In my humble judgment, it is the plain duty of every good citizen, if he has the opportunity, to give a respectful hearing, to all who seek to better our race, however much their views may differ from our own.

I have the honor, and I esteem it a great privilege, to introduce to you this afternoon Judge Ewing.

Rockford Register-Gazette.

Omaha, Neb.

Exceptional in point of numbers and thoroughly representative in its composition was the audience that assembled Thursday night, April 7, at the Boyd to hear the lecture on Christian Science by Bicknell Young of Chicago.

The speaker was introduced by M. A. Hall [former state senator], who said in part,—

A homely old apothegm has it that none is so blind as he who will not see. With such a one it is quite useless to waste time, for his is a deliberate purpose to remain in darkness. But the great majority of the human race are not only willing, but anxious to have pointed out to their benighted vision the beautiful coloring and the delicate tracery of life's picture; and the better the light in which such picture is exhibited the greater is the pleasure of the onlooker.

The most of us remain children all our lives, in the sense that we want to know; and it is well that it is so, for without the desire to acquire knowledge we would lack the necessary stimulus to activity, and hence stagnation would result and, following that, decay. So, having implanted in our being the ambition to progress, we welcome the thought which takes us away from the sordid and the grasping and the debasing, and which leads us onward and upward to a higher and better plane, where the air is purer and more invigorating, where the imagination is kindled to a more glowing heat, and where one's vision is enlarged and extended so that the horizon constantly recedes.

And this I feel is the inspiration which has brought us here to-night,—that we may learn somewhat, if we can, of the fundamental Principle which has brought peace and comfort and consolation and happiness to so many people, within such a brief span of years; and that we may grasp, in passing, the salient truths as they fall from the lips of the speaker and apply them each according to his or her own understanding of right and wrong. The true scholar and disciple of wisdom seeks for the reasons which influence others to pursue a different path from the one he has trodden, and if those reasons appeal to his instincts and to his rational understanding, he will abandon the old and will follow the new.

There is a little work on natural philosophy written by one Albert Sundell, and his prefatory inscription therein seems to me fittingly appropriate to us here to-night who have come to listen to an exposition of the underlying Principle governing Christian Science, so-called, and that inscription reads: "To those who change opinions and to those who do not approve or condemn without understanding."

What is Christian Science? In what does it differ from other Christian faiths? What has it done in the past and what is it now doing for the uplifting and betterment of mankind? This in general will be the theme of the discourse by our distinguished guest to-night; his narrative and elucidation and argument will, I know, be listened to with the greatest interest by us all.—*Omaha World Herald.*

Lectures at Other Places.

Canton, O.—Carol Norton, January 24.
Tampa, Fla.—W. D. McCrackan, April 14.
San Antonio, Tex.—Edward A. Kimball, April 22.
Pana, Ill.—Bicknell Young, April 22.
Fort Worth, Tex.—Edward A. Kimball, April 24.
New Bern, N. C.—Bicknell Young, April 28.

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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.

Flowers.

MARY B. G. EDDY.

Mirrors of morn
Whence the dewdrop is born,
Soft tints of the rainbow and skies—
Sisters of song,
What a shadowy throng
Around you in memory rise!

Far do ye flee,
From your green bowers free,
Fair floral apostles of love,
Sweetly to shed
Fragrance fresh round the dead,
And breath of the living above.

Flowers for the brave—
Monarch, or slave
Whose heart wore its grief, and is still;
Flowers for the kind,
Aye the Christians who bind
Wreaths for the triumphs o'er ill.

Pleasant View, 1904.

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Take Notice.

MARY B. G. EDDY.

I BEG to inform my beloved members of the Mother Church that the By-law in Article XXVI. of its Manual does not require members of benevolent and progressive organizations, such as the Free Masons, Odd Fellows, temperance societies, and those of similar cult, to resign this membership. It specifies in plain English that after individuals become members of our Church they shall not *thereafter* "be made" members of clubs or other organizations not named in its Manual, and wherefore? Because our religious denomination demands the faithful attention and labor of its members in all philanthropic, therapeutic, and progressive Christian work for the human race, and relies upon the adequate, scientific Source and resource therefor.

The Question of Omnipotence.

THE statement recently made before the New York Ministers' Conference, that "It is a mistake to say God is omnipotent; He is not omnipotent; He is constantly thwarted and harassed; there are many things He cannot do," has awakened very little protest. And this may be explained by the statement in one denominational weekly that, "perhaps this is only putting into words the difficulty that many of us feel when we try to follow out to its logical results the doctrine of God's sovereignty." We venture to say that this difficulty is entirely due to the popular theological belief that evil is real, and so long as evil is believed to be real, the difficulty will remain, because to be consistent with it we must deny God's omnipotence or make Him responsible for the creation of evil.

Some have tried to evade the issue by taking the ground that although God is not the creator of evil, He, for some wise purpose, permits its existence. This does not solve the difficulty at all, but simply accentuates the inconsistency. In fact, the man who takes the ground that God is not omnipotent, is more consistent than the one who attempts to beg the question in this way. Who honors God most, the Christian Scientist who insists that God is omnipotent, and who declares that evil is unreal because inconsistent with all the attributes of Deity, or he who is compelled by the inconsistency of his logic to believe that God permits evil? The declaration of God's permission of evil, is of itself an utter denial of His omnipotence.

The following quotations from "Message to the Mother Church, June, 1901" by Rev. Mary Baker G. Eddy express the teachings of Christian Science which alone gives a logical explanation of evil without denying the omnipotence of God.

"Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. The outcome of evil, called sin, is another nonentity that belittles itself until it annihilates its own embodiment: this is the only annihilation. . . . Sin can have neither entity, verity, nor power thus regarded, and we verify Jesus' words, that evil, alias devil, sin, is a lie—therefore is nothing and the father of nothingness" (pp. 19, 20).

"Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real*. Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home" (p. 21).

"The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality. Error uncondemned is not nullified. We must condemn the claim of error in every phase in order to prove it false, therefore unreal" (p. 23). M.

A Cause for Joy.

AMONG the many interesting letters to our Leader which we are permitted to read in the *Sentinel*, a recent one from abroad tells of a custom unfamiliar to this country; viz., the wearing of mourning and the display of other manifestations of grief on Good Friday.

If a stranger to the Christian religion were to ask one of these sable clad mourners, what was the occasion of his apparent woe, the answer would doubtless be, that it was in commemoration of a God-like man who had suffered a cruel and ignominious death nearly two thousand years ago. The stranger might then ask why such an one had met with such a fate, and the answer would depend largely upon the religious bias of the respondent. If the questioner were told that Jesus had died to propitiate an offended Deity, he would recognize an almost world-wide belief in the necessity of human sacrifice. If, however, he were directed to the gospel story, he would learn from it that Christ Jesus had appeared in Palestine at a time when the people were looking for a long-expected Messiah; that his birth was lowly and obscure; that his teaching and practice were so entirely at variance with popular expectations as to arouse the bitterest opposition on the part of the religious teachers of the nation, and that he steadily refused to make any concessions to the prevailing opinions as to the place

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and function of the Messiah, but pursued an undeviating course, declaring the truth and proving it to be the only healing and saving power. He would also find that the common people gladly heard and accepted this message at first, and then, sad to tell, they were influenced by the calumnies of his unrelenting foes, until only a few faithful friends stood by him at the closing scenes of that most cruel of all earth's tragedies.

Having learned that, in process of time, the name of Jesus of Nazareth came to be loved and honored above all others, the stranger might ask if the truth for which Jesus contended had replaced the material beliefs which pursued his steps with such malignity; if the kingdom which he sought to establish, with its "righteousness and peace and joy," was now to be found; if all his followers now knew that "the flesh profiteth nothing," that it is "the spirit that quickeneth," and if this teaching now resulted in the healing of "all manner of sickness" as in the Master's day.

The inquirer would doubtless be much astonished if he were told in answer to these queries that for long centuries this teaching with its resultant healing had disappeared from human experience but he would certainly rejoice to learn that it had been revived of late years, and that its divine Principle and rules were now so clearly stated as to be available for all human need. He would be surprised, however, when told that, even as in Jesus' time, the material belief about God and man had unavailingly risen up against the idea of the supremacy of Spirit, and had sought by the influence of pulpit and press, legislative enactment and social ostracism, to resist the advancing tide of spirituality which followed the study of Christian Science and the healing that accompanies it. Mrs. Eddy, the Leader of this movement, found, like the Master, that it was "slow work to ripen vigorous faith and adequate spirituality" in her students, yet she pressed on, urging them, as did he, to have faith in good, to return blessing for cursing at every step of the way, and above all to displace gloom and sadness with a sense of rejoicing in the affluence and healing power of divine Love which is again made known to the human race. With her they now pray, "May apostate praise return to its first love, above the symbol seize the spirit, speak the 'new tongue' and may thought soar, and Soul be" (Mrs. Eddy, *Christian Science Journal*, July, 1899, p. 230).

K.

A Universal Brotherhood.

THE growth of a larger and truer sense of brotherhood in all the world, is one of the many assurances of the spiritual advance of the race. Despite the fact of wars and rumors of war, of racial jealousies, political contentions, and economic strifes, the definiteness and intensity of the communal consciousness steadily increases, and the pooling of common interests keeps pace with that multiplication of the means of intercourse which has signalized this "Electric Age."

Very many of those who, under military requirement, are subject to the command to array themselves against one another in deadly combat, are realizing that they have no occasion to slay their brother men; that the dreadful sufferings entailed by wars, the lifetime burdens they impose, are not borne by those who precipitate them; that the adjustment of conflicting national interests ought to be effected, and might easily be effected, through mutual concession or arbitration, and that prosperity cannot exist apart from the recognition of fraternity, the maintenance of peace.

In times past, the soldiers of belligerent armies cherished for each other only enmity and hatred, and every victory was followed by a heartless slaughter of the wounded and defenceless. To-day no less tender care is shown the wounded enemy than the wounded comrade: while in the instance of the war now waging, a fraternal organization in one country has sent a message to the people of the other, which reads in part, "Dear Comrades, We are brothers and sisters and have no reason to fight each other. . . . Those who are fighting for humanity must remember that the end does not justify the means. . . . The most important question before us is, How can we bring this dreadful war to a close?" Such an expression of brotherliness and sympathy under the existing conditions, awakens a new hope for humanity, and indicates the approach of that day, promised of old, when "They shall beat their swords into ploughshares, and their spears into pruning hooks;" when "Nation shall not lift up sword against nation, neither shall they learn war any more."

The familiar teaching that all men are brothers because they have a common heavenly Father, has been far more generally accepted than it has been understood. When analyzed this human sense of brotherhood can but affirm that mortal man, as he appears,—a compound of spirit and matter, of soul and body, of good and evil,—is a divine product. This man is seen to have many of the instincts and impulses of the animal. Self-interest determines his action, and to him, therefore, as Hobbes has said, war is a perfectly natural thing. The struggle for the survival of the fittest is but an incident of racial advance, and however dreadful the phenomena may be, they have a perfectly rational explanation. Such a concept stands for a kind of brotherhood, but it is subject to inevitable contentions; to the discredit of God and the discomfort of man, its fraternity still retains the fighting element.

The importance of the contribution which Christian Science is making to a nobler sense of universal brotherhood, can be rightly estimated by those only who apprehend the significance of its basis of thought. In contrast with the teaching of the past, it asserts the unity and exclusively spiritual nature of man, as grounded in the unity of his source, the one creative and eternal Spirit, and the consequent harmony of his being under the divine government. It logically declares that only through escape from the false sense of man as material, can we be separated from the impulses of materiality, the strifes of which will then give place to the peace and harmony of heaven. "The real, ideal man appears in proportion as mortals, or the false and material, disappear." "The erroneous belief that life, substance, and intelligence can be material, ruptures the brotherhood of man at the very outset." "Immortals, or God's children in divine Science, are one harmonious family; but mortals, or 'the children of men' in sense, are a discordant race." "'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.' When these divine commands are understood they unfold the foundation of brotherhood, wherein one mind is not at war with another, but all have one Spirit, Soul or God, one intelligent source" (Science and Health, pp. 69, 541, 444, and 276).

How apparent it is that this elevation of the human sense, this awakening to the truth of being, is the one thing which enables us to enter into the true brotherhood of man; and how blessed are they who see the dawning of that "Day of the Lord," in which each shall recognize and love his fellow-man, not for what he may seem, but for what he is,—a brother in Christ.

W.

Letters to our Leader.

New York, May 5, 1904.

Beloved Leader and Teacher:—I have just finished teaching a class, and during these lessons we generally have from one to three cases of impersonal healing. This time the claim healed was of such a peculiar nature that I thought you might be interested to hear about it. A young woman in the class had always been deaf in one ear, never having heard a single sound through that one ear. When she was

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born, or soon after, the doctor announced that she had only one ear-drum, and said that for this reason she never could hear except with the one ear. As she grew older, specialists verified the family physician's opinion, and she became so accustomed to consider deafness in that one ear inevitable that she did not ever speak of it.

During the very first class lesson, it seemed to her as if a bubble started at the base of her neck, and revolved round and round on its way to the ear where it burst. At the second lesson these indications were repeated with increased vigor and frequency, still she did not speak of it; however, at the third lesson, the movement of the bubbles was so intensified, that they seemed to come in a perfect rush. She placed her hand over her ear for a moment or two as if to steady it, and when she removed her hand she found she could hear perfectly with both ears. "Thanks be to God for His unspeakable gift," to the children of men. Divine Love verifies, through such healing as this, the statement made by you, dear Teacher and friend, in Science and Health, p. 493, "Christ can improve on a lost [or missing] sense."

Thank you again and again for your discovery to this age of the wonderful Divine healing methods, made known to the world in the works and words of Jesus the Christ and practically interpreted by you.

Loyally and affectionately yours,

ROSALIND ROBERTS.

Asheville, N. C., May 8, 1904.

Beloved Leader:—By authority of a resolution passed this day at a meeting of the members of First Church of Christ, Scientist, of Asheville, North Carolina, we, the undersigned committee, desire to express to you the sincere appreciation and thanks of this Church for the new By-laws you have lately given to the Field,—especially Article 26, Section 14, entitled, "Church Organizations Ample."

We hail with joy each advancing step out of the old and into the new; and we joyfully accept your loving invitation to the members of the Mother Church to unite with you in a purified and consecrated spiritual love, and closer unity with God. We recognize with heart-felt gratitude and reverence, the wisdom and guidance of our heavenly Father, through you, our dear Leader, gently beckoning all His little ones nearer Himself.

May the richest blessings of our dear God be forever yours, is the earnest prayer of this Asheville Branch.

Lovingly and loyally yours,

MRS. RUTH V. BROWN, MRS. MARY A. LINDSEY,
MISS ELIZABETH EARL JONES, MRS. ALICE B. POWELL,
THOMAS M. HENRY, GEO. S. POWELL.

Dear Mrs. Eddy:—I have long felt a desire to tell you of the great and wonderful *good* you have given to me, and I cannot refrain any longer. I was healed in less than two months by the truth of your teachings (what doctors had failed to do in nine years of constant treatment); and I seemed to feel such a love for you immediately. I often think, if my love for you is so great, what must be the love that is extended to you, by Scientists all over this world. The good that you have given to us seems most marvelous to me.

Every blessing I now enjoy I owe to you,—health in place of suffering, happiness in place of woefulness, and a trust in God whom I never had known before "Science and Health with Key to the Scriptures" unlocked the barred door and let me in.

To thank you, Mrs. Eddy, seems so little. My love and gratitude for you is unbounded, my reverence deep and true.

CLARA A. ORRILL.

Manchester, N. H., Sunday, May 15, 1904.

Testimonies of Healing.

There appeared in a recent issue of the *Sentinel* a testimony of healing, signed Darius Perry, the statements of which are now denied. Mr. Perry has passed away, and his family say that the testimony purporting to have been written by him is not genuine, that its details are not true, that he was not healed by Christian Science. It is our intention and endeavor to give such testimonies only as are unquestionably true and fully verifiable by inquirers, but we find that in this case we may not have been as diligent as was needed.

In justice to Mr. Perry, his family and friends, as well as to ourselves, we make this statement and express our sincere regret.

In the *Sentinel* of January 2, 1904, on page 282, there was the following extract from a newspaper: "It taxes the material understanding to agree that prayer will set a fractured limb, or that it will remove a cancerous growth. . . . Whence comes authority to affirm that the great Healer cannot set a fractured limb or heal a cancerous growth? and whence the authority to declare that He will not, if the sufferer lives the Christian life and puts his faith absolutely in God?" Whence, indeed, in the face of many proofs to the contrary, in one of which I was the active participant?

One afternoon a little more than two and one half years ago, I started out for a bicycle ride. I was riding along a short distance behind a carriage which served as an admirable wind shield, and which enabled me to see whatever might be approaching from either side at any of the cross streets, but, in view of what followed, it unfortunately prevented me from seeing in time a vehicle coming in the opposite direction. At any rate, a carriage coming toward me suddenly turned in behind the one I was following, and before I was able to turn aside or pull up, there was a collision, and my wheel and I both went down and the rear wheel of the carriage passed over my left leg midway between the knee and ankle and squarely over the right foot. It was a large open barouche, containing four people and a driver, so that the weight was quite a heavy one. I did not attempt to rise at once but lay in the road, trying to realize the ever-presence and healing power of Truth and Love, and to be conscious of nothing but my relationship to God. Naturally the people gathered around me, but I paid no attention to their remarks and suggestions until I heard one man say, evidently in response to another, "Broken? of course his leg is broken,—do you suppose a team like that could go over his leg and not break it?" Upon hearing that, I got up and, mindful of Paul's injunction to "speak with boldness," declared to them that, "of course, it is *not* broken," and walked over to the side of the road, each step causing intense pain, and sat down on a stone wall. As different ones kept offering all kinds of advice and suggestions as to the application of material remedies, and as I was but an infant in the understanding and application of Christian Science, I quickly decided that the only thing for me to do was to get home as soon as possible and send for a practitioner, and, although it proved a tedious and painful journey, this I did.

Fortunately, when I finally reached my home I there found a member of the family who is a practitioner, and immediately asked her for help. I tried first of all to take off the shoe from the right foot, but because of the pain and the swelling found it impossible to do so. Then for the first time fear assailed me, and I voiced the thought as to whether I had not better send for a surgeon at least to see how bad the injury might be. The practitioner, however, with that wisdom which comes instinctively to one who is daily striving to live in the atmosphere of Truth and Love, suggested that I lie down for a short time and she would

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work for me. This I did, and in a few minutes I fell asleep. When I awoke, over two hours later, all sense of pain had left me and with it was forgotten any thought of sending for a surgeon.

She told me afterward that when she saw that I had fallen asleep, she took up our text-book and found these words, "He [Christ] met and mastered, on the basis of Christian Science; namely, the power of Mind over matter, all the claims of medicine, surgery, and hygiene. . . . He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding sheet, and employ his feet as aforetime" (Science and Health, p. 44). Through the clear realization of the practitioner the cure was effected by the healing power of Truth. We then took off the shoe from the right foot and on examination found two of the bones broken, one on the outside and one on the inside of the foot, and on removing the clothing from the other leg, to which it had become attached on account of the coagulated blood, there was disclosed a deep gash about three inches in length. Both injuries were washed and the cut bandaged up, and I again lay down and the work was resumed with such good effect that when it was time for supper I went down, not without difficulty indeed and much to the surprise of the family.

The work was continued that evening with such good results that the next morning I decided to go to business. A carriage was suggested, but I declined, and putting on a pair of overshoes, I was able to hobble to the car with the aid of two canes, and proceed to my office in town. I returned home that night ever so much better than when I left. In three days I was able to leave off using the canes, and to put on a pair of extra large shoes, and within a week I was able to move along without any perceptible limp, although, of course, careful as to where I stepped. I had no further pain or inconvenience from the wound, although the scar is apparent to this day. Two hard lumps appeared on each side of the foot where the broken bones knitted together. These remained for several months, but gradually dissolved as the leaven of Truth performed its work. Neither during this time nor since have I suffered any serious inconvenience from the injury, and to-day the foot is practically as good as ever, although not altogether as straight as before.

To end where I began, I would repeat the worthy editor's question, "Whence comes authority to affirm that the great Healer cannot set a fractured limb, . . . and whence the authority to declare that He will not, if the sufferer lives the Christian life and puts his faith absolutely in God?"

WILLIAM C. PREE, Boston, Mass.

I have just returned from a visit with friends in my old home which I left four years ago. I did not realize what progress I had made, until I went back and looked over the years which had intervened. I came to Topeka with my husband and two children, the main purpose being to seek health. I was not, however, seeking Christian Science, for I knew nothing of it, but I found nothing else that would help me. I shrank from having an operation performed, and was praying constantly, to the best of my understanding, that I be delivered from the bondage of sickness. My prayers were answered and I was lifted up out of the depths of sickness and despair.

It makes me shudder to recall that dark picture again; I would not do it, but for the purpose of giving an encouraging word to those struggling for the light of Truth. The physical troubles I had were said to be incurable except with the knife, and that was uncertain. As I said, my prayers were answered and help was sent to me in Christian Science. I felt the soothing, healing power in the first treatment, but I battled hard against the thought of material aid, until I felt the complete disappearance of those dreadful conditions of many years' standing.

I cannot tell how happy I was when I first felt the comforting influence of Truth. I asked for something to read that I could understand, and as I read it seemed as if I had suddenly been uplifted to a mountain peak. I can never forget the encouraging words my practitioner gave me, and the way he helped me to understand my perfect relationship to good, God. Sometimes I would think it was all too good to be true, but I felt the sustaining power of God, and the more I studied the more I knew that Christian Science is all there is, because it teaches that God is the one and only power,—the one Mind.

What Christian Science has been in my family I can never tell. Many severe physical ailments have yielded beautifully to its treatment, but the physical help has been nothing compared to the mental uplifting which has come.

One Sunday after returning from church I was stricken with what seemed to be appendicitis, and the pain was simply terrible. I could neither sit nor lie down. It seemed that I would lose my reason. Word was sent to a practitioner, and he treated me absently. I was helped so much that I was able to get up and prepare our evening meal and get my children ready to retire.

The trouble seemed to return on Monday and kept getting worse until I had endured all that I could until Wednesday, when the crisis came. I had so much to stand against in the form of fear, anxiety, and doubt in my family, that I asked for a nurse who was a Christian Scientist. God provided me with every care I needed, and by Thursday morning the disease in all its tenacity was destroyed and there have been no signs of any return of it.

To say that I am thankful for my restoration, and that an operation was not performed (which my family insisted upon having), does not half express my gratitude to God for sending to us through our beloved Leader, Mrs. Eddy, this most wonderful and yet simple revelation of Truth,—Christian Science. The only way I can realize all its beauty is to watch and pray constantly, and to know that there is but one power, and that is divine Mind,—God.

MABEL P. HILL, Topeka, Kan.

Something over a year ago, an opportunity was given me by kind friends to look into Christian Science, but I thought I had not the time. I was already a very busy woman, and beside, there were, I thought, physical limitations, and Science was a thing that could be put off to a more convenient season.

Not many months later, I was urged by my physicians to submit to the surgeon's knife without delay. Urged on by their anxiety for my welfare, I entered the hospital and submitted to a severe operation. For seven weeks after the operation, my physical suffering was great, but it was as nothing to the mental agony, the like of which I had never conceived it possible to endure and live; the physical torture was a positive relief compared to it.

Just why this accumulation of disasters fell upon me, I am unable to explain. I prayed, in my benighted way, to a God who seemed no more responsive than a graven image, to deliver me, by death if need be, from this desolate valley of many shadows. Nothing in medicine could help me, and I left the hospital physically and mentally prostrated. Seemingly there were but two alternatives left me —suicide or insanity,—and yet, curiously enough, I could discern neither rest nor surcease from the treadmill of my diseased thoughts, even in these alternatives.

I had been "beaten with many stripes," and I was terribly bruised and broken; but my extremity was Truth's opportunity, for at this juncture a Christian Scientist came, and with gentle words of assurance, gave me a copy of Science and Health to read. I had not much confidence in the efficacy of the prescription; but with my hands folded helplessly

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before me, I had all the time at my command that had seemed so lacking a few months previously, and I took the proffered tonic, and was even thankful for it. Before twenty-four hours were passed, I realized that I had in the Bible and Science and Health the remedy most needful for me, and I absorbed the truth revealed by them as a sponge absorbs water. This was followed with a few treatments by a dear practitioner, and no words can describe the strength of the spiritual uplifting. Each succeeding day adds to the depth of my gratitude to Mrs. Eddy and to the dear practitioner and gentle friends who, by their loving kindness and assistance have made this spiritual condition possible. Blessings have followed every step of the way.

In the days of my despair and hopelessness, I thought if I could find something that would make the Bible seem real to me, something that would show me more of the love of God and less of His vengeance, more of life and less of death, I would acknowledge it before men. I have found it in Science. I have found a living Christ; have found the Bible, through Christian Science, to be active and powerful; have found a God of Love and Truth in whose Divine image and likeness it is blessed to have been created. It is true that spiritual knowledge is power. Christ said, "Seek ye first the kingdom of God;" and Paul later explained how "The kingdom of God is not in word, but in power." Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Therefore, for myself, I have chosen to look forward and upward.—HARRIETTE H. ROOTE, San Francisco, Cal.

It is with feelings of deepest gratitude to God and to our Leader that I give my testimony in regard to Christian Science. I had been a worker in the ministry for twenty years, having been ordained in an orthodox denomination, and God blessed my work both as a pastor and an evangelist. I was always ready to go at any call, and it was while I was very active in the work that my health failed. For three years I had been compelled almost to give up preaching. I felt at times that the harvest was indeed great, but the laborers few, and I hoped to be again able to work. Every effort I made, however, only left me more unfitted, and my physician told me I could not preach any more for a long time, if ever. I asked God to remove the great longing to help in the work of Christ if there was no more for me to do, and I then had a season of rest, but I grew steadily worse until my physician and friends gave up all hope of my ever being much better.

At this time a dear friend who had come to Christian Science came to see me. She had known me when I was engaged in church work. She told me of Christian Science, but I said I did not know anything about it and had regarded it as a sort of side issue leading away from the true Christian life. She explained it to me in such a plain, simple way that I began to heed what she said, and when she told me that it meant a better understanding of God's word and more of Christ in my life; that it was better than blind belief,—it was a certain knowledge,—how those words thrilled me. A new light came to my inmost consciousness, and I said if that is what Christian Science is, I want it, and I will have it.

My physical condition did not enter my mind, but anything that would give me more of Christ was what I wanted. I accepted it for spiritual help and was healed bodily at once, and while at that time I had been taking several remedies, among them the most powerful heart remedies known, I have never used any material remedy since. Truth has made me free, and as I think of that wonderful work it seems to me that the words of Thomas are fitting for me: "My Lord and my God."

I began reading Science and Health, and I find as I go on studying the Bible through the help of this book, that it is like the unfolding of a flower which grows more beautiful each day. It is surely leading me out into green pastures and beside still waters, for in Christian Science, as revealed to the world through Mrs. Eddy, there is a fulness of joy which is found only at the right hand of God. This star of great magnitude is sending out its effulgent rays into darkened lives and cheerless homes, giving joy to sorrowing hearts.

The constant language of my heart is, Praise God, for this truth has brought peace and harmony into my life and accord into my home. I know that old prejudices and preconceived ideas are all cast aside in the study of the truth, and all things become new.

REV. JULIA GOULD MOFFATT, Greenville, Mich.

At a time when death seemed to be confronting me, I finally mastered fear and faced it. I realized that death had no power over my spiritual individuality, it had no power over one iota of good, or any part of me which proceeded from God. All it could possibly kill was error or evil, and I was willing that should die, and the sooner the better. Then I thought, Let me see what death claims? It does not claim any life, it does not claim mind, it does not claim action, nor power. It is lifeless, mindless, powerless, it does not claim anything for itself, then why should I fear that which is not anything? This proved to me what a delusion it is, and with this all suggestions of death passed away.

About six months after this experience I was called to my mother's home where she lay unconscious from the effects of cholera. The muscles were set, and the manifestation of death was so pronounced that I had to go into another room to work. Fear was intense, and all I tried to do was to silence the material senses. It was through the realization of "stationary power, stillness, and strength" (Retrospection and Introspection, p. 117), and the truth found in 2 Chronicles, 20, that this demonstration was made. The following morning a great sense of weakness was manifested, so that she was unable to be about. The thought then came that it does not take time to gain strength, it is omnipresent, it is here and now, and has never been lost. The next day she took a trip of eight miles to the country.

Several months after this, I found my husband in an almost unconscious condition from heart failure. He seemed to be sinking fast; I tried to give him a drink but he could not swallow it. I stayed right in the room declaring the truth, and soon the color began coming into his face, and within a half hour he was well and able to walk upstairs. The next morning he felt as well as ever.

I might give many more demonstrations of the power of Truth over error. These that I have given mean much to me, as I was all my life in terrible bondage to fear of death. When a child, if the subject was mentioned I remember getting afraid of the people with me, and of my own self. No one could possibly imagine this suffering unless he had experienced it.

I have much to be grateful for to God, and to our beloved Leader through whom this truth which makes free has come. I also feel very grateful to all who have helped me in the understanding of Christian Science.

MRS. C. E. K., Cleveland, O.

For something like fifteen years I suffered from an ulcerated stomach caused by dyspepsia. I tried every remedy that physicians prescribed or friends suggested. Finally, one physician was frank enough to admit that I could not be cured by medical treatment. In 1895 I went West in search of health, as I had tried everything except mountain-air and baths in the Great Salt Lake. These afforded no relief. Then I found what I had been many years searching for—

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true health; not the health which diseased persons seek through material remedies. Through a Christian Science practitioner I was healed in a few days; not weeks nor months, but within less than one week's time. The treatment also destroyed the taste for tobacco.

Previous to my healing I had repeatedly scoffed at Christian Science, and was with much difficulty induced to give it a trial. Since that time I have taken no material remedies, and have not even had an inclination to return to them, as I know that I have something more powerful than anything that ever can be invented by mortal man. In 1896 my wife and I took class instruction, and we have led many sufferers to the light.

We have a family of three children, and have found Christian Science to be the best remedy for all children's diseases, accidents, etc. One of our boys a number of years ago fell out of an automobile and broke his collar-bone, and was healed in a few days by Christian Science alone, the bone having knitted perfectly without the assistance of a surgeon.

It were useless for me to state that I am overjoyed and thankful that such a system of therapeutics was called to my attention. I give thanks to God for His goodness in favoring His children as He has favored them, and thanks to that grand woman of our epoch, Mary Baker G. Eddy, for having discovered and founded Christian Science as a religion and a system of therapeutics.

JOHN C. HIGDON, St. Louis, Mo.

When we get the true healing, the error is so completely erased from our consciousness that the remembrance of former disease and suffering is wholly obliterated, and it is well that it is so. I find this to be so in a great measure, in the healing of my husband, as related in the above testimony. There is so much connected with his case that I feel there should be more of the details given.

Just before taking Christian Science treatment, he seemed to grow worse each day. He gave up his law practice and spent the days seeking relief. He was barely able to walk about the house, and was so peevish and unreasonable in his requirements of food and medicine as to keep the entire household in confusion. In every room was medicine, and a new remedy would be added almost every day. He had medicine in bottles and in packages; he had it in his pockets, and it was at his plate on the dining-table, and by his bedside at night. He drank hot water, and then he drank cold water; he bathed in cold water, in hot water, and for a time in the ocean. He had an exercising machine in his room; a saddle-horse was brought to our door at six o'clock each morning, on which he would ride, when able, before eating his frugal morning meal. His meals had to be prepared according to his daily whims, and his many changes in the bill of fare caused many changes of cooks. There was a time he ate baked oyster-shells after they were powdered; again, the powdered shells would be mixed with wine, and this diet was supposed to restore the "lost" lining of the stomach. After eating anything, he would be in such pain that he would frequently remove the food from his stomach with a stomach-pump, and, as might be expected, he became greatly emaciated, impatient, and nervous. His weight was just half what it is now. At last the doctor said there was no hope, but to try traveling West. We packed up and went West on a little trip through the mountains. He tried bathing in the waters of Salt Lake, drank many kinds of mineral waters, but all to no purpose.

Discouraged, we were ready to return to our home in St. Louis, when my husband was induced to take Christian Science treatment. The result of that treatment is given above, and I must say that we have lived eight of the happiest years of our lives, in which no doctor has been called nor has any material remedy been used in our home.

Our three children hardly know what medicine is. We are always happy, healthy, and harmonious.

EUNICE E. HIGDON, St. Louis, Mo.

In the spring of 1880 I was taken down with a severe attack of stomach trouble, was bedfast for three months, and not able to drive out for nearly six months. During this time I had three good doctors treating me. I gained a little in strength, but had very little relief from the stomach trouble. I was recommended to try mineral springs and did so, but with the same disappointment. Next was a sanitarium, but yet the stomach trouble prevailed. I had some friends who recommended patent medicines, but no healing came.

I worried along in this way for several years. Finally I read medicine nearly two years with a good doctor friend, especially for my own benefit, and during this time I had a very severe attack of bladder trouble, and for fifteen years I suffered so severely at times that I thought life was not really worth living. In connection with these troubles I suffered every winter with rheumatism and the grip. I also had a growth coming on both eyes called cataract, which caused my eyes to be inflamed nearly all the time, and this growth had made such progress that it was causing my vision to be very dim when reading. Corns were not forgotten, as I was reminded of them very frequently, and for all these troubles I had tried every remedy I heard of that I was able to get, specialists included, without relief.

Thanks to a friend who took me in this hopeless, discouraged condition and led me to the light that never knows darkness, I got a copy of Science and Health by Mrs. Eddy and was healed in a short time by reading this work. It gave me an understanding of that great and infinite good, our loving "Father-Mother God, all-harmonious" (Science and Health, p. 16).

I thank God for all this. He is so loving, kind, and true. I know that His love is everywhere, and my prayer is that I may walk in the narrow path of Life, Truth, and Love, and I trust that all who may read these few lines will cling to Truth and deny all forms of error, and they will be free indeed.—D. W. LEATHERMAN, Anderson, Ind.

With Jesus—his faith and his conviction never allowed the question to arise as to the existence of finite things—in short, they had no existence for Him; only in union with God was there Reality.—FICHTE.

[Written for the *Sentinel*.]

You Cannot Hide from the Light.

FANNIE ROGERS WHITE.

THE world is full of sunshine,
  Is full and running over;
It shines in all the cities,
  It shines on fields of clover.
You may hide away in the darkest wood,
  Away from the blue of the sky;
But you may be sure a sunbeam
  Will find you by-and-by.

In life there are days of darkness,
  When the sun seems to hide its face;
But if you creep out of the shadows
  You will find the sun in its place.
Then why so much complaining?
  And why do we mourn and sigh?
There never was yet a teardrop
  The sunshine could not dry.

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From our Exchanges.

The work of Jesus was to win men. . . . It was to make every man realize in his own way and in his own degree what Jesus so perfectly realized in himself. He tried to awaken in men his spirit, so that they should see the world as he saw it, should know God to be their Father as he did, should have his steady faith and calmness, no matter what should come to them. That is the fulfilling of his religion.

Remember how it was with Jesus. Every advance was preceded by a period of struggle. Between the quiet days of Nazareth and his public ministry came the wilderness. Between the year of popularity and his going up to Jerusalem lay the sojourn in the north country. And in Gethsemane the spell and wonder of the higher fellowship with the Father beckoned, but was not at first attained. Times like these come to every man,—times when the support of the old is gone and the comfortable satisfaction of the new has not yet come. But times like these come to society, and such a time is this present. The Church has outgrown much that in other days was thought most important; and the coming glory beckons, waits.—*The Christian Register.*

While the population of London has increased about 500,000 during the last seventeen years, the church attendance has in that time decreased about 150,000, and the loss has fallen almost entirely on the Church of England. The Nonconformists are now in the majority. The population of the city is 6,240,336, while the number of worshipers on a Sunday is given as 538,477 in Anglican and 545,317 in Free churches. As in American cities, where the wage-earning classes crowd the middle classes farther into the country, there church attendance is lowest.

The Congregationalist and Christian World.

Hold up your head, and look the world square in the face. It is that world over which you must exercise your power. Over and above it, where the imagination runs like an illuminating flame, is the realm where the greater meanings of the real live and have power. Every fact has its corona of exalted significance; every phenomenon of nature palpitates with meaning. Over and above it, the fancy of the poet broods, holding the fact subservient to that greater meaning which he formulates and expresses. And that which the poet declares remains longer, perhaps, than the fact which it crowns.—*The American Hebrew.*

The discovery of the germ of this disease [discontent] is not to be credited to modern science or philosophy. It was revealed to Isaiah more than twenty-six hundred years ago, who wrote, "There is no peace, saith my God, to the wicked." The germ of discontent is sin, and the most convincing proof of the universality of sin among men is that so few are free from some measure of dissatisfaction.

The Watchman.

It is a mistaken, though a very prevalent idea, that in some way God can be "taken in" and placated by an ostentatious display of religious devotion in His house on the Lord's day, and will not concern Himself too narrowly with the life between Sundays. What insane folly is this! Yet men hang their hope of eternal salvation on their Sunday hyprocrisy.—*The Examiner.*

It is not a weeping Christianity that Good Friday demands, but a militant Christianity. It is not the penitence of tears, but the penitence of action; it is not a world silenced and humiliated about a cross, but a world purified, uplifted, with its feet set in new paths and its hands committed to the highest tasks.—*The Outlook.*

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

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Items of Interest.

National.

Postmaster-General Payne announces that the receipts of the Post Office Department for the fiscal year ending July 1st next, will be approximately $144,100,000. In 1896 the receipts of the Post Office Department were $82,499,208. In 1899 two hundred rural routes were in operation. At the close of the present fiscal year there will be over twenty-five thousand rural routes in operation, bringing a daily mail service to more than 12,500,000 people.

The Corporation of the Massachusetts Institute of Technology recently passed a resolution authorizing its executive committee to investigate the matter of closer relations with Harvard University.

There is an almost unanimous sentiment among the Tech Alumni against consolidation, if the distinctive name of the Institute should thereby be lost. This sentiment has been ascertained through the Secretaries' Association.

Governor Davis, accompanied by Rear Admiral Sigsbee, Captain Wainwright, Majors Black and LeJeune, Secretary Legard, Lieutenants Hetherington, MacAuley, and Brooks, and several aides have been received with great ceremony by President [illegible] and the state secretaries of Panama. Amo[illegible]

Foreign.

[illegible]sary of Cuba's inde- The second anniver[illegible]. 20th inst. with the pendence opened on the [illegible]rtress. All work firing of salutes from the fo[illegible] and the Span- and business was suspended, [illegible] were decoish, as well as Cuban buildings President rated with flags and other bunting. [illegible]he diplo- Palma received the members of t[illegible] officials matic corps at noon and the public s[illegible] a pa later. During the afternoon there w[illegible]ts. rade and review of the city departm[illegible]

[illegible]io cor- The London Daily *Telegraph's* To[illegible]rious respondent cables that a great religious meeting promoted by influential men has been held to determine the question of founding in Japan a Church, Christian in character but on independent lines. Leading men consider that the time has arrived to adopt the elements approved by the majority of civilized nations. An edict establishing a national Church is not improbable.

The enormous budget demands for the army and navy of Austria (carrying a total of $51,791,200) have caused a sensation among all parties in the monarchy. The Government's sudden desire to hasten the completion of the military programme which had been planned to extend over several years, is supposed to be influenced by the experiences of the Russo-Japanese campaign.

Venezuela has requested France to appoint as umpire of the Franco-Venezuelan mixed tribunal, M. Magnaud Le Bon, a French judge. The choice causes surprise, as the claims, amounting to $8,400,000, will, if France accepts him, be judged by a Frenchman.

The official promulgation of the adoption of the new constitutional amendments, making the presidential term six years, and creating the office of Vice-President has been made throughout the federal district of Mexico.

An imperial edict, just issued voluntarily at Pekin, opens to the commerce of the world the ports of Chinanfu, Weishien, and Choutsun, on the Shan-Tung peninsula.

King Edward has announced his intention to visit Emperor William during the regatta week at Kiel, which begins June 22.

Industrial and Commercial.

A fleet of turbine-driven steamships is to be placed on the Great Lakes by British capital. Plans for vessels to be 250 feet long and of Welland Canal dimensions as to beam and depth, have been drawn by British shipbuilders. These plans are to be carried out as soon as possible. These vessels will make the round trip from Toronto to Port Arthur or Duluth in eight days and will make a specialty of passengers and flour and other quick passage freight. The ships will carry 250 passengers and 2,000 tons of freight, and will run at a sustained speed of sixteen miles an hour.

The United States is likely to head the list of nations as an exporter of domestic products in the fiscal year which ends with the coming month. Until a comparatively recent date the United Kingdom stood at the head of the list. The figures of domestic exports of the United Kingdom for the nine months ending with March, 1904, were $1,073,538,366, and of the United States $1,149,330,670.

Commerce of the United States with its non-contiguous territory now averages about $8,000,000 per month. The records show that the shipments from the United States to Alaska, Hawaii, Porto Rico, the Philippines, Guam, and Tutuila aggregated in the seven months ending with January, 1904, nearly $21,000,000, and the merchandise received from them in the same period nearly $31,000,000.

The contract for the construction of a complete waterworks and sewer system for the city of Monterey, Mexico, has been awarded to an American concern. The amount of the contract is said to be three million dollars gold. Monterey is a city of nearly one hundred thousand people and contains many important manufacturing and industrial concerns.

Fifty million bunches of bananas were brought to the United States last year, according to the statement of an importer. The development of this industry has been greatest in recent years in Central and South America. Two hundred and thirty steamers loaded with bananas cleared from Port Lemon, Costa Rica, last year.

It seems probable that the Cunard line will establish at once on its trans-Atlantic vessels the Marconi system of wireless telegraphy, by which a daily news service will be maintained.

The Cincinnati, New Orleans, and Texas Pacific Railroad Company has made arrangements for the purchase of 2,850 freight cars of different types. The cost of these cars is $1,544,389.75.

General.

The International Chess Masters' Tournament was won last week at Cambridge Springs, Pa., by Marshall, who thus secured the first prize of one thousand dollars and the Cambridge Springs championship. His final score was thirteen points won and two lost, comprising eleven victories and four drawn games. His feat of passing throughout the entire tournament without losing a game is almost without precedent in the annals of tournament play, although in 1893 Dr. Lasker won the New York tournament with a clean score of 13-0.

The committee on the state of the Church of the Methodist General Conference having in charge the consideration of the proposed change in the rules in regard to dancing, card-playing, and theatre-going, has decided by a vote of 55 to 43 against recommending any change. This result was reached only after a vigorous and prolonged contest in the committee meeting. A minority report presented by members of the committee who favor a more liberal construction of these rules, was offered before the Conference.

Two English castles are about to come under the hammer, each included in the sale of extensive estates,—Kingswear Castle, South Devon, dating from the reign of King John, and the Hanwell Castle, situated in Oxfordshire. This sale will include the whole of the village of Hanwell and part of the village of Drayton, near Banbury. This was the seat of the Cope family, and James I. was twice the guest of Sir Anthony Cope, the celebrated Puritan leader.

Dr. Richard Strauss, who has just returned to Berlin after a tour of the United States, is reported as saying:—

"Chicago and West America is a land of the greatest musical promise. I distinctly dissent from the charge commonly heard in Germany that Americans are unmusical. On the contrary they are highly appreciative of good music and the prompt rejection of trash is indicative of a keen discriminative faculty."

Radical action giving official sanction to the publication of the revised version of the Bible was taken by the managers of the American Bible Society at their annual meeting in the Bible House last week. This step is a decided departure for the Bible Society, for its constitution has limited it to the publication of the King James version.

Alexander McKenzie, a mendicant well known to patrons of the Elevated Road of New York, has invented a device for the protection of the "third rail" on the elevated tracks, which seems likely to win for him the prize of one hundred thousand dollars offered by the Interborough Company for that achievement.

Twenty-four tons of gold were recently melted at the Philadelphia mint in one week for coinage into eagles. Twelve million dollars will be coined. Most of the gold came from New York in bullion. The melting of twelve tons of gold in one day is said to break all records for mint melting.

A valuable portrait by Sir Joshua Reynolds has been brought to light at Elton Hall, Huntingdonshire, the seat of the Earl of Carysfort. It was found in the servants' hall.

At Christie's, London, at a recent auction sale, a Gainsborough portrait of Lady Mary Impey brought £2,950; a Romney portrait of Catherine, Lady Abercorn, sold for £2,100, and a Valasquez portrait of the infant Don Balthazar Carlos brought £1,575.

The American Federation of Musicians, in session last week in New York, adopted a resolution favoring "low pitch."

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors

The Use or Misuse of Time.

SAMUEL GREENWOOD.

THE Scriptural statement that man must work out his own salvation invests time with vital interest and value for him who would achieve that salvation, for his ultimate triumph over evil will be hastened or deferred according to the right or wrong use he makes of his time. A period is usually reached in mortal's experience, unless foreseen and forestalled, when the remembrance of unused opportunities, neglected privileges, and wasted hours, calls up the "unavailing tear" and keen remorse. To drift idly with the current of events, absorbed with the passing pleasures and vanities of a sensuous world and careless of the pleadings for recognition of man's spiritual being, is to enter the torture-chamber of memory when the flame of corporeal joys has burned itself out.

If mortals but heard the Christ patiently knocking at the door of consciousness; if they but realized the utter emptiness of the whole dreary dream of matter, they would have no time for that which but prolongs the illusion and the pain of mortality. If this material sense of life constituted man's real being, we might well yield our time and thought to it, but Christianity teaches that not materiality but spirituality represents the truth and permanence of being. Those who have truly discerned this fact, those who have learned well their first lessons in Christian Science and have awakened to the delusion of the so-called material senses, should have no time except in which to follow Christ. To be Christ-like in every moment and in every place is the only road by which we may reach Jesus' dominion over the flesh.

Do we sufficiently consider that we must give account of the use of our time as well as of our abilities, that we are simply stewards of the days and years? All things belong to God, and what man has of Him, whether of time or talent, is of good only. What moral right have we to use or misuse even a moment for wrong? To bring out in our experience God's true ideal, the real man, requires that each moment be lived truly; not wantonly nor idly, but in the constant recognition of and obedience to the rightful rule of good in man. To give our time for purposes of evil,—evil thinking, evil speaking, evil doing,—is suicidal to every hope of salvation.

Those who have perceived in advance of others the great spiritual meaning of Jesus' teachings and demonstrations and their comprehensive application to human need, should prove the sincerity of their faith by consecrating their every moment to God, good,—in good thinking, good speaking, good doing. To do otherwise is an attempt to work with both truth and error, now one and now the other, a zigzag course that makes little permanent progress.

Not to do the good we may now have the time and means of doing is a foolish disregard of what constitutes our salvation, and the inevitable necessity of our own accomplishment of it. The faithful use of present opportunities is the best preparation for the demands of the future. To-day bequeaths to the morrow the legacy of our living, whether it be good or bad. The tendency given to thought in the present moment continues its current to the next, bearing us earthward or heavenward.

The frequent excuse, "I haven't time," is a bald deception of error. We have all the time needed for present duties if used aright. If we are not doing our best in the time we have, we would not do better if we had more. If we are striving to become better acquainted with Love, with purity and goodness, as the days go by we shall find it growing easier to do right and harder to do wrong. A good thought demands no more of us in the thinking or the doing than an evil one; and to love or to hate is all the same from the point of time. The confession that we have no time in which to be God-like, to refrain from evil, or to love our neighbor, is the insanity of selfishness, the worship of sin.

The work of a Christian Scientist is not the demonstration of comfort in materiality; it is to learn the way *out* of the flesh even as Jesus taught, and to walk in that way. The sense of mere physical or bodily consciousness has no permanent joy or good to bestow; it is bounded by mortality, and includes the whole dark category of human woe and evil. Can we be profitably careless as to the amount of time we unnecessarily allow to this false sense? God demands of all men that they conform to their divine Principle in thought and deed, not intermittently but continuously. To do this and yet bestow our time on aught unworthy of our best thought of man, is not possible. To let each passing moment testify of thought and effort turned Godward, of good desires confirmed in action, of increasing diligence in minding our Father's business, is the only way to fill the measure of our time acceptably to God. Less than this would not fulfil the earnest injunction of our Leader, that "all our thoughts should be given to the absolute demonstration of Christian Science" (Miscellaneous Writings, p. 136).

All persons, no matter what may be the demands of their business or occupation, have time to be honest and kind and pure, to practise the Golden Rule, and to be happy and good. God provides time in which to do His will, and if used thus our sense of freedom in it will develop until we shall find that our good desires are not debarred from fulfilment for lack of time. Whatever Truth requires of us, that we surely have the opportunity to do according to the degree of our understanding. The demands of family, of society, of business, would all be met equitably and profitably if God's demands were first met because of their first importance. When the call comes to attend the feast of Soul, we should not be found making the excuses of the men in the parable, that the pressure of material pleasure, wealth, or ambition prevents our acceptance, else we shall later be left mourning in the barrenness of that false sense that would find joy and being apart from God.

It is surely wise to guard the spending of our time with at least as much care as the spending of our money, for the former more than the latter will decide our future loss or gain. "Good demands of man every hour, wherein to work

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out the problem of being" (Science and Health, p. 261). Why should we seek to give less? This problem is not solved in a moment, even though it be the so-called moment of death, for man must learn through his own individual growth in spiritual understanding, and his reflection of goodness, of the infinite nature of good and its forever expression in man. In learning this divine lesson, how to live aright and to overcome evil with good, God must have not a part but the whole of our time. This does not demand that we leave the world, but it does mean our separation from its evil.

God speed the day when the divine opportunities and possibilities enfolded in each passing hour have become so apparent and attractive to us that we shall have no time to traffic in the things of error; no time in which to be dishonest, unkind, or unjust; no time to expend in frivolous gossip, unbrotherly differences, or selfish ambition; no time for the service of debasing passions and unmanly appetites; no time for anything that would blind our perception of the ever-presence of God, or postpone our recognition of His kingdom, on earth as in heaven.

Reflection.

ALICE HAMMOND.

"RECOLLECT that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man" (Science and Health, p. 467).

How this statement puzzled me at one time, and how diligently I searched for some symbol by which to comprehend it clearly. True, Mrs. Eddy had given us an illustration in the mirror, but it seemed to keep my thought on my own personality, and my comprehension of the subject was by no means clear.

This state of mind continued for several days, when one morning, as I was sitting in my room with Science and Health on my lap, endeavoring to realize the true meaning of reflection, I closed my eyes, and instantly the picture-gallery of memory was opened. Before my mental vision, spread in all its beauty, was a favorite spot at my childhood's home.

On the back part of the farm was a meadow enclosed on three sides by beautiful woods. To that place, in childhood and youth, I was wont to resort in the early morning before any one else was astir on the farm, to feast my senses with the freshness of those June mornings,—the perfume of larch and clover, the harmony of bird songs, and the soothing murmur of the little brook that wound its way across the meadows which lay in the bright sunshine,—one sparkling mass of dewdrops.

I had found my symbol of reflection! Laying down the book I stepped to the door, for it was early morning, and looked upon the dewdrops on the grass in the yard. I recalled our Leader's reference to the sun as a symbol of Soul, and as I saw it reflected in every dewdrop the thought of man as the reflection of Soul, to me was perfect.

Each tiny orb reflected only light, clear and unsullied. Their rays sallied forth as bravely as if they, too, had worlds to light, and must be about their "Father's business." As they were touched by the sun's rays, how they glowed in their display of hues divine! blue, purple, yellow, and orange, then white as if to betoken the purity of Life, Truth, Love, and all telling, in varied expression, of Mind's glorious ideas. Truly, as Jesus said of the lilies, "Solomon in all his glory was not arrayed like one of these."

I had my lesson, Jesus' words were explained. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Material selfhood was for the time being lost sight of, and the meaning of our dear Leader was made manifest to me.

A Floral Lesson.

JULIA WALKER STANYAN.

I HAVE a beautiful hydrangea which I call my Christian Science plant because it was raised from a little, crushed and wilted slip, and because it has reminded me so forcibly of the passage of Scripture which says that God made "every plant of the field before it was in the earth, and every herb of the field before it grew." It also made clear to me the statement that "God creates all through Mind, not through matter; that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind" (Science and Health, p. 520).

The hydrangea slip was sent to me a year ago in the springtime, and I placed it in a glass of water with other slips and left them on the sill of an open window. A few days later as I was examining them to see what progress they were making, I discovered that the hydrangea slip was missing. I searched for it but it was nowhere to be found. I was sorry to lose it, as it was the second one my friend had given me and I wanted very much to raise it, but I finally gave up the search. One day, some time after, having occasion to open the window, which had been closed ever since, I found beneath it, all crushed and withered, the missing slip. I took it up gently and placed it again in water with the thought that it would revive, remembering the beautiful words of our text-book, "By its own volition, not a blade of grass springs up, not a spray buddeth within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell" (Science and Health, p. 191).

It did revive, and in due time sent out tiny white rootlets; and I then placed it carefully in a pot of earth where it thrived all summer. Later in the season, to my great delight, I discovered that my hydrangea was budding, and although it was repotted during this time, it went on growing just the same; and as the buds expanded and the flowers unfolded it became a thing of great beauty, and all who saw it said it was the largest and the loveliest they had ever seen. It remained in perfect bloom until after Christmas.

This beautiful plant which grew from the withered slip taught me a wonderful lesson, and often, as I gazed upon its purity and rare beauty, it seemed to say to me, "Truth crushed to earth shall rise again."

[Written for the *Sentinel*.]

The Thrush's Song.

MARGARET B. AYRES.

A WOOD-THRUSH sang to a child one day,
Sang from his hedge in the garden-way,
Atilt where blossoming branches sway.

Red grew the poppies 'neath the sun,
Kissed by the butterflies one by one,
That flutter on till the day is done.

The notes rang clear in the trembling leaves,
Through wild-rose bloom where a Dryad weaves
Her golden spell in soft mystic wreaths.

"Oh, little child, there is one Great Heart
Will keep thee still from all care apart;
For held in infinite Love thou art.

"O, tender life from the Life divine,
As buds unfold to a summer clime,
Grow thou each day in the warm earth-time."

Thus sang the thrush to a child one day,
Sang from his hedge in the garden-way,
Atilt where blossoming branches sway.

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Selected Articles.

Regarding Evil.

A critic complains that Christian Science does not satisfy a philosophic inquiry by its statements as to the origin of evil and the nature of death. This is a big subject and theology has vainly attempted to explain it. Natural Science has offered no more satisfying explanation than speculative philosophy. It is the world-old question of the origin of evil; it is the futile attempt of a finite, limited mind to cognize the tremendous facts of limitless extension.

Christian Science, in attempting to frame an answer to this question, makes its reply as simple as possible, so that the metaphysical fact may be understood somewhat by the material consciousness to which it is addressed. Christian Science says, in effect, that there is an origin for all things, a great First Cause, a creator, whom men call God. The creator must be intelligent, and must be good, else the oneness, the integrity and continuity of all things could not be guaranteed for the hundredth part of a second. All things emanate from the creator and are, must be, like Him, good. This is reasonable, logical, natural, Scriptural, and scientific. It follows that evil, as entity, as intelligence or power, does not exist, and the term evil is intended to include all the phases of discord familiar to organic life. There seems to be an illusion, or, if you please, a dream existence, in which disease, sin, and death are actualities. How do you account for the dream? Where did the dream originate? It is not real from the standpoint of God and therefore never did exist, and wise men do not spend their time trying to account for the origin of nothing. That twice two is five is not true. It is a lie. Where did it originate? How did it begin? No one knows; but the man who knows the truth that twice two is four does not fret himself as to how and where and when the falsehood got its start. He is busy availing himself of the knowledge that twice two is four and getting out of it all the good he can. In Science and Health, p. 274, occurs this sentence, "The conventional firm, called matter and mind, God never formed. Science and understanding, governed by the unerring and eternal Mind, destroy this imaginary co-partnership, formed only to be destroyed in a manner and at a period as yet unknown," and on p. 553 we read, "You may say that mortals are formed before they think, or know aught of their origin; and you may also ask how belief can affect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what 'eye hath not seen,'—even the cause of all that exists,—for the universe, inclusive of man, is as eternal as God, who is its immortal Principle."

WILLARD S. MATTOX.
Meriden (Conn.) *Record.*

Some months ago an article entitled, "Shall Christian Scientists be Persecuted?" or a similar heading, appeared in the *Express*. As it was from the pen of a member of the Christian 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 at 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 at 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 healthy-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 it 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 any 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 never will say it.

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.
Los Angeles (Cal.) *Express.*

Christian Scientists take the whole promise of immunity from disease, but not in the spirit of bravado that a critic suggests. It is related as one of Jesus' experiences that the devil came to him and taking him up on to a pinnacle of the temple said to him, "If thou be the Son of God, cast thyself down." Jesus' reply was not one that suggests encouragement to mortals to yield to the temptation.

Paul shook off the viper which had fastened upon him and felt no harm, so the Christian Scientist of to-day has been, and if living the full understanding of his teaching will be, protected in all times and places where duty calls him. To drink poison or to handle reptiles in bravado would be to mock God, and would deserve punishment.

CHARLES E. SKINNER.
Maple Rapids (Mich.) *Dispatch.*

Christian Science classifies the spiritual as the real and eternal, and matter as the temporal and phenomenal. If matter were "just as real as spirit," then, like spirit, it would be eternal and unchanging. That which is eternal is incapable of change. The modern physical scientists recognize that matter is not real but merely phenomenal; that all we know of matter is what it appears to our senses to be; that its so-called qualities are attributed and not inherent. For example, opacity is attributed according to the keenness or dulness of our sense of vision. Paul says, "The things which are seen are temporal, but the things which are not seen are eternal." CLARENCE A. BUSKIRK.
Fort Wayne (Ind.) *Journal.*

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Among the Churches.

Dedication of First Church of Christ, Scientist, of Milwaukee, Wis.

A representative gathering of people filled every portion of First Church of Christ, Scientist, at three different services, yesterday [April 24]. They came to attend the dedication of the church, which, by the recent consolidation of First and Second Churches, has been cleared of all debt, making a dedication possible, according to Christian Science usage.

Warm greetings were extended to all, and each seemed to take a personal interest in his neighbor. The address by Judge William G. Ewing was the principal feature, and his remarks were listened to with deep attention.

In speaking of the significance of the occasion, the First Reader said, "The union which has recently taken place between the members of First and Second Churches is designed to promote the growth of Christian Science through the practical manifestation of Love which heals physically and morally."—*Milwaukee Sentinel.*

A New Church Edifice in Manchester, England.

We are in receipt of Manchester, Eng., papers giving a full report of the opening service of the new edifice of First Church of Christ, Scientist, Wednesday evening, April 20. Services were first held in Manchester about three and a half years ago by Lady Victoria Murray, daughter of Lord Dunmore, and Miss Florence Coutts Fowlie, and the rapid growth of the work is indicated in a church organization of over sixty members, who with their sympathizing friends have made this splendid demonstration possible. Voluntary gifts to the amount of about ten thousand dollars have built this wing of a much larger structure to be erected later on.

The following references to the opening service are taken from the *Manchester Weekly Dispatch.*

"The building was opened this week for public service, and was crowded far beyond its seating capacity by an audience palpably in comfortable circumstances.

"There was nothing remarkably unorthodox about the service. It was refined, quiet, unostentatious.

"Instead of a sermon extracts were read from Mrs. Eddy's text-book, Science and Health; and in place of the Litany was an interval of silent devotion, ending with an audible recital of the Lord's Prayer. When the meeting was thrown open for personal testimony, the proceedings took a more distinctly characteristic and unusual turn.

"All the testimonies were remarkable for sincerity and earnestness. Lord Dunmore, the father of the First Reader, spoke quietly of the effect of Christian Science treatment in curing him of an obstinate hernia, the result of an accident in the East. Doctors had pronounced him incurable, but so complete was his recovery that he was passed for insurance by a medical man, who declared that there was not the slightest trace of the injury perceptible. He had since been cured of an affection of the heart by the same means.

"A gentleman from Liverpool said that his eldest daughter had ailed from childhood, and was so wasted with disease that she weighed less than seventy pounds, and looked like 'those dreadful pictures one sees of plague victims in India.' She was treated by a Manchester Christian Science practitioner, 'she had accepted the truth, and the truth had made her free.' She now sat in that church peaceful and happy, mentally and physically sound and well.

"Alderman Meakin of Salford, declared that he was on the brink of the grave when he met two practitioners at Colwyn Bay. He placed himself in their hands, and that very night slept soundly for the first time since his illness attacked him. Every day he gained strength, and now he was as well as he had ever been. No power on earth could have done what Christian Science had done for him.

"A Manchester doctor told an astounding story of the cure of his eight-year-old daughter by the same means. She was dying before his eyes of tubercular disease of the lungs and hip-joints. She was rigidly fixed in iron splints from the shoulders to the ankles, and weighed only twenty-eight pounds. He took her to the practitioners and they removed the splints, the pain disappeared, and the very next day she began walking. In a few months she took to cycling, and she was present at that meeting a 'perfect demonstration of the power of Christian Science.'

"Other testimonies were given, every whit as remarkable, and all in the most matter-of-fact fashion, relieved only from being absolute commonplace by the genuine note of gratitude pervading every utterance."

The Work in Lodi, Cal.

Three years ago Christian Science was a stranger within our gates. About that time there were two or three remarkable cases of healing of some who had gone away in search of health and found Christian Science, and these brought the truth home to others and we began to have home meetings for the study of the lessons.

Two years ago we met in a small hall, and since that time the growth has been wonderful; now we have a large hall and have organized a society with twenty members.

Our Sunday School averages about twenty, and Wednesday evening there is an attendance of about forty. Seventy-nine copies of Science and Health have been sold here in the last two years. We have had two lectures, and great good has resulted therefrom. All expenses are readily met and a building fund has been started, and a nice little sum was sent to the Mother Church Building Fund. Best of all, harmony reigns and Love is supreme.

The testimonies heard at the Wednesday evening meetings are many, and we feel very thankful to our Leader, who has brought the truth to us that we may be free.

Correspondence.

New Church Home in Rome, N. Y.

The dedication of First Church of Christ, Scientist, of Rome, occurred on Sunday afternoon [March 27], at two o'clock. The society's new home is located at 409 N. Washington Street, the former residence of Mr. and Mrs. M. M. Davis, and it is through their generosity that the occasion of Sunday was made possible. A large audience assembled to participate in and listen to the dedicatory exercises.

On the second floor of the structure is an auditorium which will seat over three hundred persons, and on the occasion of the dedication its capacity was well tested. Among those present were many Christian Scientists from Utica and Syracuse.

On the lower floor on either side of the spacious hallway are located a reception room, reading room, Sunday School room, and a room for meetings of officials.

The church was organized in 1895, and incorporated in April, 1900. At the close of the simple dedicatory service the tenets of The First Church of Christ, Scientist, of Boston, Mass., to which all subscribe when they become members of the society, were read. Letters of congratulation and encouragement were also read.

Rome (N. Y.) *Sentinel.*

As the teachings of Jesus are studied, the feeling grows that Jesus was and is the wisdom of God and if allowed to do his will in our lives, he manifests himself as the power of God.—*Exchange.*

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The Lectures.

Buffalo, N. Y.

Mr. Edward A. Kimball delivered a lecture before a vast audience in Teck Theatre, Buffalo, New York, Sunday, May 15. The lecture was given under the auspices of Second Church of Christ, Scientist, and the great audience was an impressive evidence of the rapidly growing interest of the public in Christian Science.

The speaker was introduced by Mr. Arthur W. Hickman, a prominent lawyer of Buffalo, who gave a cordial greeting to the mission which is being proclaimed in the name of Christian Science. Mr. Kimball's lecture was a strong plea for the right understanding of God. It was clear, forceful, and convincing, and commanded the unbroken attention of the audience throughout. The Christian Scientists are much gratified over the evident benefit which resulted, and particularly because of the effective way in which the lecturer spoke of the character and life work of our Leader, Rev. Mary Baker G. Eddy.—*Correspondence.*

Brooklyn, N. Y.

W. D. McCrackan, C.S.B., delivered a lecture on "Christian Science and the Brotherhood of Man," at the Columbia Theatre yesterday afternoon [April 17], which was very well attended. Second Church of Christ, Scientist, arranged the lecture.

A. E. Van Ostrand, Vice-President of the church, introduced the lecturer, saying,—

Ladies and Gentlemen:—You have been invited here this afternoon to contemplate no new subject; indeed, the gospel of the brotherhood of man is as old as the Christian religion itself, but Christian Science has a new message and throws new light on this old subject. The human mind has ever been reaching out for more knowledge and understanding wherewith to solve the problem of life and bring into human experience a larger measure of health, happiness, and satisfaction. The lecturer for this afternoon will show to you something of what Christian Science has to offer to solve these problems, and I know that if you listen with an open and unprejudiced mind you will be able to say at the close of the lecture, "I have heard the truth." I have the pleasure of introducing to you W. D. McCrackan, C.S.B.

The Brooklyn Times.

Santa Ana, Cal.

A lecture on Christian Science was delivered by Edward A. Kimball of Chicago, at the Grand Opera House last evening [April 15]. A large audience of intelligent people listened with close attention to the exposition of Christian Science presented by the lecturer. Mr. Kimball was introduced by Mr. E. E. Keech, who spoke in part as follows:

Ladies and Gentlemen:—I was not requested to introduce the speaker of the evening because I believe everything that he may say. Neither was I requested to introduce him because I do not believe anything he says; but I was requested to introduce him rather because I am supposed to be in favor of a fair hearing for him and from you.

Now, there is a thought that I wish to present as being appropriate to the lecture that you are about to enjoy this evening. No person has a right to condemn any theory, and especially so important a theory as one of philosophy or religion, without first thoroughly understanding it; more, he has no right to condemn it unless he has understood its excellencies and found himself in sympathy with its reason. Although you may disagree with its teachings, you have no right to condemn any religion, philosophy, or theory without having felt the effects of its fundamental doctrines.

You have come to hear the gentleman who will address you on the subject of Christian Science; he is one who has deeply studied the subject, and is familiar with its teachings and their application. Therefore, you will gather from him a correct exposition of that religion. You will no doubt give him an impartial hearing, and will enjoy, as I shall, an exposition of that religion by one of its apostles. I therefore take pleasure, ladies and gentlemen, in introducing to you Mr. Kimball.—*Santa Ana Dispatch.*

Philadelphia, Pa.

Judge Septimus J. Hanna delivered a lecture on Christian Science in Witherspoon Hall, Tuesday evening, April 12. The lecture was given under the auspices of First and Second Churches of Christ, Scientist, of Philadelphia, Pa. The hall was crowded to its full capacity and several hundred were turned away for lack of even standing room. A unique feature was the introduction by Judge William B. Hanna, President Judge of the Orphans' Court of the County of Philadelphia, who spoke as follows:—

Has it ever occurred to you how much of our life is made up of pleasant memories and reminiscences? A few years ago I received some Christian Science literature from Boston in which I read my name, which aroused my curiosity. The following summer, while *en route* to Nova Scotia, I passed through Boston and stopped over to see the man who had the same cognomen as myself, and made a very pleasant acquaintance. When I heard he was to lecture here I rejoiced, and still more when I was asked to introduce him. He is a Pennsylvanian who studied law and went West, where he acquired fame as a jurist. But he has long since left the law and its profits, to take up the study of the higher law and the prophets. I bespeak for him at your hands a Philadelphia welcome.—*Correspondence.*

Hamilton, O.

The lecture delivered by Judge William G. Ewing of Chicago, in The Jefferson, Sunday afternoon, April 17, delighted a large and select audience. Allen Andrews introduced the speaker, in part as follows:—

When we think of ourselves presently, retrospectively, and prospectively, it naturally occurs to us that we know most about ourselves in the present, less in the past, and still less in the future. And I once heard a great preacher say that if we left it to the scientists to tell us exactly where we come from, and the theologians to tell us exactly where we are going to, we would still have for our own consideration the blessed fact that we are here anyway. And I submit that the task of taking care of ourselves in this present world is sufficiently difficult without worrying about either our origin or our destiny.

I am sure any effort to make our lot better and life happier is welcome to us. We have come together this afternoon to listen to one who would help us. The speaker has been a learned lawyer and a distinguished judge for many years, and brings to us the rich thoughts of a ripened experience. He belongs to that profession of noble, self-sacrificing men who devote their lives to making other people behave themselves, and is therefore worthy to speak the message he brings.

I can neither champion nor criticise Christian Science, for I do not understand it and know nothing about it. And yet this might be a good reason for criticism; for persons who understand least and know least often set themselves up as the boldest critics. But this great movement has made too much progress, and too many good men and women believe in it, to be met by ridicule or treated with disrespect. We can only say, let it be, for if it be of man it will come to naught, but if it be of God, who can stand in the way of it?

The Republican News.

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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.

"Heal the Sick."

THE Bible is full of contrasts, but none more striking than that presented by the last verse of the sixth chapter of Mark's gospel and the first two verses of the seventh chapter. "And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." "Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault."

Jesus was healing the sick by hundreds, and these petty-spirited theologians and sectarians could see nothing more than that "some of his disciples eat bread with . . . unwashen hands." Think of it! And yet this does not differ materially from what is going on at the present time. Thousands are testifying each week, at the Wednesday evening meetings that they have been healed through Christian Science of all manner of diseases and of sin. "But," says the critic, "they disregard the wisdom of the ages; they don't believe in a personal devil."

Jesus did not depend upon mere words to make known his gospel, he healed the sick, cast out demons, cleansed the lepers, and raised the dead; and it is only as we follow in his footsteps that we show forth the practical significance of his good tidings. Christian Science will be justified by the works of its followers, and captious criticism and prejudiced opposition will be overthrown by what Christian Scientists accomplish for humanity. The call of the hour is for greater spirituality, for more consecrated lives, and for absolute unity in our efforts to advance the cause of Christ among mortals.

The Readers, the lecturers, the teachers, and the Publication Committee, are doing a great work for humanity, but the proof that this work has been well done is seen only in the physical and moral regeneration of the people,—their spiritual awakening. In support of this we can do no better than quote our Leader's words on page 85 of the Church Manual:—

"Healing the sick and the sinner with truth, demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. . . . I recommend, that . . . each member shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly, and wholly; thus proving this Science to be all that we claim for it."

M.

Clergymen and Physicians.

A VERY striking but entirely explicable phase of the irrepressible conflict between the spiritual and the material has presented itself in a rather undignified interchange of condemnatory compliments between some of the prominent ministers and the equally prominent physicians of one of our cities. The charge made by a clergyman that the moral atmosphere and influence of a certain medical institution is unwholesome, is answered by the claim that "Christianity is not words or creeds, but a life," that physicians are devoting their energies to practical work in aid of humanity, while clergymen are doling out undemonstrated theories, etc.

In reply to this, a minister gives expression to a point of view which clearly differentiates the modern from the Apostolic church. He says, "The doctor is doing God's work, and deserves a high reward, but at a certain point his work ceases, and that point is where the physical wants of his patient end and the spiritual needs begin. Then comes our work, and we do a lot of it." This conviction that it is not the business of preachers to heal the sick, but that, while it is "God's work," it is properly committed to those who may or may not have the spiritual motive and unblemished life which has always been exacted of the ministry,—this as we think, fairly represents the attitude which has been, and is still maintained by the great majority of Christian clergymen. A technical knowledge of the human anatomy and its diseases, and of some system of therapeutics, has always been exacted of physicians, but while they include many earnest Christian men, we do not recall that a high order of spiritual attainment has ever been demanded of them; nevertheless if their work be "God's work," it certainly becomes godly men, and they only are fitted for its doing; and it is most astonishing that this has not been seen long since.

The Scriptures in no way intimate that the disciples required a knowledge of *materia medica* in order to fulfil their Master's command to preach the gospel and heal the sick, nor do they give the slightest ground for the assumption that while it is still incumbent upon the "ambassadors of Christ" to honor his instructions, they are not now called upon to honor the instrumentality of healing which he designated and used. On the other hand, if the physician is to-day called to do "God work," can it be true that he needs no spiritual equipment? Surely no one is better able to settle this question of the work we shall do and how it shall be done, than was the Master, who taught his disciples, not of matter and medicines, but of God, of Truth, of Life and of Love, and then sent them out, commissioning each and every one both to preach and to heal. Are the ministers to-day more competent than was he to decide this matter? The teaching and practice of Christian Science is leading the world to see how utterly incongruous and untenable has been the position of the Christian Church with regard to spiritual healing, during all the centuries; and while the facts to which we have referred indicate that there is yet sore need of enlightenment, there are many evidences of awakening thought among the clergy upon the subject.

The physician who is trying to help the afflicted by the means the church both utilizes and commends, certainly has the best of the argument when discussing the question of the relative value of their respective labors, with a minister of Christ whose preaching is academic and unremedial, and who must concede that he is making no effort whatever to fulfil one half of his Lord's specific injunctions.

When present-day theologians earnestly seek to attain to that apprehension of spiritual truth which enabled the ministers of the early Church to perform their wondrous works of healing, and can cite their own practical demonstrations, as did their Master, in proof of the authority and practical value of their teaching, they will have protected one of their most vulnerable points, and be signally advanced in the estimate of those who are honestly trying, by unspiritual means, to comfort and relieve the suffering.

W.

Knowledge is Power.

"ALL power is given unto me in heaven and in earth." So spake Jesus at the close of his earthly career, and well may we ponder his words. In the midst of varied and conflicting human conceptions of power, the desire for it

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often leads men and nations to measure their strength against that of their fellows in deadly strife. Such a sense of power leaves only ruin and desolation in its track; the greatest warrior has never claimed or sought the ability to heal a single wound, or to restore to life one of his victims; he is an agent only of destruction. True, other concepts than this have had their place in the world, but they have all failed even to approximate the Christ ideal which begins and ends with the dominion of Spirit, Mind, whose mighty and beneficent influence extends to everything within the compass of thought.

This concept was fully realized in the ministry of Christ Jesus, who claimed no intelligence, no potency apart from God, and who reached by progressive steps the height from which he declared that *all* power was given unto him.

It is undeniable that knowledge is power; that no one can impart to others a knowledge which he does not himself possess, and that knowledge which cannot be imparted is of small value. It is further manifest that the absence of knowledge gives rise to confusion, to opposing beliefs, a fact which has been overlooked by the religious systems that have sprung up since Jesus' time. They have blindly ignored the relation of his wonderful demonstrations in the healing of the sick and suffering to his positive knowledge concerning God and man, and have overlooked the fact of his constant effort to impart this knowledge in order that the healing ministry might be perpetuated, and the kingdom of God established, as Paul said, "not in word, but in power."

That Christ Jesus could and did impart this knowledge is clearly stated by John, who accompanied him on his journeys and witnessed his mighty works. He says, "As many as received him, to them gave he power to become the sons of God." What a statement is this in the light of Christian Science! "As many as received him." In the prologue to John's gospel we are told that the divine Life and light was eternally present although unrecognized by the darkness of materiality. We are next told that when the Christ came to reveal Truth, "his own received him not." It was evident then, even as now, that we must know God before we can understand what it is to be His children. While men believe that God not only kills His enemies, but torments them throughout eternity, they feel perfectly justified when inflicting tortures upon their enemies. This, however, was not the teaching of Jesus. He never ceased to remind them that if they would be the children of God they must love as he loved and work as he worked for the world's redemption.

With Christian Science, so blindly and vainly combatted by mortal sense, there comes that awakening to the true meaning of Life which really constitutes the healing, and which is accompanied by the power to distinguish reality from mere appearances. With Christian Science comes also the power to heal both sin and sickness through the understanding of divine Love. This true sense of power destroys forever any fear of another supposed power, or any reliance upon it. We also learn what it means to "become" sons of God, for Christian Science reveals the necessity for orderly processes whereby we go from "strength unto strength" from power to overcome a lesser claim of evil up to that which overcomes all evil, for evil has no power, even when we fear it most. The tasks which seem so difficult to the child can be easily accomplished by the man who not only has added strength but added knowledge, and this is most fully realized in the mental and spiritual realm.

Our revered Leader makes all this very clear when she says, "In the great Forever, the verities of being exist, and must be acknowledged and demonstrated. Man must love his neighbor as himself, and the power of Truth must be seen and felt in health, happiness, and holiness" (Miscellaneous Writings, p. 182). K.

Letters to our Leader.

Cleveland, O., May 11, 1904.

Rev. Mary B. G. Eddy, Concord, N. H.

Beloved Leader:—We acknowledge with much joy and pleasure your message of gratification over the dedication of our church edifice, and appreciate your words of loving cheer and admonition. As the Christian Scientists and their friends gathered together "with one accord in the upper room"—our auditorium—which was filled to its capacity at two services on Sunday last, your letter was read to waiting hearts and received the response of deep thanksgiving. It was appreciated more than our poor acknowledgment can express, but the glow of satisfaction which pervaded each audience of about nine hundred told the story of their love for the Cause of Christian Science and for its beloved Leader.

We know that our dedication has been possible only because of your revelation of the teachings of the Christ, and your constant, unparalleled example of exalted purpose "leading up to divine heights."

We realize that our integrity and faithfulness will help to supply with love and watchfulness the need which you experience through the "loss of help." The Field is whitening for the harvest through your faithful ministry in encountering and overcoming both new and old problems. We will endeavor to be guided by your counsel that "it is never too late to repent." We appreciate your admonition "to love more, work more, watch and pray," and thank you for your love cherished for us.

Among many happy incidents attending our dedication services there was one which gladdened our hearts and came like the bow of promise, "a token of the covenant between me and the earth" (Genesis, 9 : 13). You perhaps recall that the entire dome of the church was a gift from the children of our Sunday School. As your message was begun, the sun's light, which before had been clouded, burst through the dome with splendor as if it would flood the whole church and reach beyond with its promise of the universal Love revealed through "babes."

May we learn how to consecrate our hearts to this glorious Cause! The benediction which you have given us will constantly guide us "to build, rebuild, adorn and fill these spiritual temples with grace, Truth, Life, and Love."

Gratefully and lovingly yours in Christ,

LIDA S. STONE, C.S.D.
EDWARD A. MERRITT, C.S.B.
MATILDA H. MERRITT, C.S.B.

Committee for First Church of Christ, Scientist.

Boston, Mass., May 2, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dearest Leader:—I have long wished to write you of my healing, and think I feel to-day somewhat as did the Psalmist when he wrote the 143d Psalm calling upon all creation to praise God. Three years ago last November I was healed instantaneously by a practitioner in Poughkeepsie, N. Y., of inherited consumption, which had assumed the form of lung, throat, and heart trouble; also of dreadful headaches from which I would at times cry out with the intense pain.

The first time I took up "Science and Health with Key to the Scriptures," I read it eighteen consecutive hours with such an intense longing to retain the truths contained in it, that when I closed it, I found that I had clasped my hands so tightly that the prints of my nails were left in the palms. A few months later I had the privilege of high spiritual class teaching by one of your faithful students, and was made happy to know that I could put off the "old man," and enter into my rightful inheritance. I felt like a person intoxicated with joy, and when I sat down to reason out this great happiness the still, small voice whis-

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pered, "This is the new wine which cannot be put into old bottles; this is the new cloth which cannot be mended into the old garment, this is the wine of the kingdom." For weeks I was so happy that I seemed to walk on air and in a great light, and I exclaimed with the Psalmist, "Let all creation praise the Lord."

Dear Leader, through you has come to me the only *real* happiness and joy that I have ever known, and I study your books daily, that I may try to emulate the life contained therein. I was born in the South and am visiting Boston to try to learn more of this beautiful truth, that I may see more clearly how to help others.

My heart goes out to you and all who have helped me into this glorious liberty, with a great, yearning love which I have no words to express.

Your grateful and loving student,
(MRS.) AMELIA E. BATTELLE.

Rev. Mary Baker Eddy.

Blessed Leader:—It was such a joy to me to hear the men at the Wednesday evening meeting in the Mother Church speak of you as the "Woman of women." A lady told us of one of her students whose child had seemingly passed on, and she said the man took his child in his arms and prayed to God and the child was restored and has been a dear little Christian Scientist for years, and since that time has usually made her own demonstrations. You will be glad to know that the printers of the *Journal* and *Herald* attend our church now.

Please accept my gratitude for your wonderful letter to the Chicago Churches. I have studied it daily, trying to imbibe its spirit, for I do long to love and heal by the Spirit. I shall continue to study it, as it meets a great need, —my need to love more.

With love and gratitude I am striving to be worthy to be
Your humble child,
April 28, 1904. MARY E. EATON.

Newburyport, Mass., April 27, 1904.

Rev. Mary Baker Eddy.

Beloved Leader:—You will be glad to know that the conservatism of dear old Newburyport has been broken. First Church of Christ, Scientist, accepted an invitation to unite in celebrating a Sunday School Union gathering, to be held in the near future, and was represented at the informal meeting held Friday evening, and was called upon for an expression regarding the movement.

We are very glad to recognize such a manifestation of love from the churches of our city, and regard it as a step onward in our progress in Truth and Love.

Lovingly and sincerely, your student's student,
LIZZIE P. ORDWAY.

Newton, Mass., April 29, 1904.

Dear Mrs. Eddy:—I feel that I should at least express my feeble sense of gratitude for what your books have done for me within the last four years of my study of Christian Science. Your book, Science and Health, is teaching me how to be free, which means much to me. Having been brought up by slave parents I can appreciate what this truth means. For this and all other blessings, I give thanks. I am humbly your student,
JOHN W. HENDRICKS.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

I should be very happy if the story of my healing by Christian Science treatment were to serve the purpose of helping some one else out of trouble as I was helped in my hour of great need; for my case certainly was man's extremity which is always God's opportunity.

I am a German, a farmer, eighty-seven years old, residing at Williston, and had the misfortune in the early autumn of 1897 to have the large toe on my left foot crushed. Our family physician was called in and attended me in the regular way for several weeks; but the injured member grew much worse. The foot, including the lower leg, becoming affected, a second physician was called in, and the two upon consulting decided to advise with a third as to whether it were best to operate surgically. By this time my entire leg was diseased. It was greatly swollen and badly discolored, the injured part having become very offensive, and my general health very much run down. I had no appetite, could not sleep, and suffered intensely all the time. The doctors were perplexed and divided in their opinion as to whether they should amputate the toe, the foot, or the lower half of my leg. It was finally decided that I was too weak to have a surgical operation, and I was put under a certain treatment for a week to prepare me for the ordeal. At the end of that time the several doctors came to our house ready and intending to operate; but finally decided that I could not live more than a week anyhow, and therefore they would not do so.

At this point one of my daughters, who believed in Christian Science, came to my rescue. Upon talking the matter over with her I decided to dismiss the doctors and leave off all their medicines and applications. We sent a telegram to a Christian Scientist in Buffalo, who began to give me absent treatment. Letters followed, and although I did not seem to improve quickly under the treatment, I did live through the week in which they said I must die, and then my family took fresh courage. Before very long a general improvement in my health was noticed, I had an appetite, could rest at night, and I did not have so much pain. After some weeks the discoloration of the leg began to disappear, then the swelling went down, and at the same time the first signs of healing began to show themselves in the injured toe. My treatment lasted through the winter, and in the spring my leg had assumed its usual size, shape, and color. That portion of the toe which had not already decayed when Science took hold of the case healed up and became entirely sound, and from that time to this I have had no difficulty whatever from that injury.

I believe that mine was a plain case of gangrene with blood poisoning well developed or certainly threatened. I believe that the daily reading of "Science and Health with Key to the Scriptures" had a great deal to do with my getting well, and I never let a day go by now without reading that dear book. It has indeed proved a great blessing to me and to my family, and I hope that all the world will soon learn the great good that Christian Science can and will do for everybody in destroying disease and sorrow of every kind.—GEORGE WEIMER, Williston, Pa.

As a mother of a family my heart goes out in love and gratitude to that good woman we are privileged to call our Leader, for all she has done through her book for me and mine.

Ten years ago I was healed of hereditary deafness and catarrh of the head, simply through reading the book, Science and Health. For years previous I had consulted and taken treatment from some of the best specialists for the ear and throat, both in England and America, but I grew worse all the time. I was then urged by a lady who had been healed through Christian Science, to buy this book and study it. I did so very reluctantly, but had not read fifty

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pages before I felt I had indeed found the truth which makes free, and can truly say, from that time I have never had a return of the ailment.

That for which I am, however, most grateful, is the daily help it is to me in my household of young children. I am sure if mothers only knew what Christian Science truly meant they would give all they possess to know it. We have seen croup, measles, fever, and various other children's complaints, so-called, disappear like dew before the morning sun, through the application of Christian Science,—the understanding of God as ever-present and omnipotent. It has been proven to me without a doubt that God is a very present help in trouble, and what a blessed help this wonderful truth is in the training of our children, and how quickly the child grasps it.

Some time ago my little girl, then three years old, dislocated her shoulder. I was alone in the house at the time. The pain was so intense that she became faint. I treated her the best I knew how, but kept holding the thought that just as soon as some one came I would run for help. She seemed to grow worse and cried very much. I undressed her and tried to twist the arm into place, but it caused such suffering that I began to get afraid. Then like a flash came the thought, what would you do if you were out of the reach of a practitioner, now is your time to prove God's power and presence. With these thoughts came such a sense of calm and trustfulness that I lost all fear. I then asked the child if I should read to her; she said, "Yes, mamma, read the truth-book." I began reading aloud to her from Science and Health. In about half an hour I noticed she tried to lift the arm but screamed and became very pale. I continued to read aloud and again she made an effort to put some candy into her mouth. This time I noticed with joy that she almost reached her mouth before she felt the pain. I kept reading aloud to her until my sister and two boys came in, when she jumped off her bed, so delighted to see her brothers that she forgot her arm. She then began to tell her aunt that she had broken her arm and mamma treated it with the truth-book. When this happened it was about 10.30 A.M. and by 3 P.M. she was playing out doors as though nothing had ever happened.

For this and many other things I thank God and all who have been the means of making known to me divine Love who healeth all our diseases.

MRS. MARY GALLIE, Winnipeg, Man.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me
Where darkest clouds have been.

Had I understood these beautiful words from our Christian Science Hymnal nearly six years ago I would not have left my old home and dear friends with a heart full of regret and despair.

After eight years of weary invalidism, classed among the incurables, according to my kind physician's orders I left my home in New York for South Dakota, to be near relatives, and with apparently no hope. There seemed to be nothing but "darkest clouds" about me.

Little did I realize when I consented to take Christian Science treatment a few days after coming here, that "bright skies" would soon be o'er me, and that "my path in life" would be free.

I had just recovered from a severe attack of typhoid fever, and the usual prospect of being obliged to have my hair cut manifested itself. In the first talk with my practitioner this was not mentioned, as other troubles seemed of so much more importance, but, to my surprise, that day my hair stopped coming out and in a short time had attained its normal condition. In ten days I laid aside my glasses, which I had worn for two years, and my eyes have been perfectly well ever since.

What seemed, however, my greatest joy, was to have my practitioner tell me to send for my music and books and resume my teaching if I cared to do so. The words seemed almost too good to be true, as, on account of serious mental trouble, my physician had said it would be very dangerous for me to attempt any mental work for at least a year, and probably longer. My music had always been a part of my life-work, and to have it restored to me was indeed a great blessing. I must say that it was with some sense of fear that I sent for the music and began teaching. Success immediately attended my work, however, and has continued, and with it, complete restoration to health: but even a greater blessing is the spiritual uplifting which has come through the study and application of this beautiful truth.

Mrs. Eddy says on page 50 in "No and Yes," "If a change in the religious views of the patient comes with the change to health, our Father has done this; for the human mind and body are made better only by divine influence." This change came beautifully, and I could no longer be satisfied in the orthodox church, of which I had been a devoted member.

I wish to express my deepest gratitude and appreciation for all the writings of Mrs. Eddy, the Founder of Christian Science, to the dear practitioner and teacher who has so patiently helped me at all times, for the wonderful benefit received in class teaching, and also for the *Quarterly*, *Journal*, and *Sentinel*, which ever remind us of "On earth peace, good will toward men."

MABEL SIMONDS MYERS, Watertown, S. D.

Wishing to add my testimony to many others, I would state that before hearing of Christian Science I was about as low as I could be and live, having locomotor ataxia, rheumatism, nervous spasms, and several other complaints. I had tried many doctors with the same result, they could do nothing but relieve the pain with morphine injections, so I gave them up, and was merely existing on morphine, whiskey, and tobacco, using the last two in large quantities, and the first when in great pain, which was often.

One of my neighbors who had been cured of a complication of diseases by Christian Science called and persuaded me to try it, on the ground that it could do me no harm, and she was sure it would make me a new man.

She returned the next day bringing a practitioner with her who lost no time in proceeding to help me. The advice and treatment she gave me seemed to have an instantaneous effect in taking me out of the morbid condition into which I had drifted. For a few hours after her departure I felt as if I were on the rapid road to recovery. A reaction then seemed to set in, and I had a hard nervous spasm; my attendant handed me a glass of whiskey,—the old remedy,—which I swallowed at once. It had no effect, and another was given me. I then remembered that I had promised to give up the use of all liquors and drugs. I returned it. With it there went all desire for its use, and it has never returned. After three or four treatments I thought I would stop using tobacco, which I had used for over forty years, and as I was afraid of failing I told no one until I was successful. It was a hard struggle, and many times I put my hand in my pocket after the much wanted chew of tobacco.

For two months my recovery was rapid; since then it has been very slow. While not entirely cured, I am able to go all over the city, getting in and out of the cars without any assistance, except my two canes. I cannot express the joy I felt when, after five years' confinement to the house, I was able to pay a visit to the neighbor who so kindly recommended me to Christian Science. I was indeed a new man in thoughts, words, and deeds. Going to my next neighbor's one day my cane broke and I sprained my foot. It was

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soon swollen to double its regular size and the colors represented were many but not pleasant to look at. It yielded to two treatments and I went up and down stairs each day with no extra pain from using it.

I will cheerfully give any further information desired to any one who calls or writes to me.

WILLIAM WILLIS, Brooklyn, N. Y.

[Translation.]

On a stone over the entrance of my old home, is the Bible inscription, "Seek, and ye shall find." On one occasion my school teacher said, "Children, don't believe that our religion is the best there is." These words and this Scriptural passage have often come to my memory in later years.

In kindergarten, I was told that God is Love and all good. Then later on I was told in school that God sends us sickness and evil to bring us back to Him. These contradictions I could not believe, since they do not harmonize; therefore I finally laid my Bible aside as a book which I was not to understand.

Fifteen years ago, my youngest brother, then seven years old, was afflicted with carious bones. He heard of a man who healed the sick without medicine. I would not believe this, yet no medicine could help my brother, or even relieve his great pain. I myself had always been feeble and was constantly suffering. My mother had often said that she did not believe I would live to grow up.

Two years later my husband asked me to go to an English church. I went, against my wish, because I could understand very little English. This was the Christian Science Church in Rochester, and I believed it to be like all the others, nor did I then know of the healing power of Christian Science. After I was shown to a seat, a feeling came over me,—if God would only save me from my trouble, and save me soon. While listening to the Lesson-Sermon, I forgot my sickness; I was fed with the word of God. After the service I was told that God sends no sickness, and that He heals without medicine, also that God is Love and He can only give love and all good, if we obey Him.

That moment I was made well; I was a different person. Thus Truth has made me free from sickness and suffering.

How can words alone express my gratitude! My brother also was healed through Christian Science, yet not instantaneously as I was. Much has been given me through divine Love and wisdom, and our whole family has been helped.

Through "Science and Health with Key to the Scriptures," I have learned to read English. Every day I find that there is something for me to overcome, and only through good can I get the victory.

Mere words can never express my gratitude to God and to our Leader, Mrs. Eddy, but I shall try and let divine Love lead me daily.—A. S., Rochester, N. Y.

Having received so much help through Christian Science I wish to add my testimony to that of others, hoping it will help some one.

Eight years ago I was taken sick with typhoid fever which left me a helpless invalid for several years. It would fill a book were I to tell every detail of my illness, so I will only say that after every human aid had failed, I was left in despair.

I was unable to walk a step for three years before I commenced with Christian Science. My healing was very slow, but I never expected otherwise, and for two years I walked with a cane.

I was not able to overcome error entirely, until a year ago, the final demonstration came after the birth of our little girl. I am now able to do quite a lot of work.

I also wish to speak of an instantaneous healing which occurred lately in my family. Our oldest son was taken with a very severe spell of coughing, and I requested him to let me write to a practitioner, but he said, "No; I am almost well," so I left him alone, because he is of an age to decide for himself. I had retired for the night, when all at once I heard him cough and strangle, and before I had time to get out, my husband went to get a doctor; for they were terribly frightened. When the doctor came, he pronounced it bronchial asthma, and told him he ought to go to North Carolina. He took the medicine that night, only to have another attack in the morning, so I asked him if he was ready to try Christian Science, and he consented. It was not ten minutes after the practitioner telephoned he would treat him, that all at once the coughing and wheezing stopped and he was at rest. He slept all the forenoon, and went to his work right after. Previously he was confined at home for a whole week, having had the same attack last winter. Now he is trying to demonstrate the power of Truth for himself. One of the boys was severely scalded with boiling water and was healed in a short time. My husband also was severely burned on the gasoline furnace, and was also healed

The demonstrations are so many that we cannot help but feel grateful to God for all the blessings we have received. May He bless Mrs. Eddy, through whom this truth has been revealed to mankind.

MRS. HERMIA J. LOCKNER, Cedar Bluffs, Neb.

I would like to tell of an incident that happened to me at school two years ago last October. I was in a football game between the first and second teams. I was playing center on the second team, and as they were trying very hard to get through our center, it was up to me to stop it if I could, and I did so for the first down, but on the second down the full back on the first team stepped on my left hip, and to sense broke all the cords and ligaments in my hip.

After they got up I crawled out from the pile the best I could, and finally, with the help of another fellow, I got up. At first they wanted to stop playing, but I said, "No: go on: I am all right and can get along all right." So they did, and with the help of another fellow I got off the field and took off my football clothes and went to my room and then to bed.

In the mean time one fellow had gone and seen the principal, and he had sent for the doctor, whom I did not want, but he came and examined me, and he said that all the ligaments in my left hip were broken, and that it would be some time, perhaps months, before I could walk. I, however, denied that statement the best I knew how, and after he had gone I asked my roommate for writing materials, which he gave me, and I wrote to a Christian Science practitioner. This was on Wednesday afternoon.

In the mean time I worked the best I knew how, and on Sunday morning I felt entirely healed, so after the fellows had gone to church I got up and dressed myself and went over to the principal's office and knocked on his door. He told me to come in, and the first thing he said was, "What are you doing up here?" and I told him that I was all right. The doctor, who had told me that it would be some time before I could walk, examined me and could not find any trouble, and in about a week after I was hurt I was playing again.

And now to compare this with the experience of other fellows who were hurt in the same game and in the same place. One of them was obliged to go home on crutches at the Christmas vacation. I am very grateful for the help I received, and also for the understanding which Mrs. Eddy has given us through Christian Science.

E. A. ROTHWELL, Brookline, Mass.

For a number of years I was a slave to the demon of liquor, but Christian Science has made me a free man; "Love and Truth make free" (Science and Health, p. 227).

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I have been a commercial traveler for the past twenty years, and when first I started on the road I thought business could not be done successfully without treating my customers and drinking with them, and the habit grew on me until I became a wreck. The firm I represented were so uniformly kind and considerate of me, although I often abused their confidence, that at last I asked them how they had been able to put up with my conduct.

I was told that they were trying to follow the teachings of Science and Health, and but for Christian Science I should have been dismissed long before this. They also advised me to seek help from a practitioner.

I followed this advice immediately, and in a short time I was healed of one of the worst diseases known to mortal man. I soon started to attend the morning service at the Christian Science Church, and my wife, who was an Episcopalian, wondering what could possibly draw me to a morning service, as I had never attended one since we were married, expressed a desire to go with me. Not long after this she left her church, and for several years we have both been members of the local Science church and also members of the Mother Church. It is now four years since I had my last glass of liquor, and what a change! Christian Science has made me a better man both physically and spiritually; my home is harmonious and my wife is a happy woman.

Words cannot express my gratitude to my practitioner and the faithful friends who stood by me when the days were dark and gloomy, and to our beloved Leader, Mary Baker Eddy, the Discoverer of the blessed truth which sets men free. I am more thankful than I can ever tell. I derive a constant benefit from the *Sentinel* and *Journal*, and trust that the story of my healing may be a help to others.

G. W. STEWART, Berlin, Ont.

In September, 1899, I first heard of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I was told that it gave an explanation of the Bible, and that by reading this book people had been healed. This was "good tidings of great joy" to my hungry thought, consequently the book was ordered at once. Longingly I awaited its arrival, and with eagerness read it when it came.

I was in need of physical healing and was advised to have treatment, although told to do just as I pleased in the matter. My desire for a higher understanding of God and man's relation to Him was paramount, and it was with a degree of reluctance that I turned to a practitioner for help; however, I had treatment for a time and was healed permanently of chronic constipation.

I then began working out my own salvation. The light was dawning. I found that the "old man with his deeds" must be put off to reveal "the hidden man of the heart,"—God's image and likeness. I saw that Paul's saying, "Be ye transformed by the renewing of your mind," must be obeyed. This work begun, the conflicts were many, but through it I have been given the proof that "Truth is always the victor" (Science and Health, p. 380). As I progressed in this work, denying self and all that I understood to be error, neuralgia, indigestion, bronchitis, and many other ills disappeared into nothingness.

I am very grateful for the revelation of the way of salvation. Through it I find love, strength, peace, and it is my earnest desire that I may express my gratitude for what Christian Science has done and is doing for me by alert, active, and assiduous obedience to Principle. Thus only is true gratitude expressed.

EMMA MAXWELL PADGET, Palmyra, Ill.

It is nearly two years since I was healed by Christian Science. About three years before this time, I heard of Christian Science through my uncle who gave me Science and Health, but I did not then understand it. I showed it to my pastor, and he looked it over and said it was too much for him, so I gave it up. I had been under the care of several doctors, having been an invalid for a good many years. I was troubled with acute indigestion, heart trouble, and spinal trouble; had also been through an operation, and had received but very little help. When my uncle told me of Christian Science he then had a very severe ailment, and I told him that when he was healed I would believe in it. Two years ago Thanksgiving time, he came to spend the day, and told me he was well,—healed by Truth. I then said, "I believe it." A few days after this I was taken worse, and the doctors could not do any more for me. I then decided to try Christian Science. I went to my uncle and asked for treatment, if there was help I wanted it.

At the first treatment I felt God's presence, and something seemed to tell me that I was going to be healed; it was a glimpse of heaven. In two weeks' time I came home a well woman,—the truth had made me free. My husband accepted Christian Science at the same time and was healed of a tumor, also a rupture. Now when error creeps in we know that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

We are very grateful to God, and to our beloved Leader for this truth. I could fill pages with demonstrations of God's love to us.—MRS. D. W. NOYES, Gloversville, N. Y.

I would like to tell of one of the many benefits received during the past four years from the study of Christian Science. As a child I had suffered almost every winter from sore throat, and as I grew older the trouble became a more serious one, until I was seldom entirely free from it during the fall, winter, and spring. I doctored for this and tried various remedies with but little relief, usually having to suffer from an attack of ulcerated sore throat until, as it was said, "the disease wore itself out." I seemed very susceptible to the least change in the weather, and thus was kept in continual bondage to the fear of cold.

From the beginning of the study of Science and Health and the Bible Lessons, this disposition to take cold was almost entirely overcome, and when once or twice sore throat has seemed to manifest itself, it has been entirely overcome inside of twenty-four hours. I am trying to live my gratitude for all that Christian Science has brought and is bringing to me.—E. L. W., Colorado Springs, Col.

I have often wished to express my heartfelt gratitude to our beloved Leader for the perfect health I now enjoy through Christ and Christian Science, for I was given up by the doctors as incurable.

I had been deaf from childhood. I suffered intensely after eating, and dropsy was another of my complaints. This, with consumption, caused one doctor to say, "It puzzles me; I have never seen such a case before as yours."

I met a friend who had been cured in Christian Science, and she said, "Try Christian Science." I got a copy of Science and Health and in three weeks I was entirely cured. I felt uplifted. It seemed as if God's arms were around and about me. I felt as if heaven had come down to earth for me. After five years of suffering can any one wonder at my unspeakable gratitude.—ANNA BABB, Pittsburg, Pa.

The other day my little girl, aged six, was overheard talking to a little friend of hers who for many years has had to go about on crutches. She was telling her to throw away her crutches, and God would make her walk without them. It seems such conversations had been going on between the children for some weeks, and now the little invalid has been walking and even going upstairs without the crutches, and this by acting on the advice of this child follower of Christian Science.

SARAH DILWORTH, Belfast, Ireland.

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From Our Exchanges.

The non-Christian has a right to expect that the Christian will be more than an average man in goodness. He has a right to expect that we who claim to be followers of Jesus Christ will exhibit the spirit of our Master in all the relations of life. This is not a demand for perfection, but for clear evidence that perfection is our aim. Sometimes we are "overtaken in a fault," stumble in the way where we are walking. It is not the occasional weakness of the Christian that causes others to stumble, it is our persistent refusal to apply our Christianity to every-day matters. It looks, to those who are watching us, as if our ideals for common duties were no higher than their own; as if our religion exhausted itself in credal consent and outward forms. Probably this is not the case with any great number of Christians, but it is unfortunate that we should convey such an impression. If Christianity does not make men more honest, more unselfish, more considerate than they would otherwise be, it is not the Christianity of Christ.

The Standard.

Rev. Artemas J. Haynes, pastor of the United Church, delivered the address at the Men's Club service last evening, the theme being "The Creed of a New Century." In connection with the address, Mr. Haynes said,—

"The mistake of the Church of the present time is that the furtherance of the spirit of God has been substituted for a great missionary zeal. The new century will see a religious creed on much broader lines than those of the present time. This creed will include the brotherhood of man and the life of Christ, and also larger humanitarianism. In five hundred years the people will then look back and see the awakening of a new religious zeal in the twentieth century. The creeds of the different churches will be broken down and merged into one broader creed, and men will pay more attention to their brother man. There will be ethical solution of social problems, but the solution will lie solely through a closer adherence to the teachings of the Lord."

New Haven Register.

Religion and morality are a life, the product of the heart and will, rather than an intellectual assent to a creed, however true and full, or obedience to a ritual, however beautiful and impressive. It is not regulated action in conformity to demands imposed upon us by authority, human or divine, but regulation of action in conformity to the divine law by an impulse within. Religion is really re-allegiance, the turning of a sinful heart and life back again to God. Membership in a church absolutely orthodox in its creed does not guarantee it, and want of membership does not exclude it. Undoubtedly membership in *the* church, not membership in *a* church, is essential to it; but the church in this deep sense is the body of Christ, an organism for the embodiment and expression of his life and the accomplishment of his will and work.—*The Examiner.*

Peter believed himself ready to die for Jesus before he had mastered the first principles of his plan of life. Christ recognized at once the promise of his pupil and named him for what he was to be. How much we owe to that prophetic confidence of Christ which also sees in us great possibilities and loves us for them while he teaches us to seek the way of their attainment!

The Congregationalist and Christian World.

For us every week should be, in a sense, a "passion week," a week of humiliation and prayer for our own and others' offences and need, and every Sunday a memorial of the resurrection. It may be well to observe this memorial season in a special way; but it would be very ill to make the observance serve for all the remainder of the year.

The Examiner.

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Items of Interest.

National.

The Post Office Department, with the assistance of Government scientists, seeks to bar from the use of the mails the host of patent medicine concerns and exploiters of proprietary medicines and nostrums which chemical analyses show are incapable of performing the wonderful cures claimed for them. Although the work is still in the initiatory stage, sufficient evidence has already been discovered, it is said, to warrant the conclusion that many of the widely advertised patent remedies are frauds.

The United States cruiser Tacoma is about to start from Honolulu for San Francisco by a roundabout route, going first to a location between there and Panama in search of an unknown island, which has been reported many times. It is believed that the ship of war Levant, which disappeared after leaving Hilo in August, 1860, was wrecked on this island. It is thought possible that there may still be some of her survivors on the island.

The State Department has learned that an intimation has been conveyed to the United States chargé at Bogota, that the Colombian Government would rather not receive Mr. Russell as minister. This was not on account of any personal feeling against him, but was simply an illustration of the attitude of Colombia toward the United States.

The Oxford University Athletic Club, on behalf of Oxford and Cambridge Universities, has sent a challenge to Harvard and Yale to hold an athletic meet in London this summer. The challenge has been accepted.

President Roosevelt last week attended the graduating exercises at the Groton (Mass.) School, where two of his sons are in attendance, and addressed the scholars. On the 30th ult. he delivered an address on the Gettysburg battlefield.

Foreign.

The seventh international Congress on the Protection of Patents and Trade Marks was opened in the Reichstag Hall, Berlin, last week. Most of the European countries, the United States, and Argentina sent official delegates. The Congress passed a resolution calling attention to the desirability of amending the Paris Convention so that citizens of a signatory Power shall enjoy the benefits of legal protection in other signatory countries without being compelled to have establishments therein, and urging that the regulations concerning expositions be formulated in a treaty.

The British and European Christian Endeavor Convention was in session in London last week with an attendance of over twenty thousand delegates. It rivals in size and interest the great World's Christian Endeavor Convention held in London in 1900. Representatives from every European country were present.

In consequence of the petition put forward by a touring club of France, the Minister of Public Works has granted credit to the Chief Engineer of Bridges and Roads for improvement in the sharp turns in roads. Nearly all women chauffeurs in Paris are said to be Americans.

The Dominion Government has made arrangements to instal submarine signals in the River and Gulf of St. Lawrence. The recent grounding of the Dominion Line steamer Vancouver has brought the matter to a head.

The small proportion of the Cuban loan of thirty-five million dollars available for British subscription was oversubscribed two or three times. The same conditions were reported also from Germany and New York.

The British Tibetan expedition at Gyangtse is isolated, and no communication from it has been received for a number of days. Further reinforcements have been ordered to the front.

Industrial and Commercial.

William Marconi has recently crossed the Atlantic a number of times for the purpose of completing the experimental details connected with the establishment on the Cunard line of an ocean wireless newspaper.

"The paper will be published on the next trip of the Campania, and this will be followed by the publication of a paper on the Lucania," said Mr. Marconi. "We shall receive news from both sides of the Atlantic. When nearing or leaving the other side the news will be received from the station at Poldhu. As we get near this side the news will be received from the Cape Breton station. Of course with our improved instruments there will be a time in mid-ocean when we shall be able to receive news from both sides of the Atlantic."

Present indications are that not less than seventy-five thousand employees will be dropped from the railroad pay-rolls by June 10. The main cause of this sweeping wave of railroad economy is the rapid falling off in freight shipments within the last six weeks. During the past year the railroad employees in the United States numbered about 1,150,000. The present reduction in forces therefore amounts to about seven per cent of the whole number. Experienced railroad men say that under ordinary circumstances about two per cent of the employees are laid off during the summer months.

Cotton and its products will bring more than four hundred million dollars into the United States from other parts of the world in the fiscal year which ends this month. Last year the total exports of cotton and its products amounted to three hundred and seventy-six million dollars. The products of cotton other than the raw cotton fibre which go to form this total, are cotton-seed oil, cotton-seed meal, cotton waste, cotton seed in the natural state, and cotton manufactures. Cotton-seed oil and cotton-seed meal exports now amount to more than twenty-five million dollars annually.

Thirty-three Fall River corporations operating seventy cotton mills paid out in dividends during the past quarter $239,650 on a capitalization of $21,745,000, an average of 1.10 per cent. This is a reduction of .28, as compared with the corresponding quarter of a year ago. Most of the mills were operated in full during the quarter, but since March the curtailment has gone on until about thirty per cent of the product has been cut off.

What promises to be the largest coal mine in Fremont County, Colorado, is being developed by the Santa Fe Railroad, not far from Florence. The discovery of four veins of coal, one of which is three and one-half feet in thickness, extends the coal producing zone of the county about ten miles, and will necessitate the construction of five miles of railroad and the establishment of a new camp.

The burning of one thousand square pianos on the beach at Atlantic City was an event of the National Association of Piano Dealers' convention, which was in session there last week. The dealers burned the veteran instruments to signalize the passing into history of this make of piano, which the trade has been compelled to take in part exchange on new purchases

Owing to the amount of time required in assembling and installing the dynamos in the power house, the New York subway will not be in running order probably before September.

General.

The steamship Wildenfels, from Suez, has just landed at East Boston one hundred and forty cases consigned to the Boston Museum of Fine Arts. They contain a notable addition to the Egyptian department of the Museum and the most valuable collection of the kind ever brought to the United States. They contain two complete mastaba chapels of the fifth dynasty, from Sakkara. There are some of these same chambers in the National Museum in Cairo quite as good as those just received by the Museum, but nothing better has ever been discovered.

The Presbyterian General Assembly of the United States has declared in favor of union with the Cumberland Presbyterian Church by a nearly unanimous vote. This favorable vote means that the recommendation will be sent down to the Presbyteries for action. It must have a two-thirds vote of the Presbyteries to make it a law.

Alum is one of the latest mineral substances of value to be added to the list credited to Colorado. A blanket deposit, four feet thick and of great width, has been discovered a few miles east of Florence, and it is pronounced to be of high commercial quality. This is the first discovery of alum in Colorado.

The Park Avenue tunnel disaster New York City, has cost the New York Central & Hudson River Railroad Company $1,500,000 in damages paid to wreck victims, their relatives, and lawyers. The suits have all been disposed of, the last one resulting in the settlement for $17,000 of a claim for $100,000.

Church union between the Methodist Protestants, the Congregational, and the United Brethren Churches is the subject of greatest importance to be considered by the nineteenth quadrennial conference of the Methodist Protestant Conference at its session at Washington.

The convocation of York has recently recommended the elimination of the Athanasian Creed from the service of the Church of England on the days on which it was appointed to be read.

The Prussian State Railway system contains 21,104 miles of track, and its net earning last year was $140,000,000, being ten to twelve per cent on the investment.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Differing Conceptions of the Lord's Prayer.

JUDGE JOHN D. WORKS.

IN my limited knowledge of Christian Science and its teachings, nothing has impressed me more, or with greater favor, than its construction of the words and meaning of the Lord's Prayer. The ordinary conception of this prayer, now accepted and used in all Christian churches, deprives it of that spiritual meaning attributed to it by Christian Science, and which renders it so inspiring and helpful. "Our Father which art in heaven" is understood under the more material construction and understanding of the prayer, as a personal being living apart from us, in a place called heaven, that we may reach after death if we live proper lives here on earth and die in the faith. On the other hand, Christian Scientists understand this to refer, spiritually, to an all-harmonious Principle who is ever-present with us, the one Mind, Life, Truth, and Love of whom the real spiritual man is the image and likeness, the reflection. "Thy kingdom come" is generally construed and understood in a material and literal sense, as appealing to God to establish His kingdom, or rule, over us, in earth, as one personal being might rule over another. Christian Scientists believe that God's kingdom is within us, here and now, not as a part of or within the seeming material, mortal body, but spiritually, and as the one all-inclusive Mind. In other words, Christ, in this prayer, in calling for the establishment of God's kingdom on earth, was referring wholly to the spiritual and not a material man, to the real and eternal and not to the unreal and temporal.

But the prayer, "Thy will be done in earth, as it is in heaven," has given rise to the most marked and radical difference in construction. It is generally believed that this is an appeal to the heavenly Father to *enforce* His will in earth as He enforces it in heaven, and that His will shall be submitted to and obeyed here as there. The mother, grieving for her lost child, is counselled to be comforted by the thought that it is "God's will," and therefore must be for the best; but the yearning heart of the suffering rebels against God and is not comforted. It is a part of the prevailing religious belief that it is God's will that we shall be sick, suffer, and die, and that as we are taught to pray, "Thy will be done," we must, as a part of our religion, worship the Being who has afflicted us, because it is His will that we shall suffer, and it must be sinful to question His will or its justice. Christian Scientists have an altogether different understanding as to what "God's will" is, and therefore a different conception of this portion of the Lord's Prayer. They believe that in heaven all is love, peace, and harmony, the Mind that was in Christ Jesus dwelling in us, in accordance with God's will, and that when we pray, as directed by Christ Jesus, we are not asking that God's will that we or our loved ones suffer and die, shall be submitted to with pious devotion, but that peace and harmony, the reign of Spirit over matter, good over evil, and truth over error, shall be established within us, which *is* heaven here on earth. "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Church Manual, p. 56).

This conception of the Lord's Prayer is based upon the accepted teachings of Christian Science that no evil or suffering shall afflict His children; that it is foreign to His very nature and essence to will or desire that any shall suffer or die, or that evil shall exist in any form, and that He is all Life, Truth, and Love, all good, and knows no evil. It proceeds upon the understanding that all evil and suffering are unreal, are destroyed by good, and are the result of mortal error and wrongdoing, the departure from the will of God and the establishment in mortal thought and belief of a material, sinful, unreal man, as distinguished from the real, spiritual man created in the image and likeness of God. It is God's will that His children shall cast off the trammels of mortal thought and become one with Him, all peace and harmony, knowing no evil and doing no evil. And when we pray, "Thy will be done," we are, in effect, declaring for harmony, for right thoughts here on earth, for this is to do the will of God.

In the very first chapter of Science and Health, our Leader says, "The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love." And again, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. . . . Consistent prayer is the desire to do right. . . . Self-forgetfulness, purity, and affection, are constant prayers" (Science and Health, pp. 1, 4, 9, 15).

If we so pray and so live, we do the will of God in the highest sense. So far as in us lies, we are responding in a Christian way to the prayer of loving and expectant faith, "Thy will be done in earth, as it is in heaven." The purpose and object of prayer is to elevate man to a higher standard of perfection, to bring him into spiritual harmony with God, and thus secure him from sin, disease, and death. This conception and spiritual understanding of prayer and its objects leads, naturally, to the results realized by Christian Scientists. Whenever man rises to spiritual perfection, when he becomes, in the true sense, the likeness and image of God, whether here or hereafter, he must, of necessity, have reached a condition where he is free from evil in every form. "Ye shall know the truth, and the truth shall make you free." "Be ye therefore perfect, even as your Father which is in heaven is perfect." It was this knowledge of the truth, and spiritual perfection, that enabled Christ Jesus to rise above the trammels of material existence, to heal the sick, and to raise the dead. And we have an abiding conviction that this power was not possessed by him alone, but that it may be exercised by any of God's children worthy to exercise it in his name and in fulfilment of Jesus' assurance "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."

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The Nature of Substance.

MRS. THOMAS JEFFERSON.

WHEN the wonderful facts of Christian Science first became evident to me, and while trying to understand that the unseen things were the real and that substance was in the things hoped for, I happened to read one of the works of the great French astronomer, Camille Flammarion, and I found it most helpful in many ways. The following excerpts are of special interest:—

"What we see is only apparent; reality is quite different!" "The sun apparently turns from us, the earth seems to be motionless, but the contrary is the truth; we live on a whirling projectile thrown into space with a speed seventy-five times as great as that of a cannon ball!" "In reality there is nothing but motion." "The rainbow, the rose, the cornflower, the green meadow, diversify the plain with their bright colors." "There are no colors—there is no light—there is nothing but the ether waves, which cause a vibration of the optic nerves; appearances are deceitful."

"The sun warms, fire burns. There is no heat, only sensation; heat, like light, is but one form of motion."

"Take a strong iron beam—it is solid—upholding great buildings—yet this beam is composed of particles which do not touch each other, and which are in perpetual vibration. . . . Tell me, if you please, in what the solidity of this bar of iron consists? Is it material atoms? Assuredly not, since they do not touch. Solidity lies in an immaterial force!"

"Speaking absolutely, solidity does not exist; take a heavy iron cannon ball, . . . heat it, it will melt, heat it more, it will evaporate."

"What upholds the earth, the sun, and all the stars of the universe in the eternal void? . . . what keeps all bodies in shape? Force. The world, beings, and things, all that we see, is formed of invisible atoms. The universe is a dynamism. *God is the Universal Soul! 'in eo vivimus, movemus et sumus.'* "

This is the conclusion arrived at after years of study, and scientific research by the great French scientist.

A Spring Message.

GRACE H. WILMOT.

WHILE at work removing the winter's covering of leaves and straw from flower beds and vines, I found in my wild-flower corner this beautiful spring greeting: a single hepatica one of the earliest of the spring flowers, tired of its imprisonment among layers of leaves, had forced itself in its efforts for liberation, through six tough brown leaves. That such a slender, delicate flower could possibly push its way through an obstacle so great, seemed almost incredible, but there it was with its furry stem and delicate pink looking triumphantly upward. This was my message. The same Principle, law, and activity which enabled this little flower to make its way into the air and sunshine, enables us to remove every obstacle which impedes our progress into health and wholeness. With our faces ever turned upward, animated by patience, perseverance, and courage, like the little flower we may force a way through everything that hinders and retards our spiritual growth.

Though unable to remove the seeming obstruction, we may find a way through it unharmed. In Isaiah we are promised, "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." Will not a recognition of the all-protective power of infinite Love enable us to meet every impediment with the assurance that if we cannot change circumstances, we at least can go through their "turbulent waters" victoriously? The dear little blossom could not remove the obstacle itself, but it forced an opening through it, and thus in accomplishing its mission it brought to one human heart fresh courage and hope.

The Dream of Mortal Life.

R. S. M.

EVERY Christian Scientist has learned that mortal existence is a dream. This was forcibly impressed upon me by a dream in which I seemed to be in a large building with many places for rest and sleep, but where there were such disturbing conditions that though I sought a quiet place I found none. From room to room I wandered, vainly seeking rest, but never for a moment being allowed to remain quiet long enough to fall asleep. The light of day finally seemed to break, and, still struggling to find a place of rest, I awoke, feeling the same desperate need of sleep that my dream evinced.

Almost at once I thought, This is mortal existence. I dream daily the disturbing conditions I seem to see around me, the pandemonium of sickness, sin, losses, failures, and every ill to which flesh is heir. In my dream, a long night of peaceful sleep had ended, yet the dream made it appear that I had not slept, that I had spent the whole night vainly searching for that which I could not find. Is it not thus always with the waking dream? Vainly we seek good but find it not because we look for it in the mortal, material things of this earth-dream.. In reality we now possess in all fulness the things for which we seem vainly and vaguely to grope.

A story is told of a wealthy man, whom I will call Ah Haveit. The story, very much abridged, runs something like this: The man was rich in flocks, in herds, in money, in family ties, in respect, and honor; in all things that seem to make for comfort and happiness in this mortal life. One day a priest came, telling of a wonderful find of diamonds in a certain place. The rich man went to bed poor, for he had found discontent. He too must find diamonds. He sold his flocks and herds, and took his departure. He would not seek near home, he would go afar, and he spent all in his vain search, and was finally swallowed up by a tidal wave, a poor, outcast vagabond.

Not long after Ah Haveit left home, the man who lived on his place found in a little pool back of the house a shining piece of stone. It was a poor, shallow pool, hollowed out for the water to fill, and covered with pebbles on the bottom. No doubt it was muddy,—one had to wait sometimes for the spring to re-fill it after the camels had been watered. The man, attracted by the stone shining in the pool, picked it up and, pleased with its glitter, took it into the house and placed it on a shelf where he could often see it. It lay there some time, but finally the priest who had visited Ah Haveit and who had told him about the diamond mine, chanced to visit the place again. He was at once attracted to the shining stone. "Where was it found?" "Out in the little pool." "Any more?" "Probably;" the owner had not noticed much, being given to other things. The priest, interested, began looking about and it was discovered that diamonds were there in plenty, for the shining stone was nothing else. The domain that Ah Haveit had left to search for diamonds in other lands was literally sown with the precious stones. It is said that this was the site of the Golconda mines.

"To point a moral and adorn a tale" so pertinent as this is hardly needful. We all overlook the things near us, and think that the desirable things are afar off. "The kingdom of God [good], is within you." Look within and find it. The pool may be shallow, perchance nearly empty, but there may be found the precious gems of truth, the truth

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that makes free. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The glory,—the character of the Lord, as some quaintly translate it,—is upon thee; not shall be when you have become sufficiently good, but it is here, now and forever. Why this struggle for the very things we now have? It is not place, power, rank, or display that makes life worth living. It is Life itself, and this we ever have, and that "abundantly."

"Open thou mine eyes, that I may behold wondrous things out of thy law."

To be at Peace.

O. F. FLEISCHER.

ONE of the foremost essentials of Christian Science is to be at peace. We should be at peace with God, our neighbor, and ourselves. "Peace be with you," was one of the greetings of our Saviour. He knew that where the Angel of Peace had entered, discord could not hold sway and harmony must abide. How much it means to be at peace! When mortal mind rebels within us and we are in a fault-finding mood and permit hate, malice, envy, pride, or selfishness to enter our hearts and get the upper hand, how it rejoices us to overcome the enemy, and hear again that sweet refrain, "Peace, be still!" causing the turbulent waters to subside, letting in the sunshine of Truth and dispelling the storm cloud of error, permitting us to reflect the radiance of Love.

How seldom we realize the import and meaning of this small but powerful word! It comes to the soldier on the battlefield bringing thoughts of "Home, Sweet Home," and a re-union with his loved ones; it comes to us in the hour of sorrow, bringing comfort to our bleeding hearts; it comes to us in the evening hour when the toils of the day are done; it comes to us when we have overcome our trials and tribulations,—it comes to us through Christian Science. Through this understanding of Truth we can secure peace and everlasting happiness. It is the only Comforter.

Let us therefore meet our friends with "Peace be with you," and error with "Peace, be still!" Christian Science has again opened the way for the demonstration of "On earth peace," and we feel most grateful to Christ Jesus, "The Prince of Peace," and to our beloved Leader, who has shown us the way anew. May the blessed influence of Christian Science be felt throughout the world, and may it bring about universal peace.

Oh! thou God of Peace, be near us,
Fix within our hearts Thy home;
With Thy bright appearing cheer us,
In Thy blessed freedom come.

[Written for the *Sentinel*.]

Patmos.

MARY T. DUNBAR.

ALONE on Patmos Isle, in desert drear,
Whence every human hope and trust had fled,
Came John's pure vision,
Heavenly clear.

So to our waiting, longing hearts, O Love!
As all things earthly fail, and fade, and flee,
Reveal thy presence
From above—

And as we journey onward, leaving all
For joys of Heaven, life "hid with Christ in God,"
Teaches John's great lesson,
Love for all.

Selected Articles.

Too Little, not too much Faith, a Sinful Risk.

There is much in the published report of Mr. Williams's sermon that Christian Scientists heartily endorse, and we are in full sympathy with every intelligent and righteous effort he is making to bring about a higher standard of economic, civic, and social righteousness. While we naturally regret that Mr. Williams does not seem to recognize that the prayer of faith and understanding that heals the sick and reforms the sinner is just as scientific as it is Christian, and that God's ways and means are all natural and spiritual rather than unnatural and physical, we are nevertheless pleased to note that he sees that "Science is as much of God as prayer," and that all God's remedies are natural rather than supernatural. When he sees that the only real and eternal knowledge of Science is Christian, spiritual, divine, and that God's remedy for every human ill is Christ, the divinely natural manifestation of God to the flesh and to the carnal mind, he will find himself in harmony with the fundamental insight of Christian Science.

But the implied contention in your synopsis of Mr. Williams's sermon, that it is a "sinful risk" to trust God wholly and absolutely for healing as well as salvation, is so out of harmony with the teachings of the Holy Scriptures, so much at variance with the practice and precepts of Jesus, so antagonistic to what we regard as fundamental in all forms of pure spiritual Christianity, and so contradictory to what we, as Christian Scientists, through personal experience and proof, know to be true, that we feel it should not remain unanswered. For, according to the teachings of the Old and New Testaments, the words and works of Jesus, and the experience and testimony of all who have trusted God for healing as well as salvation, there is no risk involved in the prayer of faith, and no one has ever sinned because he trusted God too completely and absolutely. The sin and risk arise when we forget God and His marvelous healing, His saving and loving care, and go off after false gods. To admit the possibility of either risk or sin as involved in too great faith in God, is to deny ourselves of that very faith and absolute reliance upon God which Jesus and his apostles not only preached and practised, but which they also taught was the one essential condition for the answer of all righteous prayer, and for the doing of the healing and saving works which they themselves did, and which they taught all who believed should do. "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 these signs" always have followed, and always will follow, them that "believe," who know, and wholly trust and rely upon God and His healing and saving Christ, Truth.

Thousands who have had the best opportunity to study and to test the claims of both *materia medica* and of Christian Science, bear testimony to the fact that Christian Science healing has every advantage that Mrs. Eddy, its Discoverer and Founder, claims for it, over all material ways and means:—

"First. It does away with all material medicines, and recognizes the fact that, as mortal mind is the cause of all 'the ills that flesh is heir to,' the antidote for sickness, as well as for sin, may and must be found in mortal mind's opposite,—the divine Mind.

"Second. It is more effectual than drugs; curing where these fail, and leaving none of the harmful 'after effects' of these in the system; thus proving that Metaphysics is above physics.

"Third. One who has been healed by Christian Science

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is not only healed of the disease, but is improved morally. The body is governed by mind; and mortal mind must be improved, before the body is renewed and harmonious, —since the physique is simply thought made manifest" (Miscellaneous Writings, p. 33).

The fact that our all too faltering faith and feeble understanding of God are doing so much more for us than material knowledge, ways, and means ever did, or ever promised to do, gives us the reasonable hope that perfect faith, understanding, and love will give man dominion over all sin, disease, and death. "Have faith in God. For . . . 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."

J. R. MOSLEY.
Savannah (Ga.) *News.*

The help obtained from a change of environment or of sensations is from its inherent nature temporary, and sooner or later the patient must meet the problem again, as the fundamental error has not been overcome, nor can such assistance permanently change a man's moral nature.

In contradistinction the healing done by Christian Science is permanent in its nature, as it reaches and removes the fundamental wrong that caused the suffering. Christian Science makes clear that suffering and sin are due to man's wrong conception of God and of man's relation to Him. When the sinful mortal thought is replaced by a purer, truer concept of God, the disease, the effect of the wrong conception, disappears. In this process the moral nature is improved and man becomes better, happier, purer. He begins to grasp the conception of God as infinite Principle and sees that man's life, instead of being an enigma, has a real significance, and is capable of infinite development as is befitting an individual made in the image and likeness of God.

EZRA W. PALMER.
Grand Junction (Col.) *Sun.*

It is the practice of all true Christian Scientists to be charitable and forgiving towards all men, even to those who misunderstand and misrepresent their religion, knowing that this misunderstanding can be better overcome by a kindly presentation of facts, than by taking up the sword of hostile argument.

What the world pre-eminently needs is Christian toleration, in the free, unbiased light of which we can understand one another's position. It is this broad-minded spirit of patient forbearance which will enable us to co-operate in waging war upon the evil which is our common enemy. It is not to our advantage to quarrel with each other, but we should direct our God-given energies against the foe in ambush, who has been deceiving the world since the beginning of time.

RICHARD P. VERRALL.
Poughkeepsie (N. Y.) *News-Press.*

Jesus said, "I and my Father are one," also, "my Father is greater than I," the greater cannot be limited to the lesser.

Christian Science teaches that man is at one with God, even as a ray from the sun is inseparable from the sun, though one could not logically state that the ray was the sun or that it ever would be. Divine Science includes all truth and denies supposition. God's universe reflects the infinite,—omnipresent Mind,—but the reflection of the Creator is not the Creator, any more than one's image in a looking-glass is himself.

Because man and the universe reflect Deity, Christian Scientists declare that the real universe and man are perfect, and they try to realize it.

H. COULSON FAIRCHILD.
Trenton (N. J.) *Gazette.*

Among the Churches.

Plans for Church Building in Joplin, Mo.

First Church of Christ, Scientist, has purchased two lots on the corner of Sixteenth and Wall Streets at a cost of seventeen hundred dollars, and the members are busily at work raising funds with which to erect a church which they are determined shall be a credit to their faith as well as to the city. The plans for the building are not completed, but it is understood that the church will be one of the largest in Joplin.—*Joplin News.*

Earnest Work in Sherman, Tex.

Four years ago two members of the Mother Church and several beneficiaries of Christian Science met together each Sunday to hear the lesson read. Soon an association was organized with thirteen members. Later we organized a church with twenty-seven members, and two months ago we bought a corner lot well located near the business center of the city. We now hold our services in a hall, but hope in the near future to be in a home of our own. We want the Field to know that we are earnestly at work in Sherman.

J. D. WORKS, *Clerk.*

Advance in Massillon, O.

The Christian Scientists of this city, who last February organized and incorporated what is known as First Church of Christ, Scientist, held their services for the first time on Sunday [April 17] in their new church room, corner of Wellman and Prospect Streets. In addition to the usual morning service, an extra service was held at three o'clock Sunday afternoon to accommodate those who were unable to be present in the morning. Christian Scientists from Canton, Akron, and Alliance, as well as many Massillon friends, attended this service.

At the Sunday morning service the offering wiped out the debt incurred for all improvements, and left a substantial surplus.—*Massillon Independent.*

Growth in Milwaukee, Wis.

Fourth Church of Christ, Scientist, Milwaukee, was organized, May 1, 1903, with twenty charter members. We have an average attendance of seventy people at our services, and our Sunday School has an enrolment of seventy children, of whom forty are regular attendants.

The bud that has blossomed was nurtured in a soil of love. The thought that gave birth to this branch of the Mother Church, was that of seeking good for others, an earnest desire to feed the hungry, to obey the Master's injunction, "Go ye into all the world and preach the gospel to every creature."

"By their fruits ye shall know them." The number which united with us at our first communion service, is evidence that a need is being supplied. While we rejoice in the success of our church thus far, we do not forget to give honor to whom honor is due. We do not forget the trials, heartaches, and toils of one who has borne our burdens, who has patiently led us out of Egypt and revealed to us the new-old Science of happiness, health, and peace on earth. As individuals and as a church we owe our Leader, Mrs. Eddy, our deepest appreciation, gratitude, and love for what she has done for us and for mankind, and we can express it in no better way than by living and demonstrating the Truth.—TINA WARD, *Clerk.*

I stand fast as a rock. My breast is steeled against annoyance on account of personal offences, and vexations or exultation in personal merit: for my whole personality has disappeared in the contemplation of the purpose of my being.—FICHTE.

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The Lectures.

Washington, D. C.

"Read all the books on philosophy since time began, and they will not enable you to heal one case of locomotor ataxia in its worst form. Read all the medical books and all other books, aside from Science and Health, and you cannot, as a result thereof, cure one instance of malignant cancer. This book has taught people how to cure hundreds of such cases, and they have done it."

This was one of the remarkable statements made by Edward A. Kimball of Chicago, in his lecture on Christian Science last night before a large audience assembled at the National Theatre. Mr. Kimball showed himself to be thoroughly familiar with his subject and entirely in sympathy with its teachings.

The point of his argument in behalf of Christian Science was that both sin and disease are unnatural and contrary to the law of God, and may be removed by the application of Christianity scientifically applied.

Mr. Kimball was introduced by former Representative Henry M. Baker of New Hampshire, a cousin of Mrs. Eddy the Founder of Christian Science, who is the Leader of the sect.

In beginning, Mr. Kimball said the history of the world was one of tragedy, the only relief from tears, broken hearts, and beds of pain, according to other teachings, being the grave. Christian Science, he said, comes with a message of hope and promise, it comes with the declaration that there is a way out of trouble in life by natural, lawful, scientific methods.

"God is not only Life," said the speaker, "but has ordained life, and is the law of life and health for man. The theology of Christian Science is consistently parallel throughout with this declaration. It also declares that God has created man that he might have being, and not for the purpose of inflicting upon him inveterate agony and disease.

"We repudiate all assumption that His law is the law of sin and death. Sickness is contrary to God, and God is contrary to it. God is the natural healer of the sick, and is able, willing, and ever ready to save mortals from the evils imposed upon them by an utterly perverted sense of existence.

"In Christian Science there is no longer an unknown God. No longer do the distorted graven images of human thought mask or hide from us the real God, who is altogether lovely, who is our dearest friend, whose help is ever available, whose grace is sufficient, and who created man that he might have life and peace. Christian Science promises to lead mankind to God through the highways of health and life instead of death.

"If insanity and sickness are real, then God, who includes all reality, must have made them. If He made them and bestows or sends them, then it is a sin to try to get well or want to get well."

Mr. Kimball argued that Christ's healing was not mystery, but came within the range of law and scientific *modus operandi*. Jesus, he said, never intimated that his works were mysterious. Christian Science teaches, he said, that the salvation of Christ was not alone for the sinner, but for the sick man also. Sin and disease, he said, are in immediate kinship, they are allied as cause and effect.

Speaking of the results accomplished by Christian Science, Mr. Kimball said,—

"The practice of Christian Science is in its infancy. No pretence is made that such proficiency and efficiency have been attained by practitioners as to preclude any failure, but already this practice has resulted in the cure of practically every disease that is included in the long list of incurables. In other words, Christian Science can heal all diseases that drugs have ever healed, and all that drugs have never healed; hence the Christian Scientist contemplates sickness as something he has a right to cure and ought to be able to cure.

"The drugging system did not originate in a civilized, enlightened, or Christian age. According to its own history of itself, it is the offspring of paganism. In behalf of the drugging theory, mankind has literally swallowed everything on earth, hoping to placate or obstruct disease, and is still sicker and has more diseases than ever before.

Asking and then answering the question why it did not come sooner, Mr. Kimball said,—

"It did come sooner. Jesus understood the healing Christianity; declared and demonstrated it. The people did not fully understand him, and he told them they could not, but he prophetically declared the time would come when they should know the truth, and the truth should make them free. Since then men have prayed that it might be revealed, and now we believe it has been revealed.

"Why did not everything come sooner? Why did not Adam have a telephone, a steamship, a piano, and the thousand other things of to-day? Simply because he didn't know enough."

Mr. Kimball concluded with a tribute to Mrs. Eddy and her work, and praised the purity of her life. Her chief ambition, he said, seemed to be to battle for humanity against sin and disease, and to continue without reproach before God and man.—*The Washington Times,* May 23.

New York, N. Y.

W. D. McCrackan, C.S.B., delivered his first lecture in New York City on Thursday evening, April 28, at Fifth Church of Christ, Scientist. The church was crowded to the doors, two hundred extra chairs were provided, and many who were unable to obtain seats stood during the entire lecture. A large number were unable to gain admission.

Mr. McCrackan was introduced by the First Reader of the church, Mrs. Rosalind Roberts, who spoke in part as follows:—

Friends:—The world has had noble teachers from time to time, for God has never left Himself without a witness through all the centuries. But although faithful to their highest sense of right, Jesus the Christ, the central figure in religious history, stands pre-eminent not only as a teacher, but also as the Saviour of the world; not that he saved sinful souls from eternal damnation in a material lake of fire, but in that he saved the world by showing the way out of sin, sickness, and death. Man-made creeds, doctrines, and theories have added nothing to Christ's teachings, and it is only by clearing away the debris of the ages and appropriating these teachings in their purity and perfection that the best results can be obtained. This has been done by our faithful and beloved Leader and Teacher, Mary Baker G. Eddy, who has discovered to this age Jesus' methods of casting out sin and healing the sick. Echoing down the corridors of time we hear the imperative command of our Master and Way-shower to every child of earth, "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils," or evils, and supplementing this comes the promise, "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."

Christian Science, planted on the rock Christ Jesus, making manifest the omniscience, the omnipresence, the omnipotence of the one God, the God who is All-in-all, is a factor for good and for good only, as our gifted brother is about to tell you in his lecture to us this evening on "Christian Science and the Brotherhood of man."

Correspondence.

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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 Welcome Letter.

WE give special prominence to the following letter received by Mrs. Eddy, because it shows keen discernment of the import and importance of the By-laws of the Mother Church, and especially the By-law, "Church Organizations Ample," recently published in the *Sentinel* and *Journal*, and in the forty-first edition of the Church Manual. This By-law has awakened wide-spread interest, and has been the subject of considerable favorable comment in the newspapers.

We are confident that Mr. Goodwin's words will help others to see the great spiritual significance of the code prepared by our beloved Leader for the guidance of her Church, and we may be sure that this letter has given her great satisfaction, because it proves that the seeds of Truth which she has sown, have not fallen in "stony places," but "into good ground, and brought forth some an hundredfold, some sixty fold, some thirty fold." M.

Atlanta, Ga., May 21, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—May I claim even a moment of your time to add my testimony to the many thousands you constantly receive from grateful hearts all over the world, telling of the joys and blessings that have come into their lives—of sickness healed, of sin and sorrow destroyed—through the study of your wonderful writings. My heart overflows with love and gratitude to God, that in this age one has been found worthy, through her purity, spirituality, and unselfish love for humanity, to apprehend and understand His truth and reduce it "to a system, in a form comprehensible by and adapted to the thought of the age in which we live" (Science and Health, p. 146).

Through the understanding of God's word, as made known to us by your writings, I have been healed of an umbilical hernia of five years' standing, an injury which was received while playing in a game of baseball; also of hemorrhoids, of catarrh of the throat and head, and of astigmatism.

When seventeen years of age I began to prepare myself for the ministry in one of the orthodox churches, but soon drifted into the unsatisfying realm of agnosticism, and only escaped therefrom by being driven to Christian Science for physical healing. While the healing, though slow, was wonderful, yet that for which I am most grateful is the destruction of a violent temper, an intense sense of hatred, and a revengeful spirit. In their place has come a love for God and man, a realization of the truth enunciated in "Miscellaneous Writings" under the title "Love your Enemies," and an appreciation of what it means to be always obedient.

During the six years that I have been a student of Science and Health, I have watched with interest the appearing of each new By-law given for the government of the members of the Mother Church as occasion arose, and I recognize and appreciate more and more that these people are indeed guided by the hand of Divine wisdom; that she who stands upon the watch-tower overlooking her flock is ever on the alert, and her sheep have no fear or hesitancy in following where she leads.

If one By-law could be considered more important than another, it seems to me that "Church Organizations Ample" is the most important and far-reaching given since the institution of the rule relating to rotation of Readers and other officers. It not only means more consecration and time to devote to our sacred Cause, but a putting into practice of the "equality of the sexes" that will mean equality. Fear, misgiving and jealousy will be destroyed, and confidence demonstrated. Men will no longer gather to converse on a low plane nor women to gossip, but both sexes will be "loving, pure, tender, and strong" (Science and Health, p. 57). It will tend to annul the belief of a difference in the sexes, which is the root of much evil, and the spiritual creation will be "discerned intact, apprehended, understood, and His kingdom" come. (Science and Health, p. 56.) Lovingly and gratefully yours,

WILLIAM M. GOODWIN.

Neglect of the Weightier Matter.

THE history of ethical movements is usually the chronicle of a body of earnest adherents to some vital idea who band themselves together for its advancement. Organization, formulas, and propaganda methods are instituted, and as attention is thus centered upon prescribed lines of activity, the many drift, all unconsciously, from the substance of their impelling thought to its symbol, from essentials to their imperfect expression, from faith to formalism.

None will question that man's salvation, his entire emancipation from sin, sickness, and death, has given character to all prophecy and purpose to all revelation. All Christian sacrifice and endeavor has been prompted by the hope and assurance of its realization, and every true follower of the Master has repeated the Psalmist's joyous proclamation: "All the ends of the earth shall see the salvation of our God." This fundamental idea regarding the end and aim of our religion has never been questioned as an ultimate attainment, but its compass and practical relation to present human experience has been very much forgotten. In the thought of the early church this salvation was to be comprehensive and immediate, the realization through Christ of individual supremacy over sin and all that sin has wrought, all that impedes in any way the consummation of an ideal life; but the assertion of the naturalness and possibility of a present spiritual dominion such as Jesus exercised and assured his disciples in the memorable words, "He that believeth on me, the works that I do he shall do also,"—this assertion awakens no less protest to-day than its denial would have incited in the apostolic age, and of this strange anomaly our Leader has said,—

"Anticipating this rejection of the true idea of God,—this salvation from all error, physical and mental,—Jesus asked 'When the Son of man cometh, shall he find faith on the earth?' . . . Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force, and its astonishing and unequalled success in the first century" (Science and Health, pp. 132, 134).

Most Christian believers agree that healing works were done by the Master and by his early followers; that they were in harmony with that divine law which changeth not, and that this healing is no less needed and would be no less conducive to the awakening and establishment of religious conviction to-day than it was when the apostles went about "curing all manner of diseases,"—and yet the astonishing fact is thrust upon us that very many of these believers are not only removed from all thought of attaining to this present salvation for themselves, but they unsparingly condemn others for endeavoring to realize it. A Christian minister recently said to the writer, "I am willing to grant

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the truth of much of the teaching of Christian Science, but as for this spiritual healing, I have no use for it whatever." There lies before us an evangelical periodical which has devoted its first page to an offensive cartoon, and two other pages to bitterly hostile criticism of those who stand for this promised freedom of God's children, and who are not unsuccessfully seeking to demonstrate it in their lives; and these lamentable facts illustrate again how the errors of material sense are able to effect in human history an entire separation between religious profession and the religious ideal.

To find the doctrine and declaration of this spiritual overcoming not only ignored, but its representatives subjected to caricature and contempt by those who are zealous for some human expression of Christian faith; to discover that those who have been commanded to continue the Master's healing work are now denying the legitimacy of this divinely provided attestation of truth,—this is indeed saddening, and the larger meaning of the fact begins to dawn upon us as we realize that to refuse to look to God for healing is to question either the supremacy or the availability of infinite Love, both of which are surely the very basis of the requirements of the first commandment.

This antagonism becomes yet more saddening and significant when we remember that unnumbered Christian sufferers the world over, to whom *materia medica* has failed to bring health or the assurance of relief, are thereby remanded to the endurance of hopeless years of pain. The opponents of the healing work of Christian Science may be earnestly devoted to highly commendable religious activities, but in ignoring the demonstration of Christian truth through spiritual healing, they are neglecting a "weightier matter," and to these the words of Jesus are applicable when he said, "These ought ye to have done, and not to leave the other undone."

Mrs. Eddy has rendered the Christian world an incalculable service in again fixing its attention upon the great fundamental truths of Jesus' teaching and demonstration; viz., that the kingdom of heaven is at hand, and that it is the blessed privilege of the Christian believer to enter at once into that entire freedom from the bondage of materiality which is in keeping with the dignity and destiny of the true man, made in "the image and likeness of God." W.

The Power of the Press.

LONG ago King David caught a glimpse of the divine greatness and power, and said, "All that is in the heaven and in the earth is thine." Our Leader repeats this thought in terms of Christian Science, "Mind is the grand creator, and there can be no power except that which is derived therefrom. . . . Then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name" (Science and Health, p. 143). While few would question the Psalmist's declaration, there are many who have never thought upon its real meaning, and who, in the midst of worldly prosperity, think if they do not say, "My power and the might of mine hand hath gotten me this wealth;" and is not this sentiment far too prevalent the world over? Is it not forgotten that God perpetually demands a just reckoning of all who hold in their keeping the treasures that belong to Mind, whatever be their character?

It is surely the duty of every human being, whether his station be lowly or lofty, to see to it that the treasures of Mind be not misapplied through indolence, dishonesty, or selfishness. When we consider the power of the press, and remember that a little over a century ago this mighty agency was almost unknown, we may well ask, to whom, in the last analysis, does it belong? In some countries the press is controlled largely by the heads of the government, but in this country it is supposed to represent the will of the people. This being the case, how many are there among our millions who remember that not only "all that is in the heaven," but also "all that is in the earth" belongs to God, and that therefore the press rightfully belongs to God, to Mind, both primarily and ultimately, whether this be acknowledged or no, and it should never be used to express that which does not make for righteousness,—for justice, for social, political, and individual purity. The men who make and control our newspapers and magazines hold a trust which is most sacred, and the time draws nigh when they and all who work for the world's advancement must know whom they serve, and see in every workshop a church whose requirement is perpetual divine service, and whose sacrament is "daily industry."

Some years ago, our Leader was speaking to a class of students of the many channels by which the truth may go out into human thought, and by way of illustration she said that gold coinage might be taken to represent statements of absolute truth, whether stored up in consciousness, or given to others in silent treatment. The silver may represent the written or spoken statements of truth which are current among Christian Scientists; and then she added that newspaper articles written on this subject are like bills,—they have the largest circulation, are a ready and convenient medium of exchange, and always represent the gold which can be secured on demand. It was a lesson not soon forgotten, and especially the admonition which accompanied it, never to traffic in base coinage, but to possess and give out that which bears the image of the only ruling power,—Truth and Love.

The press of this country and of other lands will some day acknowledge its debt to Christian Science for the contributions made to it of pure, wholesome, temperate, and uplifting thought which bears the hall-mark of Truth, and carries to all mankind a message of health and happiness, of peace and good-will. K.

Letters to our Leader.

First Church of Christ, Scientist, Hartford, Conn.
Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—We gladly notify you of a very quiet but important and impressive service, which took place this morning at eight o'clock, in Hartford, Connecticut. The early morning was dark and rainy but by the time we reached the lot the sun was shining brightly.

The Church Committee and the Building Committee turned the first sod on their property, thus starting the building of First Church of Christ, Scientist, in Hartford, the capital of Connecticut, a state like your own, full of interest because of its memories of patriotic deeds.

In the famous Watkinson reference library of this city there is a copy of the third edition of Science and Health presented by you years ago.

We are so happy and grateful and hasten to share our joy with you over these fruits of your teachings.

Lovingly and gratefully,
WILLARD S. MATTOX, C.S.B., *First Reader.*
MRS. GERTRUDE G. NEWTON, *Second Reader.*
For the Committee.

Portsmouth, N. H., April 27, 1904.

Beloved Leader:—I have felt for a long time that you would be interested to know something of the work we have been doing in the jail, and I shall now take this opportunity to write you about it, as two of the boys have carved frames which they wish to send you.

They are both in the neighborhood of nineteen or twenty, I should think, and have never been inclined to be studious, or to have any thought of religion. Since they have been in the jail they have read history, travel, poetry, besides the Bible and Christian Science literature. As the place

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used to be flooded with flashy novels, and no Bible could be kept there, as it would be torn up to light pipes with, the improvement is very manifest, in a general way at least.

I have given quite a number of them a good start in carving, particularly the chip carving, and the good work they send you is a specimen of their efforts. We began our work over a year and a half ago, and in the mean time have presented the jail inmates with an organ, also a Bible, a copy of Science and Health, and considerable other literature. In this work I have been greatly assisted by a few in our Society who have been very faithful in their efforts.

It is very encouraging to note what an impersonal sense there is about us. When I go on Wednesday to study the lesson with them, and lift their thought to a love of spiritual things, the thought is especially impersonal. In our work there we have been greatly aided by the kindness and co-operation of the sheriff, who has been uniformly kind, courteous, and helpful. The inclosed is a copy of his reference in the county commissioners' report, to our work. As all of us who have been laboring there have been healed and strengthened by your love and labor, and your unselfish life as manifested in the priceless gift to the world of Science and Health, we gratefully send this report hoping it may encourage you as it has us.

There are from a half dozen to twenty-five or more prisoners thrown in together; and as some are resolved from the start to resist our efforts and discourage the others who take an interest, it is not hard to believe the boys when they tell us how difficult it is to be Christians under such circumstances. That many are helped is all the more proof of the power of Truth revealed in Christian Science.

During the past year and a half we have seen much good resulting from the work done, not only while the prisoners are there but after they leave, as our after-knowledge of them shows they obtain work more readily, and live more manly and moral lives.

We frequently receive very encouraging letters from them, and send them Christian Science literature when requested.

Just a few words regarding my healing, and I will close. I was healed after becoming a total wreck, and exhausting the skill of the best physicians in two hospitals and outside. But best of all is the knowledge that I have found God through Christian Science; and I try to show my gratitude by being meek, obedient, and loving, and by living as near as I can to the spirit of Jesus' words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." I send the letters from the boys just as they wrote them, without any corrections. I neglected to state that the organ was contributed to largely by business and professional men here.

With unspeakable love and gratitude,

Yours affectionately,

ADA G. WHITE.

The report of the sheriff says in part:—

"Religious services have been held in the jail each Sunday, and religious instruction given to the prisoners every Wednesday during the year by Miss Ada G. White and her associates of the Christian Science faith. These people are very much interested in this work and have labored earnestly to arouse better thoughts and elevate the moral standard of all under their instruction, and we are under obligations to them for their efforts in this direction, and for the instructive and wholesome reading matter provided by them.

M. M. COLLES, *Sheriff*.

December 31, 1903.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

On the night of September 16, 1896, while at work in the lead and zinc mines of this place, another man and myself were being hoisted out of the shaft at midnight. When within twenty feet of the surface, the hoister broke, letting us fall to the bottom, a distance of one hundred and twenty feet, killing my companion instantly. An hour later I was taken out with several ribs broken, jaw broken in two places, a hole clear through my chin into my mouth, and one foot burst open from the ankle bone around under the heel, the bones of which were all shattered. I was carried home, and a doctor called in who pronounced it nothing very serious, sewed up the wound, and left; but in the morning, my wife, the mine superintendent, and myself, not being satisfied with the physician first called, sent for our home physician, also for an eminent doctor in another town, who at once took out the stitches, and did the best they could to clean out the wound. Every day this process of washing out the wound was gone through with, but still it refused to heal beyond a certain point.

Meantime I was in almost constant agony, or in a stupor from opiates. This continued until near the middle of November, when a piece of bone made its appearance in the center of the wound, protruding about a quarter of an inch above the surface. After waiting several days for it to force its way out entirely, the attending physician sent for Doctor Brookes of Carthage, he being considered the very best surgeon in southwest Missouri, to come and remove the offending bone, which he did November 21. But still the wound refused to heal, and grew worse daily. This state of affairs continued until the middle of December, when we again called in Dr. Brookes. This time, with the assistance of our two home doctors, he cut the heel open and removed all the bones of the heel, taking out no less than one hundred pieces by the actual count of Dr. Brookes (my mother still has them), leaving a cavity which required twenty yards of medicated gauze, an inch and a half wide, to pack it and to keep it in something like the natural shape. This packing was taken out and new put in every other day for about fourteen months, the flesh very slowly filling up the cavity.

At all times a very offensive discharge oozed from the wound in spite of the careful washing with warm water and various antiseptics. After four and a half months in bed, I was able to get around the house with the aid of crutches. My heel remaining about the same until the following October, I went to Kansas City to the hospital to have the foot amputated. While there I first heard of Christian Science through a sister-in-law, who told me that I could be healed without undergoing the operation, and that even the bones would grow anew in the heel, by Christian Science treatment. However, I listened as one having ears and hearing not. I came home without having the foot amputated, and shortly after the wound ceased to discharge but failed to heal, leaving a cavity in which I could insert my thumb up to the ankle bone.

In April, 1898, I had a shoe built with a four and a half inch heel; I also used a thick cotton pad in the heel of the shoe, and had the inner sole of the shoe cut out, about the size of a dollar, so as to let my toes drop down, owing to their being drawn under to such an extent, that I walked on their ends, causing much pain. At no time could I walk more than a few steps at a time without the aid of a cane, my foot was always in more or less pain. This is the condition in which Christian Science found me in the fall of 1900. At that time I became acquainted with Science, through the healing of my wife's sister, which was so wonderful that my wife and I took up the study. At this time I met the practitioner who had treated my sister-in-law and had a talk with him. He said all things were possible with God. I then took three weeks' absent treatment and bought

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Science and Health. After the first few treatments I laid aside my cane, not having any further use for it. During that time we had several proofs that Christian Science is all that is claimed for it. In a short time, however, I stopped the treatments, neglected reading Science and Health, and came short of living the truth, even as I understood it.

I had been a victim of the liquor habit since about the age of fourteen, and as I grew to manhood, the habit grew upon me. All the evils that generally go with such a habit were fastened upon me, and in spite of the fact that my wife, two of her sisters, and her father's family all accepted Christian Science, I drifted on in my evil ways for nearly two years longer, gradually sinking lower. One Saturday night in October, 1902, I drew my week's wages, and did not get home until Sunday evening, without a cent of money, having spent it all over the bar. At that time I resolved to take up the study of Science for all there was in it, and I immediately commenced attending services at First Church of Christ, Scientist, in Joplin, Mo., and in December became a member.

From that time I have never taken a drink of intoxicants, and can truthfully say that through the study of the Bible and Science and Health, I was completely healed of the appetite for liquor. At the same time my foot began to improve, until to-day, I wear a shoe like any other man, with only a slight alteration on the inside at the toe. I stand as proof to the world that God can make the bones to grow anew, for such is the fact in my case. Two of those removed from my heel have been replaced through divine Love, and my whole foot is recovering its natural shape and action to such an extent that I now perform the same labor I did before the injury.

I have also been healed of smoking and profane language, through the study of Science and Health. We have had many demonstrations in our home over other forms of error, such as sickness, cuts, bruises, etc., but infinitely greater than all is the spiritual blessing our home has received. We have scarcely begun in Christian Science as yet, but through the good works of our beloved Leader, Mrs. Eddy, and the patient and loving help given us by our practitioner, who is also my wife's teacher, we can repeat those sweet words, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45).

I give this testimony hoping it may be a benefit to some poor, afflicted searchers for light, that they may prove as I have that God is no respecter of persons or conditions.

W. S. JACKSON, Oronogo, Mo.

I would like to say how very grateful I am to God for my healing through Christian Science. In March, 1897, I was taken with great pain in my leg, and went into the London hospital and was operated upon. The surgeons said it was a cancerous growth of the fibula. I left in May a cripple, in surgical appliances, but ill and suffering worse pain. I returned to the hospital in October, the growth having come back worse than before, and had my leg amputated above the knee. Six weeks later it was taken off higher up, and I left at the end of December very weak and ill. Nothing could be done to relieve me; I was an object of pity to all the nurses and doctors who knew me, and they were all very kind, doing their best for me.

After the amputation I had to be operated upon several times, and in all underwent eleven what are called big operations. The dread of these was terrible to endure, and many times, when on the table I prayed that I might die. Up to October, 1902, the only sleep I got was through taking strong drugs. That month a lady came to see me and told me about Christian Science, and asked me if I would try it, saying she knew I could be healed. It was my last hope; I had been sent home in August by my surgeon, who said he could do nothing more for me, but told me to try to be happy.

I was treated in Christian Science, and through it I am healed, and I know that if I only trust in God, and have no fear, my former ills will never return. After a few weeks' treatment I went in March, 1903, to live in the house of a lady where I was surrounded only by Scientists, who did all they could to lift me out of the hopeless condition into which I had been brought by suffering and constant drugging. In July, 1903, the wound was quite healed and I was well enough to wear an artificial limb, which the surgeons said would never be possible. I then went to the hospital to be measured for it, and the surgeon who had previously operated was amazed; he could hardly believe it was the same person, and called another surgeon to see how wonderfully I had been healed. I must add that for one year I was in a hospital for incurables. The limb has now grown four inches and is perfectly healthy. I am thankful to say that I can now walk without assistance, and I can work, which I had not been able to do for six weary years.

I can never say how much I owe to Science and Health which has brought me out of the depths of despair into health, life, and happiness.

MRS. MARY ANNIE E. ETTINGER, London, Eng.

It is almost four years since I first heard of Christian Science. At that time I had been in a hospital a few weeks with a disease that did not give much hope of future well-being. I remember one day asking the doctor how soon I would be able to leave the hospital and go home, which was not in the city, and he simply answered me, "No one can tell when you will get well, you are liable to die." He also said that if they were not able to check the further development of the disease, I would have to undergo an operation. I did not say anything at the time, but the next day I told the nurse that I would not give my consent to an operation.

A day or two after this Christian Science was brought to my notice, but as I did not know what sort of treatment it was I sent my sister to the Scientist's house to learn more about it. When she came back she said the Scientist had told her that I could be well again, and that God would heal me as well as any one else. This of course gave me great hope, for I had not the least faith in material treatment. Knowing that my suffering was the result of sin, I felt that I could be healed only if I were reconciled to God.

I was taken from the hospital on Saturday morning and received treatment, and in two days I was able to get up, and after eight treatments I went to the Scientist's house, and to the meeting. I was well, and have been in good health ever since.

From that time to the present I have studied earnestly to know more of the truth which makes us free.

As I was raised in an orthodox church, it seemed hard at times to go ahead. I am as yet the only member of our family who attends the Christian Science Church.

I am happy to say that I am now a member of Third Church of Christ, Scientist, of Milwaukee, and also of the Mother Church in Boston. My gratitude to the all-wise God, and to our beloved Leader exceeds expression. I am also grateful to the practitioner who has lovingly led me out of the mists of error into paths of righteousness, where brotherly love and purity reign.

MINNIE C. BARTELT, Milwaukee, Wis.

The blessings and benefits I have received from Christian Science are so many and so beautiful, that I could never give full expression of my gratitude for its great truth. For many years I had been a sufferer with stomach and head trouble; my head and back ached incessantly. I could not walk a block without a sense of great weight, weariness,

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and pain. When it was necessary for me to shop, I dreaded the effort, as it always resulted in a fever which would last all the next day. The time came when I found myself slipping away, the doctor having pronounced my trouble Bright's disease. This was a great shock to me, my father having died at an early age with this disease. The thought of leaving my two children stared me continually in the face, and, receiving no further benefit from my physician, I was ready and willing, through the advice of kind friends, to take treatments in Christian Science. In two weeks I was greatly relieved, could eat everything with freedom, and continued to gain, feeling the benefit of each treatment. Patiently I persevered until the fear and the disease were destroyed.

During my healing one victory which came to me through my own effort and understanding of Truth proved a great strength and inspiration to me. A distressing trouble of long standing was finally met by my clinging steadfastly to the one thought, I "acknowledge and adore one supreme and infinite God" (Science and Health, p. 497). For three days I suffered untold agony. The third night I fell into a peaceful sleep, such as I had never known before, and it lasted until morning. When I awoke I realized that I was healed. Through this experience I learned that there is no obstruction in Truth, and that "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (Science and Health, p. 427). Then I understood the Scripture, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

The beauty of this demonstration was in the consciousness, and can never be expressed in words, and I realize since how much gratitude we owe our dear Leader, who has taught us to worship only omnipotent good.

EMMA T. SHULTZ, Minneapolis, Minn.

Two years ago we were occupying a house with another family, and while our rooms were separate we were much in one another's company. Our neighbors were not Christian Scientists, so that when one of them became sick they resorted to *materia medica*. The physician diagnosed the case as appendicitis, but owing to later developments called in a specialist who at once declared that the patient was suffering from smallpox in an advanced stage and reported it to the city authorities. Our family consisted of myself, wife, and one child, and the prospect of being quarantined was anything but agreeable.

The suggestions of mortal mind were met one after another, and when the city authorities arrived they did not think it necessary to quarantine the house, but adopted the plan of disinfecting the rooms and removing the patient to the hospital provided for contagious diseases. A few days went by and another member of the same family manifested symptoms of the disease, but in this case the complications were such that it was impossible to move the patient. There seemed to be no chance of escape from quarantine now, but, recognizing only divine Love as law, we were not surprised that it was found only necessary to placard the room in which the sick person lay, and nothing was said even about vaccination.

How often were we reminded during this trial, of that quotation from Science and Health, p. 392, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously." The 91st Psalm had always been a very beautiful one to us, but it seemed to mean a great deal more after this experience. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways."—ALLEN L. CLARK, Omaha, Neb.

[Translation.]

In gratitude to God for what Christian Science has done for me, I would like to give my testimony. A little over twelve years ago I was healed through Christian Science. I was afflicted with several diseases, from which no earthly power could free me, and for two years I had been unable to work. Since my healing through Christian Science I am well and have gained in weight.

For the last ten years, I have devoted my time to healing the sick, and God has blessed my work manifold. I realize what a welcome guest *Der Christian Science Herold* is with all Germans who do not understand the English language. My desire to understand Mrs. Eddy's books was so great that I learned enough English to read them. How happy I am to know that the Bible must be comprehended spiritually and its teachings must be lived in order to accomplish the healing as Jesus commanded.

When I became interested in this truth I took up the study of the German Bible, having always been a Bible student, but I thought, as did some others, that the Christian Scientists did not believe in the whole of the Bible. I was told that Christian Science teaches that God never made evil. This confused me at first. In Isaiah we read, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." I soon learned, however, to understand that passage aright. When I was awakened to the light through the teachings of Christian Science, I saw in what a dark condition I had been when God showed me this way of peace. I saw how evil had held me captive, and how the understanding of Truth gives us power to gain our freedom.

More and more do I realize what a blessing has been bestowed upon humanity through our Leader, Mrs. Eddy, whose writings bring to our consciousness a new and effective understanding of the work of human redemption.

INGWER NAHNSEN, Cedar Falls, Ia.

It is now over a year since I have been in Science, trusting Truth and Love to sustain me, and finding that I no longer need the medicine to which I was for years before a slave. Last year, all medicine failing, I decided to try a change of climate, and went to Denver, visited there a few days, and went on to Boulder, expecting to remain there, as I thought I surely would be well at that place; but being very homesick, I could scarcely get along.

One day when I was crying, the thought came to me, "Why don't you go back to Denver and try Christian Science?" Before going to Boulder I visited a friend, an old gentleman who had been healed of asthma of over forty years' standing. I had been told about Christian Science while there, and it caused me to think about it. The thought came again and again to try Science and go home, so I went back to Denver and took two months' treatment, gaining nearly twenty-eight pounds. I was at first unable to eat anything but baby foods, such as milk and lime water. The change in me is so great that words cannot express my thanks. Among other things, I was lifted from the bondage of wearing glasses. Before returning home, I had the opportunity of taking class instruction, which has been a wonderful help to me. My teacher being kind and full of love, did not send me home and forget me, but still seeks to point my footsteps to a higher plane through admonition to study the Bible and Science and Health.

Praise God for bestowing so many rich blessings on me, and I am grateful to Mrs. Eddy for all she has done for this age. I also thank all who have helped me along my journey.—BERTHA V. KARR, Maryville, Mo.

Some years ago, while laboring under a very dark cloud, with health wrecked, with a confused mentality, and with absolutely no hope left of ever realizing freedom from this bondage of sense, God sent His messenger of love, bearing

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the glad tidings of Christian Science into our troubled home. The first vivid impression made upon my darkened sense by this wonderful light, was one of peace and rest. The great sense of fear, which for years had been a constant burden, gradually lost its hold upon me, and for the first time in my life I caught a faint glimpse of the God who is Love.

Slowly but surely the light came, revealing the unreality of all discord and suffering and the ever presence of Love. One by one the physical ailments were met, among them an injury received during an operation. This trouble was very painful, and our family physician, when asked what it was, said the intestines had been injured, and that nothing could be done for it. When asked if in time it would heal naturally, his reply was, "No; it will undoubtedly grow worse, and you will simply have to bear it."

Almost three years have passed since this trouble was healed, and there never has been the slightest return of a single symptom. More recently I was healed of the grip and of quinsy.

The spiritual light that has come to me as a result of the earnest study of our text-book, is of greater value than all the physical healing, and each day proves the truth of this passage of Scripture: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

I wish to extend thanks to all who have given me a helping hand along this path,—to Mrs. Eddy for her priceless gift to me and to all the world, and above all to God, the giver of all good gifts.—EMMA M. BECK, Los Angeles, Cal.

Having received so many blessings through Christian Science, I feel it would be ungrateful to keep silent any longer. One of the many blessings for which I am thankful is the healing of nervous prostration. I was unable to do anything which required exertion, and was always tired. I am now able to work all day without bad results, and this came without treatment and by daily study of the Bible and "Science and Health with Key to the Scriptures." I have never failed to get relief by reading our text-book, and all the old troubles are dropping away, one by one.

My sense of health and strength increases as I strive to live up to my highest understanding of good. "We apprehend Life in divine Science, only as we live above corporeal sense, and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity" (Science and Health, p. 167).

It would take much space to tell of the many proofs I have had, and have seen in others, of the power of Truth to cast out error. I have had the blessed privilege of class instruction, and I am most grateful to Mrs. Eddy for her valuable work. I am also grateful for our periodicals, which help us to keep our thought in the right channel.

VIRGINIA L. WILLIAMS, Charleston, S. C.

More than ten years ago, Christian Science healed me of nervous prostration and other chronic and organic ills. The year previous I spent traveling in Europe in quest of health, but returned home a mental and physical wreck. One year more was devoted to *materia medica*, taking, however, the statelier step, using homœopathic remedies. After an operation was performed, still without hope, and without God in the world, I turned to Christian Science, knowing nothing of it, and having no faith in it.

God was good to me, and through His precious Word I was made whole; perhaps not every whit whole, for there was yet work to be done.

"A glorious day is dawning." The teaching of Christian Science gave to me the very first knowledge I had of God and gave the understanding of His word, as revealed in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Through this understanding of Truth, tears have been wiped from my eyes, comfort in deepest sorrow has been mine. Can any one wonder that we love God as never before, and our beloved Leader with hearts full of love and gratitude?

M. C. K., St. Joseph, Mo.

I should like to express my gratitude for what Christian Science has done for me. It is nearly three years since I first heard of it, and during that time I have seen many demonstrations of healing, one of which even, should convince any one of the truth of Mrs. Eddy's teachings. I was healed of astigmatism, from which I had suffered since my girlhood. I was quite a slave to my glasses, and my eyes were getting more and more troublesome at the time that I first heard of Christian Science.

It was through seeing a dear friend healed of consumption that I was led to begin the study of Christian Science myself, and it was with the help of this same friend that my eyes were healed. It took us three months to make the demonstration, but I have had no need of glasses since, and I can say with perfect truth that I have not had a headache once during the past two years.

No words can express my gratitude to Mrs. Eddy who has helped us so much to understand the allness of God, and how, by understanding His power, we may daily overcome sin and sickness in ourselves and others. I am also very grateful to my faithful and loving teachers.

L. D., London, England.

For ten years I suffered with muscular rheumatism and palpitation of the heart so that I had to stay in bed four weeks at a time, and could not turn over one way or the other without taking hold of the bed-post. I was under the care of many doctors and received only temporary relief. One doctor told me that I could never do another day's work on the farm. I heard of Christian Science and took treatment, and in four weeks I felt like a different man. I was also cured of the tobacco and liquor habit. I am very grateful for the help I have received through Christian Science.—S. EYER, Lyons, N. Y.

This testimony was accompanied by the following letter.

"This is the same man of whom I wrote as growing straight between Thursday and Saturday. When he gave this testimony he said the half could not be told of all that Christian Science had been to him, and he also wished me to add that at times he had to creep on his hands and knees. Since coming to Christian Science he has given up all material remedies."—M. P.

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.

DIONYSIUS, an early Christian Father, A.D., 240.

[Written for the *Sentinel*.]

Prayer.

M. P. H.

PRAYER is achievement, not appeal,
A firm, strong hold upon the real.
It is to know God's work is done,
And that thine own must be begun
By answering His call to thee:
"If thou art weary come to me
And I will give thee rest."
The rest of heavenly work,—divine behest!

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From Our Exchanges.

The old idea of heaven as a place to be admitted to, and of hell as a place to shun, has largely given way in the minds of Christian believers to the better idea of heaven as signifying a heavenly condition and of hell as expressing the inner state of the sinner who persistently and flagrantly violates the laws of his being and disregards those divine precepts which are designed, through compliance with them, to make the life prosperous and happy. The Christian world is becoming more sane and more Christian as the centuries pass. This is evidenced in several ways and particularly by the changed views on the subject under consideration. The belief that this world is a miserable habitation for man, made so by the transgression of the first pair who entered upon this stage of existence, and that life here must be borne with as much patience and grace as human beings can muster while they anxiously look forward to another world where unending felicity shall be vouchsafed to them, is happily waning through the growing acceptance of the better and truer conviction that life in this world is a great and noble thing; that God made no mistake in ordaining the conditions of man's life here; that heaven and hell,—success and peace and happiness, or defeat, unrest, and suffering,—are the experiences of men and women here according as they seek to know the real meaning of life, seek the truth and obey it, or follow low and selfish instincts and give no heed to God's commands as written in the human constitution and promulgated in the Scriptures.

The Universalist Leader.

Where is Galilee in the geography of your spiritual life and mine?

Galilee is for us that land of simple, homely, and familiar experience out of which we may have supposed for a moment that the Lord had lifted us, away from which forever, as may be we fondly thought, he had led us. He had lifted us up to heaven and we feel the shock of being brought back to earth. Heaven, those years with the Master must have seemed to the disciples even while they were living in them, heaven, still more in the retrospect. And yet to the same old Galilee, yours and mine, it may be quite clear that Christ is now calling us back. It is thither that he bids us go. It is there that he will be found going before us, or else not found. It is there that we shall see him or else we shall not see.—*The Congregationalist and Christian World.*

It is doubtful, however, if all these causes taken together hinder the conversion of the world to Christ so much as do the imperfections of professing Christians. It is easy to declare that one man's failure does not make another's success, that the weakness of Christians furnishes no excuse for the disobedience of those who reject God, that every man must stand or fall by himself, and all these declarations are true. But the fact remains that the weakness and the strength of Christianity lie in the lives of Christians. There is no argument for Christianity like a worthy Christian life; there is no argument against Christianity like a life that claims to be Christian and is not.—*The Standard.*

One cannot conceive of a heaven without thinking of it as embracing righteous personalities, and only those. One cannot think of hell without thinking of it as made up of wicked personalities. With such facts before us we easily see that our first personal business is to build righteous personality within ourselves, and to seek to build it in society, in the home, in the church, all about us, till the world is filled with it.—*The Examiner.*

If the reverent temper does not run through the week it will be in vain to seek to be worshipful on Sunday.

The Watchman.

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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 terms of ransom asked by Rasouli and his band of bandits who kidnapped the American citizen Perdicaris and his stepson Varley in Morocco are considered by the State Department as impossible of acceptance. The United States cruiser Olympia, flying the flag of Rear Admiral Jewel, in command of the European squadron, and the United States cruisers Baltimore and Cleveland are now at Tangier. The United States has requested the coöperation of France in securing the release of the captured men. This action is very favorably received in France as being the first distinct international recognition of the paramount influence of France in Morocco.

Porto Rican teachers to the number of six hundred may visit the United States during the summer. Of this number four hundred will go to Harvard and two hundred to Cornell. These teachers have appropriated one month of their salary toward meeting the expenses of the trip. The balance, it is hoped, will be raised by subscription in the United States. Army transports will convey them from the island.

The United States cruiser Tacoma, which sailed from Honolulu on May 20, has arrived at San Francisco. The ship made a detour toward Panama in order to locate if possible an unknown island on which the warship Levant is thought by some mariners to have been wrecked in 1860. No uncharted island was seen and the soundings made failed to indicate anything of importance to navigators.

By a vote of five to four, the Supreme Court of the United States has rendered a decision denying the residents of the Philippines the right of trial by jury. The opinion was rendered by Justice Day. Justice Harlan in a dissenting opinion declared that the decision of the Court was an amendment to the Constitution by judicial construction, which was a most dangerous step.

President Roosevelt has written a letter to Secretary Hitchcock declaring that appointments in the forestry service are not to be regarded as senatorial patronage. It is to be the policy hereafter to fill vacancies wherever possible by promoting head rangers to forest preserve supervisors. The order is an outgrowth of recent public land irregularities.

The tenth annual meeting of the Lake Mohonk (N.Y.) Conference on International Arbitration commenced its sessions there last week. The delegates numbered two hundred and fifty and came from all sections of the country. Judge George Gray of the United States Supreme Court was presiding officer.

The United States Supreme Court has ordered a new seal for the Court, for the first time since 1790. The old seal was the size of a silver dollar. The new order calls for a seal 2¼ inches in diameter, somewhat larger than the old seal.

The Merchant Marine Commission, appointed by the last Congress to investigate the causes of the decay in American shipping, and plan means for its rehabilitation, has held sessions in Boston, New York, Philadelphia, and Baltimore.

Foreign.

Frank Plumley of Vermont has forwarded to the British and Venezuelan Governments, through their respective ambassadors his decision as umpire in the dispute between these countries. Eleven different countries were involved, including Great Britain, Germany, Italy, Holland, Spain, Mexico, and the United States. Some of the questions were new in international jurisprudence. There were four awards, one involving a large sum of money, and the others dealing with questions of international law. In one case, regarding the payment of interest on awards, there was no precedent. Two questions were those covering the question of citizenship where the laws of the contending countries were not uniform and well settled. These awards are the last to be made, and, as by mutual agreement Mr. Plumley's decision is to be final and conclusive, they close the Venezuelan dispute.

The last section of the second cable connecting Germany and America has been completed.

The cable just completed was manufactured at Nordenham, Germany. Its total length is forty-two hundred nautical miles. The first German cable was laid in 1900. This makes sixteen cables across the Atlantic, distributed as follows: Nine landing in Ireland, two in England, three in France, two in Germany. There are also four abandoned cables across the Atlantic, the oldest of which was laid in 1858.

The steamer Siberia, which recently arrived at San Francisco, brought the portrait of the Empress Dowager of China, which is to be shown at the St. Louis Exposition. It was painted by Kate Auguste Carl, an American, and is being conveyed in royal state. The accompanying guard of honor numbers about one hundred persons, headed by Major Domo Shen Nigh Hu. He has seven secretaries, each with ten attendants. The picture, with the baggage of its custodians, was passed by the customs authorities without inspection, in accordance with instructions received from Washington.

A commission from the Government of Quebec has been given to effect the sale of the Magdalene Islands to an American syndicate. The islands are a part of the Province of Quebec. They are rich in mineral deposits, principally iron and manganese, and the herring fisheries on the coast are valuable. It is believed that the Dominion Government may take some action to prevent these islands passing into the hands of a foreign company.

Communication with Colonel Younghusband at Gyangste, Tibet, which was last week reported broken, has again been restored. The Tibetans who attempted to invest the British rear have been dispersed.

Recent despatches say that the last troops of the Moorish pretender have disbanded, and numerous tribes are seeking to make submission to the Sultan.

Industrial and Commercial.

The Department of Agriculture announces that an ant has been found in Guatemala that promises to be an effective check to the boll weevil. It will be introduced into the cotton States. The discovery was made by C. F. Cook, the botanist in charge of tropical agricultural investigation of the Bureau of Plant Industry. During a trip in Central America last year Mr. Cook discovered a cotton grown by Indians which gave evidence of being immune from the attacks of the boll weevil. The weevils are present there, but the investigations show that they are unquestionably kept in check by the presence of a large reddish brown ant.

The report of the superintendent in charge of the Sault Ste. Marie Canal for the year 1903 shows that the American canal was open for 249 days and the Canadian canal 256 days. Of the total traffic passing the Sault about eighty per cent went through the American canal, and the remainder through the Canadian locks. The total freight traffic was 34,074,437 net tons. The items showing an increase are coal, grain, and salt. There was a falling off in the movement of iron ore, which, however, formed 26.8 per cent of the total traffic in value; coal, 7.1 per cent; copper, 7.4 per cent.

Exports of manufactures in the fiscal year which ends with this month, seem likely to exceed those of any preceding year. Ten months' figures just presented by the Department of Commerce and Labor through its Bureau of Statistics exceed those for the corresponding period of any preceding year. The figures of ten months' exports of manufactures in the fiscal year 1904 exceed by $19,000,000 those for the corresponding months of the fiscal year 1900, which was the banner year.

It was discovered, when the fire engines from other cities responded to Baltimore's call for help at the time of her recent fire, that the hose couplings of other cities would not always fit those of the Baltimore plugs. An arrangement has now been entered into by the departments of all the cities within the radius of possible emergency relief, to bring all their couplings into conformity with one standard, so that the apparatus of any one can be used for the defence of any of the others.

The production of Vermont maple sugar this year will be about twenty million pounds.

General.

The combination of the biograph and the phonograph has been effected in England under the name of the biophotophone. At the exhibition the cinematograph was worked from the back of the pit, the phonograph being behind the screen on the stage; the uniting power was electricity. Among the pictures shown was the "Xylophone Trio," in which the movements of the players were in strict accordance with the time of the music. Other examples included a song from "Lohengrin," and the drilling of a squad of German soldiers.

The freshman class of Smith College last week presented a reproduction of the most important events in the three days' celebration by Augustus Cæsar commemorating the conclusion of the first decade of his reign at Rome. The performance centered about the "Carmen Sæculare" of Horace.

In the recent sale of the Princess Mathilde's jewels a pearl necklace, formerly the property of Queen Sophie of Holland, brought $171,000. It is said that the buyer represented the German Empress.

India grew 1,149,957,200 pounds of cotton last year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Telling the Truth.

CHARLES I. OHRENSTEIN.

PERHAPS no question is more common in the experience of a Christian Science practitioner than that which opposes the denial of the reality of disease on the part of those suffering from it. "How can I deny being sick, when I am sick?" we are asked, and this is usually followed by the remark, "Why, I should feel that I was not telling the truth if I did so."

It must be evident that a denial of sickness under such circumstances,—a denial which is believed to be untrue, —can be of little or no value. Mrs. Eddy says, "The sick are not healed merely by declaring there is no sickness, but by knowing there is none" (Science and Health, p. 447). It is important, therefore, that sickness should be denied understandingly, with a conviction of the truth of the denial,—knowing that there is in reality none, as our textbook teaches. For, as a man "thinketh in his heart [in his innermost consciousness], so is he."

Those who are striving to apply Christian Science as a remedial agency for themselves and others, are believers in the teachings of the Bible, and should therefore be ready to claim their true birthright; *i.e.*, that they are the sons and daughters of God, made in the image and likeness of the infinite, perfect, and "altogether lovely" Being,—God,—hence, they *are*, not will be or ought to be, well.

Unconsciously, perhaps, the false belief in the duality of man's nature is so tenacious that somehow the notion seems to obtain that there are two of each of us: one that is perfect, spiritual, well; and one that is sick and dying. It is this belief, this wrong sense of self, therefore, that needs to be corrected. I have never yet seen any one, no matter what wrong belief he entertained about himself, who was ready to say in just so many words, so that he could hear himself do so, that there are two of him: one made in the image and likeness of God, and therefore well, and another one that is sick, as it is at once patent that one or the other of these statements is not true.

If man is made in the image and likeness of God, who is not and cannot be sick, then man is not and cannot be sick; and he is declaring the truth when he says so; contrariwise, he is not declaring the truth when he says, mentally or audibly, that he is sick.

Telling the truth in Christian Science means telling the absolute truth,—God's truth and man's truth,—as His likeness. It is as man knows the truth, and therefore knows his well-being,—not only declares that there is no sickness, but knows that there is none,—and acts in keeping with this knowledge, that he makes manifest the result thereof.

No fault can be found with one who says, "I don't agree with your premise and therefore I don't agree with your conclusion," such an one belongs to that class concerning whom, as our Leader cautions, we should not explain Christian Science too soon, "lest you array the sick against their own interests" (Science and Health, p. 414). It is those who have accepted Christian Science, but who yet believe that they are sick, who need correction. If man is the image of God he is well; and the manifestation agrees with the declaration when this is known to be the truth and acted, —lived up to. Thus, "ye shall know the truth [God and His reflection only, to be true], and the truth shall make you free."

Understanding.

HERBERT W. BECK.

THERE lies in the British Museum a clay tablet which gives the Assyrian account of creation. Briefly it is as follows: Chaos was filled with the powers of darkness and the attempt was made to destroy evil with evil, but the effect was always discouraging, for evil became intensified. The legend further reads that the desire for peace at last compelled the well-doers to turn away from evil or darkness as a reality and to find its opposite in the good powers of Light. The verse ends with the statement that there was rest and peace, and evil could not be found, for good filled creation.

While it matters little that attempts have been made to find a similarity between this and the story in the second and following chapters of Genesis; there does lie within this myth a lesson applicable to each one's experience. More often perhaps than we care to admit, we attempt to destroy evil with evil, and expect that by working in the dark we may destroy darkness. When injured wrongfully, do we always meet hate promptly with love, without a shadow of retaliation? Does kindly and helpful understanding instead of self-righteousness always meet another's misstep or lack of understanding? In short, do we in all things immediately antidote specific evil with Truth? If not, then the lesson on the Assyrian tablet applies to us, and we must renounce the weapons of darkness and utilize the "powers of Light." This we can only do as ignorance gives way to understanding. Ignorance —the seeming power of evil—is but a suppositional vacuum, while understanding is the consciousness and realization of omnipresent good. Herein are found no vacuums but the active, divine, working Principle—Life. Christian Science cannot cause any confusion of good, but it surely has come to confound the ignorance that will not know. This is found true only in understanding and not in blind faith or vain and foolish belief in phenomena.

Jesus refused to give signs for a spectacular purpose, but he was and is an example for all who wish to understand and repeat his life-work. He never worked contrary to the laws of God, but always understandingly in fulfilment of them. He knew why God always heard him, and when he raised Lazarus he understood that Life cannot be destroyed. It was only human ignorance of Life that suffered, and from this delusion Lazarus had to be awaked.

Understanding brings the light as to what constitutes God's work. He is light to the darkness, whether the dark-

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ness recognizes it or not. The practical application of Christian Science has no foolisl exhibitions, but demands individuality in demonstration as well as in understanding. Jesus' understanding of the Divine power to heal will never cure our ills unless we also understand the healing Principle. Understanding shows the true and only sign of Christ's coming. Those who are worthy alone find understanding, and this is a law of justice. All will at the right stage of spiritual, mental, and moral development come into the understanding of good, but at present we find that "an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it."

Christian Science is ready with the answer to Pilate's question, "What is truth?" Whether or not it teaches "the way of God in truth" can only be decided by each of us, as we understand what Christian Science is. This understanding is always subjected to the practical test; namely, in "signs following."

Ignorance is blind, but understanding is intelligent sight dwelling upon the good. "Surely in vain the net is spread in the sight of any bird." Our understanding destroys the snares of evil, whether in its direct attack or the more subtle allurings of temptation; deprives it of its sting, and the evil is seen to be powerless. Understanding, then, is the key to universal salvation from the flesh.

A false sense, or blind faith in "the way, the truth, and the life" will never aid us in doing good. Only by understanding the scientific reason for every act and word of Jesus can we follow after him and know the Christ.

Faith without works may induce a pleasant sense of possible salvation from evil, but it is understanding that enables us to enter in at the narrow gate. To have life eternal we must *know* God. True understanding is spiritual and never material, for it deals with Spirit, God and His creation, but never with matter. It is not necessary to know evil in order to be "broad" in thought, for evil always limits and tends to destroy, while the true way is without limit in all good things.

A realization of our God-given rights comes alone through understanding and never through death, human doctrines, or mortal mind intellectuality. Our Leader says, "Understanding is a quality of God, a quality which separates Christian Science from supposition,—which makes Truth final" (Science and Health, p. 506). Understanding is the pearl of great price. All depends upon it. We talk of humility, but can we be humble unless we understand how to be? The same holds good regarding honesty, purity, meekness, and moral strength, which is the strength of Spirit rather than of matter. We cannot have perpetual health unless we understand how to obtain and retain it; neither can we retain in realization the kingdom of heaven without the understanding of God's allness to protect our rights against the thief who would steal our crown. The Scriptures inform us that "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." In short, to live a strictly scientific life we must understand how to do so. Unless we have the understanding we have but the semblance which stands no practical test.

We may believe that Truth heals under favorable conditions, but it is understanding that sees the healing done under all conditions.

We often hear the remark, "Come to our meetings, for you will find them interesting and helpful, and then go to a practitioner." But should we not say, "Come to our meetings and be healed, for the word of God is read there, and Truth does heal"? Here we may express our understanding of law and the fact, instead of a promise of that fact.

What we need is more understanding to comprehend our Master's teachings, understanding to follow more closely and more unselfishly our Leader's loving steps, understanding to love our brother and thus to prove that we are the lawful sons and daughters of God.

Spiritual understanding is not the weapon of malice but the sword of Spirit to destroy materialism in this and every age. Then cometh peace after the well-won fight, for the Master's hand is seen in it all. The sword then is rightly put aside for the olive branch, but never before absolute understanding or realization of good is attained. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

Gardening.

ELMA E. WILLIAMS.

In a small village in the middle west live two retired farmers. Each has his comfortable home, with ample grounds and large garden, and the contrast between their methods of gardening is suggestive.

As soon as the first indications of spring appear, one begins his preparations, selecting his seed, sharpening his tools, etc., and from the time the seed is sown until the vegetables are stored, he is always at work. He works both faithfully and systematically, and as a result reaps abundantly for his labor.

The other works, yes, works hard, but with odds against him, for too often he waits "a more convenient season" to plow and to hoe, to sow and to weed. He often grumbles at the smallness of his crop, and when he has gathered it he leaves the ground covered with the signs of "what has been," offering as an excuse for his slovenliness that "the birds need something for winter." The successful man, on the contrary, clears off his ground and burns up the refuse, thus saving himself extra work later on, and also making his place a more attractive spot, while out of his abundance he scatters from his barn door grain for the birds.

As Christian Scientists working in the garden of mentality, which man's methods are we following? The majority of us have come to Christian Science with a soil already filled with the weeds of malice, fear, self-will, poverty, and kindred errors; and when the seed of Truth is first sown in such a soil, it seems as though it could not possibly find room to grow. It requires patient and persistent labor on our part to remove the erroneous beliefs, which, left to themselves, would choke the tender ideas of Truth and Love, and hinder their development. It is our work to prepare the soil, and it must be thoroughly done.

In proportion as our fields become fit for the seed of Truth, the weeds disappear, for they find neither place nor nourishment in the soil of a renewed heart.

We have as our guides in this work the Bible, our textbook "Science and Health with Key to the Scriptures," and the other writings of our Leader, together with our periodicals, which constantly uncover to us some unseen weed, some latent error, so that we may uproot it before it gets a "start."

On page 457 of Science and Health we read, "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible."

It is not pleasant to pull weeds under a burning sun, and the one way to avoid it is to rise and work in the cool of the morning, and thus keep the soil so stirred with alert endeavor, that the noxious things cannot spring up.

The gardener must also protect his garden by removing the pests which would destroy the harvests. Perhaps the most common of these are discouragement, disappointment,

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and loquacity about error. These and many other things are to be destroyed by the declarations of Truth and Love.

"The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her bleeding footsteps in reaching that goal" (Science and Health, p. 426).

Personal experience bears testimony that if one can become absorbed in planting and cultivating the seedlings of Truth, he will be much surprised some day to find that the weeds have all disappeared.

When the harvest is gathered, the demonstration made, we must be just as careful as is the gardener to go over the ground and destroy every remaining manifestation of error, so that there may be nothing left to impede the next season's growth, to retard our next demonstration.

We thus see that the thrifty farmer is thoughtful; he selects good seed, he prepares the soil, he nourishes the growing plants, and he destroys the weeds. These are the steps by which he wins his harvest, and our progress and success in Christian Science are to be attained by the same thoughtfulness, industry, and persistence. We cannot sow too abundantly the seeds of charity, humility, perseverance, and faith. Such seed, watered with love to God and to man, cannot fail to bring forth fruit unto life everlasting.

Vacation Thoughts.

S. F. S.

WHEN last I went away on a vacation there was a great sense of freedom, for I determined to leave every care or responsibility behind and have a complete change. On attending the church services the thought came, how beautiful it was to have nothing to do but enjoy the Lesson-Sermon, with no responsibility in regard to anything. Then the habit of examining my thought made me question this one, and I found just what each member of a Christian Science congregation can do to help the Cause at each service. I knew that the great truth which the Lesson-Sermon contains must be so spiritually understood and grasped by each, that he may aid in the united demonstration of that truth which would thus go forth with power to overcome sickness, sin, and death in all lands in which this Gospel is proclaimed. I saw that no one could be careless or inattentive without marring that demonstration, and without himself losing the help and healing which the lesson brings. I knew that no weariness accompanied this carefully guarded thought, because, as our text-book says, "The highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 520).

I found many ways in which to proclaim the glad tidings, and saw, more than ever before, that there is but one business for a Christian Scientist, even as Jesus said, "Wist ye not that I must be about my Father's business?" So we, to whom the understanding of Truth has been given in Christian Science, must be about our Father's business, no matter what we do or where we go. Thus, instead of having rest or recreation, my trip was turned into a sort of missionary tour, which gave an opportunity to reach and help some who seemed to be yet a great way off from heaven or harmony, besides giving me a more practical understanding of our Leader's words in the new Manual, p. 46: "A Christian Scientist is not fatigued by prayer, by reading the Scriptures or the Christian Science text-book. Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden."

Love is a daily thought
Sweet in the holding;
God's child is lovely then
In its unfolding.

M. K.

Selected Articles.

Premise Precedes Conclusion.

As in every logical statement, premise must precede conclusion in the teaching of Christian Science.

Recently I have been much impressed with the peculiar manner in which critics undertake to state this Science, by emphasizing its conclusions, not even mentioning its Principle; thus indicating their mis-information on the subject. For example, one lately said, "The basic teaching of Christian Science is that there is no matter," when in fact this abstract statement is a rather remote conclusion which is neither understood nor acceptable to the individual unless he first has some knowledge of the premise upon which it is based. Moreover, such a conception is offensive to all thinking people, and, when presented as a first lesson in Science, it prejudices the student, and hinders his acceptance of the truth. Even a Christian Scientist would stumble over this lesson if he were not previously prepared for it.

The statement, "there is no matter," standing alone and independent of any qualification, seems to mean that everything that we see,—the entire creation,—is non-existent, while in truth Christian Science teaches that all things, from the least to the greatest, are real, though not what they seem to the peculiar sense of those who have not yet learned to perceive them as God made them and as they really are.

The premise of Christian Science is stated in the answer to the first question contained in the chapter "Recapitulation" in the Christian Science text-book; namely, "What is God?"

When we understand that God is Spirit, Truth, Love, and that man is made in His image and likeness, and, therefore, is spiritual, we can readily endorse the conclusion that He is not material. Also, when we understand that Spirit is the only First Cause, and creates all things after His kind, and that, therefore, the entire universe is spiritual, we can readily endorse the teaching that it is not matter; in other words, that there is no matter in the universe.

When we are correctly informed as to what God's creation is we can understand what it is not. We are unable to make the proper distinction between truth and error until we first understand truth.

When we understand that Spirit is really substance and "pervades all space" (Science and Health, p. 78), is infinite and everywhere present, we can admit that there is no other real substance. If a pupil fails to comprehend the teaching of this Science regarding matter, our proper course is to enlarge his understanding of Spirit, God.

We have no conscientious scruples in our strenuous denials of power and place to error when, through our understanding of true cause, we discover that we thus rightly honor God.

We all agree that sense testimony to a very large extent, if not altogether, is unreliable. Christian Science draws the line as emphatically between truth and error as does mathematics; and the question is not what seems to be, but what is.

ALFRED FARLOW.
Boston Times.

Great reforms will come about in God's own way, in a perfectly natural order. What is this order? With those who are now interested in Christian Science it came about in this manner: When sick, almost every material means known to the patient, or within his reach, had been tried and failed. As a last resort, Christian Science was given a trial, and as a general rule with less faith in its efficacy to heal than he had in drugs, and yet when this Science was demonstrated he was restored to health. It is perfectly natural when such results have been achieved, if the patient is a parent, he would want this same treatment for other

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members of his family. Not only has this treatment resulted in bettering the condition physically, but in almost every instance it has resulted in awakening the patient to a spiritual life, awakening an interest in the Bible, and establishing greater trust in God, good.

So charitable are Christian Scientists that if they were in the majority and had it in their power to compel those who believe in *materia medica* to take Christian Science treatment they would not do so. They believe in letting God govern all people, for when they tire and become weary of the material, they will turn to God for help, even as the flower turns to the light. Living in this Christian attitude the Christian Scientist is not at war with *materia medica*, but is only patiently waiting for all mankind to come in possession of the Mind that was manifest in Christ.

LLOYD B. COATE.
Dayton (O.) *Herald.*

A religion that bears fruit in the lives of its adherents is one which the world pre-eminently needs. If it can be said of the Christian Scientist that he is a reliable business man, a good husband, and a public-spirited citizen, then the country owes to the tenets of his religion some thanks for the benefits he has conferred upon the community. In this twentieth century, the vast increase of population of the globe is emphasizing the urgent need of universal brotherhood and a better understanding of how to develop the latent resources of the earth through national and international co-operation. Commercial relations have probably done more to bring this into effect in recent years than has either religion or education. We believe, however, that if the lives of Christian Scientists embody the teachings and example of their Leader, the Rev. Mary Baker G. Eddy, this much desired consummation will be gradually approximated, and an impulse will be given to the cause of Christianity such as it has never before received since the commencement of the Christian era. RICHARD P. VERRALL.
New York Sun.

Luke wrote one of the Gospels and the Acts of the Apostles, the first history of Christianity, and yet he does not record one word from Jesus or the apostles favorable to medicine. It is well that Luke wrote so much of the New Testament; because a doctor would not have omitted any word or act of Jesus or the apostles that could be construed in favor of medical practice. When Eutychus fell out of the third story window it was Paul and not Luke who healed him. Luke also records the case of the "woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanched."

To-day in all our great cities may be found physicians who have given up the practice of medicine, and who are now practising Christian Science healing, so that we can readily understand how Luke left medicine and followed Christ's way of healing the sick and reforming sinners.

WILLIAM H. JENNINGS.
Omaha (Neb.) *World-Herald.*

Christian Science does not tell people to heal themselves. It heals them, and then equips them with an understanding which enables them thereafter to help themselves. Is not this what Jesus did when he healed the sick and sent them away with the warning, "Sin no more, lest a worse thing come unto thee"? The most efficient sympathy, I take it, is not the sentimental type, which does nobody any good, but the healthy, sensible sympathy which separates a man from the circumstances needing sympathy; in other words, the sympathy which heals. WILLARD S. MATTOX.
Waterbury (Conn.) *American.*

The Lectures.

Tiffin, O.

Bicknell Young of Chicago, delivered a lecture on Christian Science, Tuesday evening, April 26, in Boos' Hall in this city, before a large and representative audience. The speaker was introduced by Judge J. C. Royer in the following language:—

Ladies and Gentlemen:—I am not a Christian Scientist. I know nothing about its teachings or its doctrines; but I know its aims and purposes are high and lofty, and that it is Christian. Truth existed before we came. It is coeval with time. Truth will be when we go,—it will exist for all time to come. The search after truth is the noblest thing to which we can devote our minds, and I am glad indeed to see so many of the people of Tiffin here to-night in search after truth. From an investigation after truth no one needs to fly.—*Correspondence.*

Needham, Mass.

When the time arrived for opening the meeting at Town Hall last Monday evening [April 18], a great audience had assembled and all the seats on the floor were occupied. The speaker, Judge Septimus J. Hanna, was accompanied to the platform by George E. Mitchell, who introduced him to the audience and spoke in part as follows:—

I can remember when different sects or denominations were not as tolerant of each other as they are now, when people generally thought that in order to reach heaven one must go by their particular road. Now it is admitted by most people that there are different starting-points, and we read in the Revelation of St. John that there were twelve gates to the Holy City. Which one will swing open to the members of any particular society or branch of God's Church, we have no means of knowing. Certain it is, there are many varieties of belief, and probably no two members of any denomination believe exactly alike on all points. Some believe that heaven comes down to us if we are in the right spirit. It is not strange, then, that, with these various opinions, we should segregate into factions or denominations, with which most people are directly or indirectly connected.

The Needham Chronicle.

Riverside, Cal.

The announcement that Edward A. Kimball of Chicago was to lecture yesterday [April 17] at the Loring on the subject of Christian Science, drew a large and a very attentive audience to listen to him. Many came because they were *en rapport* with the speaker on the subject, and wished to learn further, while others came from general interest or from curiosity, but it was an audience that paid the strictest attention to what the speaker was saying from the first till the last word. Attorney W. A. Purington, on behalf of Second Church of Christ, Scientist, introduced the speaker.

The Riverside Enterprise.

Mr. Purington in his introduction spoke in part as follows:—

One of the most striking phenomena in the religious world during the last twenty years has been the rapid growth of Christian Science. From a small and insignificant church or society centered about its Founder, its followers are now found in nearly every part of the United States and in many parts of Europe. Hardly less remarkable than its rapid growth, is the character of its membership. Men and women who were Baptists, Congregationalists, Methodists, Presbyterians, Jews, Catholics, and of no faith at all have been attracted to this new gospel and become its zealous supporters. How is it that men and women of such diverse training, environment, and

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traditions have been drawn to this new faith and become enthusiastic co-workers therein? How is it that men and women of more than average ability, and many of them persons of brilliant intellectual attainments have been willing to devote so large a part of their time and life in promoting its growth and culture? Perhaps the speaker of this afternoon will answer these questions.

A short time ago, my attention was attracted to a man here in Riverside who was born in Germany, was born and raised a Jew. He afterwards came to this country and became an agnostic, and had no faith in God or future existence. Somehow Christian Scientists here succeeded in interesting him in the subject of Christian Science. From disbelief in the Bible he became a believer therein and came to have faith in a future and higher existence. He now spends a portion of each evening with his wife in studying the New Testament and the life of Christ. For this man, with his early environment and the traditions and prejudices of a Jew to turn about and become a believer in, and a student of the New Testament, and a believer in Jesus Christ, and to regard with respect what he before regarded with contempt, and this at nearly the age of sixty, is a phenomenon to challenge the attention of all classes, believers and disbelievers.

You might well say, "A religion or faith that can do this deserves respect." What honest men and women want to know is the truth. I have seen persons who seemed to care more for their particular "ism" than for the truth. I have seen persons who would even appear willing to suppress the truth to support their particular dogma. I have no patience with such persons. What I want to know is the truth. If there is a truth in Christian Science that I do not now know, I want to know that truth. The truth is the great object of discovery in the religious as in the scientific world. If Christian Science has anything to offer me better than the church to which I now belong offers, I want it.

Correspondence.

Lectures at Other Places.

Pasadena, Cal.—Edward A. Kimball, April 11.
El Paso, Tex.—Edward A. Kimball, April 19.
Kirkwood, Ill.—Bicknell Young, April 21.
Evanston, Ill.—Mrs. Sue Harper Mims, April 24.
Milwaukee, Wis.—Frank H. Leonard, May 8.

[Written for the *Sentinel.*]

"He Calleth Thee."

LAURA DUNBAR HAGARTY.

In blindness dost thou sit beside the way?
And dost thou fear?
With love divine, e'en as of old,
Thy Lord draws near.

The Way, the Truth, the Life, dost thou
Desire to see?
"Be of good comfort; rise;
He calleth thee."

Thy garment cast aside; arise;
Come near the light,
The voice of Love divine *now* cries,
"Receive thy sight."

O vision blest, the Lord to see!
O Light Divine,
Shine out with Love's infinity,
Forever shine.

Among the Churches.

Growth in San Bernardino, Cal.

Being crowded from one hall to another our small congregation has finally purchased a church formerly owned by the Christian Church, and located in a desirable part of the city. The conditions of payment are so favorable that we are confident we shall be able to meet all demands.

Truth and harmony prevail, and much encouragement comes to us in view of the increasing attendance and the kindly aid we are receiving.

Our first public lecture delivered by Mr. Edward A. Kimball, was very successful, and we are sure it will disabuse the minds of many of prejudice and misjudgment concerning the Christ-truth. Mr. Kimball was fittingly introduced by Mr. Cramer B. Morris, one of our leading attorneys.—ANNA GYGER PIERCE, *Clerk.*

Prison Work in Portland, Me.

The following account has been received of the work done in the Portland, Me., jail. The helpful news is given in a letter to a friend, as follows:—

"You very kindly wrote to me—perhaps in November—in regard to work in jails. You were so good as to say that you would like to hear of our success. I am glad to tell you that we have been received most courteously and cordially, not only by the wardens, but by the prisoners. Twice we have been allowed to hold services on Sunday. We are hoping for future chances, but the Sundays seem to be claimed by various people. Some of the prisoners actually wrote and signed a petition to the authorities, asking that the Christian Scientists be allowed to hold services. I think that they were struck by the lack of condemnation in our thought toward them. The regular Lesson was given to them as to any one else, and they were cordially invited to come to our hall for services, and to our reading room after their discharge. There has been private conversation with many of them, and treatments have been given. The wardens open the doors freely to us,—urge us to come,—say that we do good. Indeed, one of the turnkeys has several times been to our Wednesday services. We are now thinking that some sort of Prison Association may be formed in our city. The great trouble is the total lack of work when the men come out of jail. This should be changed; in what way we cannot quite see, but we are working to find a remedy."

Wilmington, Del.

The following extract from the annual report of First Church of Christ, Scientist, Wilmington, Del., shows encouraging and healthy growth.

Foremost in our work we note that there have been many cases of healing through Christian Science in our midst, several of them being worthy of special record. Those who have been healed are enthusiastic attendants at our church services.

Of interest to all is the growth of the church, as manifested both by the enlarged and broader view of life which is noticeable among our members, as well as by the actual numerical growth made during the past year. Our membership has increased thirty-eight per cent during the year just closed, and the names on our roll now number more than double what they did when the church was incorporated two years ago.

Our membership having thus rapidly increased, we found it necessary to cast about for a new and larger church building in which to hold our meetings, and a desirable lot has been purchased with a view to building.

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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 Mental Murderers.

THEIR published boast, in 1903, that Mary Baker G. Eddy would never again meet with her church is not fulfilled. She deems it wise for her church not to visit her home at each Communion season. Also, the less ceremony we include in our worship the better. Hence I hereby notify my beloved brethren that I shall not attend the church dedications, but, as usual, remain at home working and praying for the prosperity of Zion.

The mental assassins are in God's hands, and He will uncover their *crimes*, and punish them in His own good time and way. Let us obey Jesus' command, to bless our enemies, and do good to them that despitefully use us.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., June 7, 1904.

A Generous Gift.

THE following letters relate to another splendid gift to our Leader for the branch church in her home city. The great interest of the Field in this church has found expression in many gifts, and Mrs. Eddy's letters of acknowledgment have shown warm appreciation of the loving regard manifested by the donors.

LETTER TO MRS. EDDY.

First Church of Christ, Scientist, New York City.
May 27, 1904.

To the Reverend Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—Through you, the windows of heaven have been opened to us, and blessings have been poured out so that there is not room enough to receive them. (Malachi, 3 : 10.)

We rejoice in the opportunity of expressing, in part, our gratitude, through the gift of the two stained-glass windows which this Church had the privilege of ordering in February last for First Church of Christ, Scientist, Concord, New Hampshire, and which are approaching completion. We now have the pleasure of handing you draft for their cost.

They typify your pure spiritual perception, through which "the sunshine of Truth" (Science and Health, p. 299) reveals the real Church, the expression of eternal Life and power, "the worship of God in spirit and in truth," the manifestation of the Christ idea.

It is an honor to be represented in the edifice so near to you, and so dear to your heart, and to let our offering speak of the love that unites us indissolubly to her who has filled our treasuries with priceless gems of immortal thought.

Lovingly and loyally yours,

E. F. HATFIELD, *Chairman of Trustees,*
First Church of Christ, Scientist, New York City.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., June 1, 1904.
First Church of Christ, Scientist, New York City.

Beloved Brethren:—I beg to thank the dear brethren of this church for the sum of $10.000 presented to me for First Church of Christ, Scientist, in Concord, N. H. Goodness never fails to receive its reward, for it makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft repeated inquiry, What am I? to the scientific response,—I am able to impart truth, health, and happiness, and this is my Rock of salvation and my reason for existing.

Human reason gets tired and calls for rest, it has a relapse into the common hope. Goodness and benevolence never tire, they maintain themselves and others and never stop from pure exhaustion. He who is afraid of being too generous has lost the power of being magnanimous. The best man or woman is the most unselfed. God grant that this church is rapidly nearing the maximum of might—the means that builds to the heavens, that has indeed found and felt the infinite Source wherein is *all,* and wherefrom to help its neighbor. Then efforts to be great will never end in anarchy but continue with divine approbation. It is insincerity and a half persuaded faith that fail to succeed, and fall to the earth.

Religions may waste away, but the fittest survives; and so long as we have the right ideal, life is worth living and God takes care of it.

Lovingly yours,

MARY B. G. EDDY.

Christian Science and Surgery.

WITHIN the past few months we have received many testimonies substantiating the healing of broken bones and speedy recovery from the results of various accidents, and while our limited space has not permitted the publication of all these cases, we have given enough to prove the truth of our Leader's words, "Christian Science is always the most skilful surgeon" (Science and Health, p. 402). The fact that one such testimony, recently published in the *Sentinel,* has called out a half column of editorial ridicule in a New York daily, fulfils the prophecy contained in the balance of the sentence just quoted; viz., "but surgery is the branch of its healing which will be last acknowledged," and without doubt this knowledge of the reluctance on the part of the public to acknowledge the healing power of infinite Mind was one of the reasons which caused Mrs. Eddy to write, "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery, and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation" (Science and Health, p. 401).

The testimony referred to is that of Mr. William C. Preé, a well-known lawyer in Boston, which appeared in the *Sentinel* of May 21. It was written January 12 of this year, and tells of Mr. Preé's condition on that date.

The following letter, dated June 4, gives additional information about this interesting case, and shows that Mr. Preé is even more of a beneficiary of Christian Science treatment than was disclosed by his first letter. M.

633 Tremont Building, Boston, June 4, 1904.

Mr. Archibald McLellan, *Editor.*

My Dear Sir:—I have your request for a corroboration of my testimonial which appeared in the *Christian Science Sentinel* of May 21, together with any additional facts which I might desire to relate.

I note that the New York editor's criticism of my story is based upon the admission that I declined to employ a surgeon, and that the foot is not as yet entirely straight.

For the benefit of those readers who may not have seen my former article, let me state briefly that while out bicycle riding I was run over by a heavy carriage (barouche I think it is called), and my right foot crushed so that two

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bones were broken. As I stated in my former story, I was very young in Christian Science and perhaps had rather more zeal than discretion, and therefore refused to have a surgeon to set the broken bones. This I have since learned was out of the usual practice of Christian Science, and disregards Mrs. Eddy's caution that a broken bone should be replaced by a surgeon and the case then placed in the care of a Scientist. My faith was strong and I was anxious to have a result which was entirely dependent upon the Divine power. I may have taken some risk, but my faith was not misplaced and the results are as I have related. Now that the whole experience has been so vividly recalled to my recollection, I distinctly remember that when I first raised the question as to whether I had better send for a surgeon, the practitioner replied, "Yes, certainly, if you wish it; but hadn't you better lie down and rest for half an hour or so, and in the mean time I will work for you." This I did, and it was then that I fell asleep and slept for over two hours, and when I awoke I settled for myself the question of having a surgeon by absolutely refusing to send for one.

It will doubtless interest you and your readers to know that since sending my testimonial to the *Sentinel* (which was in January, although not published until May), the foot which I then said was not altogether straight is now very much improved, and I feel sure will eventually be again entirely straight and normal.

Sincerely yours,
WILLIAM C. PREE.

"Wisdom is Justified of her Children."

IT is an aphorism of the business world that it pays to follow the line of least resistance, and the practical wisdom of the proposition strongly commends it. To achieve a desired end with the expenditure of the least possible time, effort, and trouble seems to be equally good philosophy and good common sense, whether in the field of ethics or economics; and if our discernment has become adequate to the guidance of our impulse, and if we have reached an effective understanding that "success in error is defeat in Truth" (Science and Health, p. 239), then this dictum may indeed run and be glorified, for it is applicable to the widest and noblest range of endeavor.

It is manifest, however, that we cannot safely commit ourselves to the government of a law, the significance of whose terms we do not clearly comprehend, and the issue in this instance, therefore, will be determined by our understanding of this word "resistance," our realization of what it is that opposes our every worthy undertaking. Herein lies the need of constant thoughtfulness and illumined perception; for from the day of Eve's downfall until now, humanity has been sadly fooled regarding the things which help or hinder spiritual progress.

We are tempted assiduously to determine the line of least resistance by considerations for personal ease and creature comfort. The love of laziness and the love of luxury are the twin sirens whose united charms have lured many a well-meaning voyager from his course, and their appeal is still very winsome and seductive to human sense, but he who heeds their call learns in due season and through painful experience that his chosen line of sense satisfaction in doing, makes a gigantic angle with the line of wisdom and of true advance.

The mathematician knows well that but one thing can save him from the possible mistakes which crowd the field of his involved calculations; namely, a constant adherence to the basic law and rule of numbers. A single forgetfulness of the mandate of the multiplication table insures his failure, and therefore his every step must be a knowing of demonstrable truth; and, following this highway, nothing can separate him from his goal. This is illustrative of the faithfulness to Principle which counts, in spiritual things, and which made it possible for our Leader to write, "I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science" (Science and Health, p. 226).

Every follower of Christ Jesus must come to know that the line of least resistance is that in which our progress is opposed *only* by the sense of error; seeing this we shall also see that nothing but a constant discrimination between truth and error on the basis of practical demonstration will make it possible for us to hold our true course amid the surging currents and shifting winds of this life's tumultuous sea.

For him to whom error is uncovered, the *only* path is the line of least resistance, since he knows that error's mightiest and most threatening aggregations are dispelled by Truth, as are the shadows by light. W.

Man and Woman.

"From the beginning of the creation God made them male and female. . . . What therefore God hath joined together, let not man put asunder."—JESUS.

ONE of the first lessons learned in Christian Science is that the spiritual sense of being is, in every particular, the opposite of the material. Science reverses the false concept of man's relation to God and to his fellow-man. Respecting this relationship to God and to each other which truth brings to men, we may say, "it doth not yet appear," but of this we are sure, that whatever comes from God, will bring only help, happiness, strength, and, above all, freedom, —a condition indispensable to spiritual and intellectual growth. When shadows fall across our path, when human affection fails to sustain or inspire, or worse, when through ignorance or selfishness it even becomes a constant menace to happiness, we may think upon Jesus' words: "From the beginning it was not so," respecting the thought of which our Leader has said, "Sometime we shall learn how Spirit, the great architect, has created men and women in Science" (Science and Health, p. 68).

The recent By-law, "Church Organizations Ample," ought to set us all thinking as to how we can most effectively meet the demand of the hour. We have had glimpses, even in the midst of confessedly imperfect conditions, of the possibility of pure and uplifting intercourse between the sexes, and we have the example of Christ Jesus, who drew to him men and women alike by the all-compelling attraction of his spirituality. To every man there is always a sacred circle which holds for him his mother, sister, possibly a wife and daughter. He tolerates no invasion of this precinct by profane intruders, which is well; but does he himself always take off his shoes when he approaches the sacred domain? If so, it will become an ever-widening circle, which must at length include all women, of whom he will come to think as the daughters of his Father-Mother God, whatever be their rank, station, or experience.

A man once said that men are far kinder to women than are they to men, and for the reason that men demand of women goodness and purity, while women tolerate a lower standard. He was informed that in Christian Science there is but one standard,—that of the Christ,—and that obedience to its requirements can only be reached by the understanding of the one Mind, since "the carnal mind" is "not subject to the law of God, neither indeed can be." The time has now come when woman can go among her brother men with the Christ message of deliverance from the thraldom of the senses, from sin and suffering, and for this priceless gift she will receive that gratitude and reverence which to the true woman is more precious than all the jewels in earth's diadems.

An old-time clergyman once said to a young Christian Scientist, that he thought it dreadful for a woman to be at the head of this movement, and for so many women to

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be ministers in it. The young lady replied that it did seem "dreadful" that after so many years of the ministry of men alone, women should have to take up the work of healing the sick and the sinful just where our Lord left it. He was so startled at the apparent audacity of the response, that he was led to look into our text-book, with the result that in a short time he was proud to be called a follower of our Leader.

In the light of Christian Science we see before us a glorious future wherein we shall know each other even as we are known of our Father, and in our united effort for good it were well to remember the vow of the knights of old:—

To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To live sweet lives in purest chastity.

K.

Letters to our Leader.

Norfolk, Va., May 24, 1904.

Rev. Mary Baker Eddy, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, recently assembled in Annual Meeting to hear reports of the past year's work, and to elect officers for the ensuing year.

The meeting was opened with the singing of your beloved hymn, "Shepherd, show me how to go," and proceeded in regular order.

The reports were most gratifying, and were received with joyous enthusiasm. Each report showed substantial progress.

We are glad to tell you, also, that the utmost harmony prevailed in our meeting, all being apparently of "one accord in one place."

Feeling that we have so much to be grateful for, we, therefore, in Annual Meeting assembled, earnestly desire to express, so far as language is adequate, our gratitude to you for all the good that has come to us and to the world through your labor and love, and especially for our text-book, Science and Health, the richest of all the rich gifts to this age. We are sensible of the immense sacrifice that you have made, and continue to make, and we appreciate that your work has never been for yourself, but always for the release of sin-sick and suffering humanity.

We are deeply grateful to God for the revelation of Christian Science, and for our blessed Leader, the Revelator; for we know that it is His Word, through His obedient servant, calling us "out of darkness into His marvelous light."

God grant that we may grow each day in grace; that our lives may be characterized by patience, meekness, and love, and that our works may prove our words.

Lovingly yours,
FIRST CHURCH OF CHRIST, SCIENTIST.
By Board of Directors,
J. C. BATTS, *Chairman.*
GEO. H. BARRETT, *First Reader.*
FANNIE H. BATTS, *Second Reader.*
R. E. PRINCE, *Church Clerk.*

Redford, Ockley, Surrey, England, May 16.

Beloved Leader:—Last week brought me a *Sentinel* and a newspaper with your compliments. It was a joy to read of the Wednesday evening service at the church in Denver. I fancied I saw all that took place on that peaceful occasion. The description of the service and the harmony pervading it brought a feeling of "rest in God" even at such a distance.

I feel I do want to tell you what Christian Science has been to my beloved son, now gone from me on earth, but nearer than ever in Truth. From the time my dear son visited you at Pleasant View, his chief thought was Christian Science. He knew, and said to me one day, that Christian Science is all there is in the world. I feel sure that the daily Christianization of thought in the study of your great work, Science and Health, and your other works, brought to him the only realization of happiness he felt. He left this vale of tears with an earnest longing for higher and better things, and with a love for you, dear Mrs. Eddy, for all you had done for him and for the world, which my words cannot express. For me, this blessed teaching has been my very life. I have been carried over the troubled sea of grief. I feel the daily help given to all who seek. I know infinite Love is all around and about my darlings, and that there is no separation in Love.

God bless and keep you, and lift from you all trouble, beloved Teacher and friend.

Affectionately yours,
(LADY) H. ABINGER.

Chicago, Ill., June 1, 1904.

Rev. Mary Baker Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—Out of my gratitude for Christian Science and what it has taught me of the Life and Love divine, I am prompted to send you this letter.

From the dream in which everything appeared mortal and finite, Christian Science has awakened me to some understanding of the realities and possibilities of the immortal and infinite, and I desire to acknowledge gratefully the debt I owe you for this awakening.

The Bible, and our text-book which is enabling humanity to hear the message the Bible contains, have become my constant and my dearest companions, and they are leading me to lean upon and to trust my heavenly Father as I never before dreamed of doing.

The thought of what you have been able to accomplish by "trusting Truth," by an uncompromising insistence upon the supremacy of good, and by your unselfish and untiring labor of love for the benefit of others, has been, and is, a mighty inspiration to me. I rejoice to follow such a Leader, and I rejoice at every indication of the progress of our beloved Cause, and earnestly desire to be found faithful and obedient. Sincerely and lovingly,

OSCAR E. FLINT.

Chicago, May 31, 1904.

Dear Mrs. Eddy:—I am prompted to write you at this time to declare that I am one among the many thousands of Christian Scientists who have hailed, with obedience and with joy, the by-law entitled, "Church Organizations Ample." You foresee what is before us as a heavenward marching band, and the mobilization of God's children under a single banner at this time, is an indication pregnant with significance and expectation. "He that hath an ear to hear," has heard, and is ready, knowing what he is standing for and against, hence his eyes also see.

May the knowledge of His dear Son ever light your ascending path. With great love,

W. A. REED.

The World's Fair, St. Louis.

THE exhibit of The Christian Science Publishing Society at the World's Fair in St. Louis is in charge of a competent attendant who will take pleasure in answering inquiries about the official literature of the denomination.

The exhibit includes all the published writings of Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, as well as the publications of the Society. The official designation of the space occupied is Lot 20 A, Aisle 1, Liberal Arts Building.

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Testimonies of Healing.

My heart is filled with gratitude for the help which Christian Science has been to me in every way, and I must express it. It is just two years since I first heard what Christian Science really is,—the religion of Jesus Christ. Before that, I had seen only the slighting remarks about Christian Scientists and our dear Leader in the daily papers, so I was as ready as any one to judge unrighteous judgment. The first testimony I ever heard of the healing work of Christian Science, was from a cousin, who had been healed in one treatment of life-long constipation, after having tried many doctors and medicines, for years. She was also healed of rupture later on.

I seemed to be very weary and heavy laden, and so determined to see a practitioner as soon as we returned to Boston. Our little traveling party consisted of my mother, my little two-year-old son, and myself. My mother was taken violently ill on the steamer going to Maine, and was under the doctor's care and in bed during our entire stay of about two weeks. That time seems like a nightmare. It was only by exerting all my will-power, that I was able to do what I had to do to wait on her and the baby, as I had felt myself, and been looked upon by others as a semi-invalid for several years,—a result of five months spent in bed with nervous prostration. I seemed to have no strength to speak of, and an almost constant pain, and I had suffered for years with constipation, which was supposed to be hereditary. I had also been a victim of chronic bronchitis and sore throat. I had suffered from many attacks of grip, and had worn glasses constantly, for over eight years, for inflammation of the optic nerve and partial destruction of sight. Even with the glasses on, I suffered greatly with my eyes, and traveling and sight-seeing gave me very little pleasure. Looking out of a car window or reading in a moving vehicle, had been prohibited; and disobedience, for only a few minutes, was followed by sharp pains.

When I was a small girl, my aim was to be a physician when I grew up, as there seemed to be so much trouble and suffering, and I thought there was but that one way of bringing even a little comfort or help to those who so much needed it. When this ambition was combated by members of the family, the profession of trained nurse was looked forward to. When about sixteen years of age, I tried to enter the New York Hospital on probation, so as to get the training for my life-work. Turned away because of my youth, I went to our family physician and begged him to help me get the training I wanted. He said that I was not strong enough and would never be able to do it. I cried bitterly, and felt that there was no chance for me to be of any use in the world. The suffering, care, anxiety, and want that were so apparent on all sides, and the frequent accidents and terrible disasters, made me often question, "Does the Bible really tell what God is? Jesus taught that He is Love, and the Scriptures declare that He made all and is all powerful. Either He is cruel and unmindful of the sufferings and struggles of His creatures, or He has started His creation going, like a big machine, and cannot interfere to save His children, for fear of spoiling the mechanism. He seems to be governed by the laws which He has made."

Any one can imagine my joy when I found that Jesus' teaching was for all time, for us as well as for those who heard his voice; and that there are people who *now* understand his instructions, in part at least, and who can do the work that he did and that he promised his followers should do.

When the Scientist told me this, and referred me to some of the many promises in the Bible, and the constant healing which Jesus did, I thought, "This is what I have been looking for since I was a small child. It seems reasonable to suppose that Jesus' life-work and supreme sacrifice should have had a more far-reaching influence than we have been taught to suppose. These people are proving their faith by their 'works.'" To be well and strong, and to be able to do the work which we all see our brothers so much need, is indeed worth the struggle we have to make to get out of our false sense of life. As many other testimonies have borne witness, we are all glad to receive the physical healing, but the spiritual uplifting, the understanding of the truth that makes free, is beyond words to express.

I neglected to say that three days after first taking treatment, I took off my glasses, which I had expected to wear always, and have not worn them since. One pair I took to the oculist to see if he would buy them from me. After being asked as to why I thought I never would need them again, the glasses were examined and I was told that any one who had that trouble never could be healed; but I am free, and I know it. My heart is now full of love for a God who is all-powerful good, and to Christ Jesus, who came to waken man from this dream of life and intelligence in matter, and to our revered Leader who was pure enough and humble enough to receive and give this Christian Science to a weary and suffering world. I also want to thank the practitioner who so lovingly led me out of darkness into the sunshine of divine Love.

MRS. H. H. S., Hastings-on-Hudson, N. Y.

It is the old story which I have to tell, and that is, how Christian Science has brought unnumbered blessings into my life; more than I can describe. One of the first benefits received was the complete healing of heart weakness, from which I had suffered all my life, having been encouraged in the belief that I had inherited it from my mother, who passed away in the night through heart failure on my birthday. The fear these attacks occasioned was very great, and this also has been removed.

Before hearing anything of Christian Science I had a very bad attack of gastritis, which lasted seven weeks. I was attended by a doctor, dieted, and sent to a hydropathic establishment to recover strength. I then looked so ill that friends who met me at the station thought I had gone there to die. Shortly after looking into Christian Science the same trouble attacked me sharply one Saturday. I declined the assistance of *materia medica*, proposed by my friends, and took ordinary food. I was a little alarmed on finding that the Scientist who had hitherto helped me was away from home, but I realized afterwards that this was the best thing that could have happened, as it made me work for myself to know the allness of God, good, and that there is no room for evil, since good fills all space and is all-powerful. On the strength of my implicit faith in this great truth I rose up and dressed myself, and, although complete recovery was not realized at once, the right thought soon resulted in health. Instead of seven weeks of suffering I was relieved in about forty-six hours, and had I worked rightly at first I need not have suffered at all; but the fear that my friends would execute their threat, and call in a doctor, roused me to activity.

The study of our text-book, Science and Health by Mrs. Eddy, is a constant source of comfort and inspiration, and as I read and work, much in it that formerly seemed to me to be contradictory becomes perfectly clear. I am not surprised when I hear people say they cannot understand Science and Health on the first reading, because it is a book that requires spiritual discernment. We must come to it with an open mind. Few of us are ready to give up our old beliefs. They seem part of ourselves, and we must be willing to be emptied even of these, however sacred we may hold them, that we may be filled with the right thoughts concerning God and ourselves. We must "taste and see that the Lord is good" before we can realize what perfect

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peace Science brings into the lives of those who are willing to forsake all and follow in the light.

I have received much help from reading the *Sentinel* and *Journal*, which always encourage one to go on working fearlessly. I should therefore like to thank all our contributors for their kindly help through their beautiful articles and verses, knowing that good will be returned to them an hundredfold.—Miss J. Lax, London, England.

I wish to recount a few of the innumerable blessings that have come to me through Christian Science, and to thank the contributors to the *Sentinel* for the many helpful testimonies and articles they have given us through its columns.

In October, 1890, our family removed from Dubuque, Ia., to Colorado Springs, and at that time I had been afflicted for more than a year with a sense of confusion in the brain, which affected my memory and the nervous system so seriously that, so far as possible, I avoided visiting or receiving friends. The case baffled both our family physician and a specialist, and life became a burden to me. Our physician said I required a change, and that going to Colorado would probably cure me.

Soon after we arrived there, the complaint disappeared, and I supposed I was permanently cured; but the following spring (1891), it returned, and I consulted a doctor who treated me constantly during the summer. I did not improve, and having heard that glasses were sometimes beneficial in such cases, I finally asked the doctor if he did not think my eyes were affected. He replied that perhaps they were, and recommended an oculist, who told me that I had astigmatism, and supplied me with glasses, but no benefit resulted. The following winter I accompanied our family on a trip to the Pacific coast, hoping the change would benefit me, but I was no better when we returned.

In March, 1892, Christian Science treatment was suggested to me by a neighbor whom it had cured of a complaint similar to mine. Having suffered so much, I gladly tried it, and was healed. During the treatment, a chronic complaint for which I had used many remedies, disappeared, and I became convinced that Christian Science was what I needed, and had long been wanting. I willingly accepted its teaching, and with it came the glorious spiritual uplifting that comes to all who earnestly seek it.

Words cannot express my gratitude to God, to our dear and faithful Leader, and to the Scientist who so patiently unfolded this precious truth to me.

Josephine McMaster, Galveston, Tex.

I want to give my testimony and tell one of the many blessings I have received through Christian Science.

Last Fourth of July when I was playing with some of my companions, I picked up a large-sized bomb and placed it under my arm. The bomb had been lighted, but had failed to go off. This was caused by the powder falling away from the fuse. After putting it under my arm I held it like a book, and in such a way that the powder fell against the fuse, and so caused it to explode, tearing my coat and shirt to pieces and inflicting two gashes in my arm, and burning a place as large as one's hand on my side.

The bomb was held under my left arm, and the ribs were thrown in so as to cause a hemorrhage of the lungs.

I ran a block home with the blood running out of my mouth and nose at every step. When I got home, and my aunt found out what was the matter she at once telephoned for a practitioner because I wanted one and she did. All the while the blood was coming from my mouth, but not as badly as it was at first.

In twenty minutes after the practitioner came, the blood had stopped and so had the pain, and in a little while I was asleep. I slept an hour, and that night I slept as sound as I ever did. This happened on Saturday, and on Monday I was dressed and out of doors, playing with my friends. Wednesday evening I went to our service. I walked only a little stiff, and soon was well.

I am a boy twelve years old, and was healed of spinal trouble when I was five years old, by Christian Science, and I am grateful for all that it has done for me.

J. C. T., Portland, Ore.

I have been deeply impressed for some time to write of my healing, thinking that some reader of the *Sentinel* might be benefited thereby.

One Friday morning about nine o'clock a severe pain struck me in my right side. From the very first start it seemed to be almost beyond human endurance. I stepped to the telephone and asked my family to help me, as the suffering seemed so real to me that I could do nothing but declare God's allness and deny death.

I started for home, a distance of about three squares, and by great effort I reached it. Then a telegram was sent to a practitioner in another city to treat me, which was done, and the demonstration was soon made, or at least to such a degree that I got easy.

Soon after reaching home severe vomiting set in, which did not stop till the intense pain grew less and less. I rested fairly well that night and Saturday afternoon was able to return to my place of business, and also to go to church on Sunday. A great sense of weakness seemed to follow from the start. A little of the trouble seemed to linger for about two weeks, but finally all trace of it was destroyed, and with it many old ailments of several years' standing left me, and to-day I am a living testimony to the great blessings that I have received through Truth. With the Psalmist, I can declare that God healeth all our diseases. I am to-day a well man.—A. T. T., Connersville, Ind.

It is just three years since I first heard of Christian Science through the healing of a young lady in the church of which I was then an earnest member. I was deeply interested, for I was much dissatisfied with the general teaching about God and man, although I loved my church very dearly. I bought Science and Health and read it gladly. It opened up a new world to me. I wanted very much to help others, and it seemed to me that I gained the understanding very slowly. I began to wish for class instruction, but it seemed quite impossible at that time to get it, yet I knew that with God all things are possible, and trusted that He would open the way for me. A few months later the way was opened very unexpectedly.

Since then I have had many demonstrations of the power of Truth over error. About two years ago my mother wrote, saying she had indigestion very badly. She said she had had medical treatment but was getting worse, so she had given up the doctor and would like Christian Science treatment. She was entirely healed in two weeks. Some months later she had a severe attack of rheumatism. She wrote for help and in three days was well. Last summer we received an urgent message to go to my sister, about one hundred miles away. I did not know what the ailment was, but I held constantly to the thought that Life, Truth, and Love are omnipotent and omnipresent, consequently error had neither presence nor power. I did not reach the town until midnight, when I found that the doctor had sent her to the hospital, saying she had every symptom of typhoid fever. I saw her the next day, Sunday, and she was much better, and on Monday the doctor said her case was a fraud. She was out and quite well in three weeks from the time she was taken ill. When she had typhoid fever before, she was in bed sixteen weeks and had a long convalescence after that.

Last winter I was asked to help my brother who was out of work, and living at a distance. Through the understanding which comes in Christian Science, all his needs

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were supplied, and in less than a fortnight he was at work and has not lost one day since. Two years ago, we, as a family, were all scattered; now we are all living within easy distance of one another, and are united in the study of this glorious truth. Words cannot express my gratitude to God and to our dear Leader.—M. A. S., London, England.

Four years ago a lady came to live with us and brought to us the knowledge of Truth as revealed in Christian Science. Since that time we have reason to be more than grateful. How we managed without this knowledge, I can only wonder now.

I wish to tell of a few demonstrations of the power of divine Love. A little niece, four years old, lives with me; one day she stood on a chair before the sewing machine holding a penknife in her hand. She was calling to a little girl at the opposite window, when she fell off the chair, the knife blade running into her chest. I was sewing in a room near by and heard a girl next door scream out, and then all was quiet. The mother carried the little niece to me. I immediately saw very clearly that in Truth the real child had not been touched with error, and instantly the flow of blood stopped. I told the mother to change the soiled dress for a clean one, and in a few minutes she was back in the chair calling to the girl next door. As the blood-stained dress was being taken off, I saw a cut on the chest, the width of the knife blade at its widest part. In about two days not even the scar was to be seen. What surprised us most was that the child never cried once, not even when falling.

I was healed of typhoid fever in about three weeks' treatment. After having trouble all my life with my throat,—having diphtheria and quinsy often,—I have not had any difficulty of that kind since I have known of Christian Science.

As a girl I was reserved, and did not care to mingle with people, so I had few friends. I was selfish, and much preferred my own society to that of any other. Now I see things differently and am beginning to know what it means to love my neighbor as myself, and how to do it. I have overcome so much selfishness that those around me, who are opposed to Science, remark about the change in that respect. I feel very thankful for this truth and get great peace and comfort from my Bible since reading Science and Health.—M. A., Philadelphia, Pa.

One of the references in the lesson on "Matter" in the *Christian Science Quarterly* for March 13, 1904, was the story of the "three young Hebrew captives" and their deliverance from the fiery furnace. As I studied this lesson it brought to my thought anew an instantaneous healing which I experienced not long ago at a Wednesday evening service at the Mother Church.

When I left home for Boston, early in the day, I was suffering from quite a severe sore throat. During the afternoon, as I found opportunity, I denied the error and tried to dispel the fear in my consciousness, for in times past similar attacks had resulted in much suffering and a loss of voice for at least a day or two. When the time came to attend the service in the evening the condition was worse, if anything, than during the day.

The Scripture selection read at this service was the story of Shadrach, Meshach, and Abednego, followed by correlative passages from our text-book, and it seemed to me that I had never before so fully realized the beauty and power contained therein, especially in the following sentence from page 243, "The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death." Truly was the Scripture fulfilled,—"He sent his word, and healed them,"—for when we arose to sing the second hymn I found that I was free from any sense of fear and was entirely healed.

For this experience, as well as for many others which have proven to me that Christian Science is the truth, I do indeed feel thankful, and especially am I grateful to our beloved Leader, whose consecrated life and obedience to Principle have made such blessings a present possibility.

A. F. C., Haverhill, Mass.

I was first led to investigate Christian Science by hearing a sermon preached against it. The physical healing did not appeal to me, but the beautiful spiritual truth was just what I needed, and of course the physical healing followed. Ever since I was eight years old I had been subject to severe neuralgic and sick headaches, and could never ride any distance on the train without becoming very miserable from car sickness. After studying Science and Health by Mary Baker Eddy for a few months, I awoke to the consciousness that I was entirely free from headaches and car sickness. Once in a great while a headache will come on, but it is very quickly overcome.

I find Christian Science invaluable to me in a business way, enabling me to detect errors in bookkeeping quickly and to do stenographic work in a noisy office and under the most trying circumstances, with accuracy. I can do a great amount of work without any nervous tension, and am entirely cured of morbidness, said to be hereditary. All this is due to the understanding of Christian Science which I have, and words are inadequate to express my gratitude to our dear Leader for all this. Surely the new birth in each individual consciousness is going on hourly as thought is changed from a material to a spiritual basis.

G. B. W., Cincinnati, O.

I became interested in Christian Science about three years ago. It was through the healing of others that my attention was first drawn to this teaching. Though not an invalid, I was not strong, and was almost constantly taking medicine, with no beneficial results, and when I saw the effect produced upon others by the Christ-Truth I was only too glad to investigate it.

During the past three years I have had abundant and convincing proof of the power of Christian Science, even when slightly understood, to overcome every manifestation of error. The Bible, studied in the light of Christian Science, is indeed a new book. The contentment and peace enjoyed through this understanding, is beyond my power to express in words, but we are taught in Science and Health that the most sincere expression of our gratitude is in thought and life.—LILLIAN A. ROUTZONG, Oronogo, Mo.

[Written for the *Sentinel*.]

"Peace, be Still!"

LOUIS F. CURTIS.

In stormiest sea there comes to me,
A message from above,
Mid the lightning's flash and the thunder's crash
I hear the voice of Love:
Peace, be still! is the whispered word,
Peace, be still! be still!
And the storm and strife of this dream-land life
Are calmed by the Master's will.

Oh wand'rer from God, still dwelling in Nod,
Dreading a gale to-day,
Find refuge secure in the One who is pure,
Whom even the winds obey.
Peace, be still! omnipotent word!
Peace, be still! be still!
And clamor and din, the tempests of sin,
Are hushed by our Father's will.

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From Our Exchanges.

How often does Christ sit with us on the well-curb, whither some blazing noontide we are gone to draw water. He offers us water of life, and we know him not. We are all absorbed in some trivial question, whether in Gerizim or on Mount Zion men ought to worship. We forget that in a moral life in Sychar there might be abundant opportunity for worship in spirit and in truth. We say with dull devoutness, When Messiah shall come. We think of him coming at some other time than now and in almost any place save here. But he answers, I that speak unto you am he.

And then we must gratefully acknowledge how often in our experience it has happened that we have toiled all night and taken nothing. We were on the point to leave the boat and perhaps to sell the gear and abandon the business forever. Only something Christly in the voice which bids us be faithful once again to duty prevails. And now we are unable to draw the net for the multitude of fishes. In the gray dawn we see the figure on the shore to which our hearts cry out as cried the heart of that man whom Jesus loved, "It is the Lord." We have seen him again—in Galilee.

The Congregationalist and Christian World.

True spirituality is true rationality, and the spiritual man in the only normal and perfect man. God alone is all Spirit, and He is also all reason and all wisdom and all holiness, and man approximates these infinite divine perfections as he comes under the domination of God's Spirit. Man is designed to have companionship with God, and to be transformed into His likeness. This is his growth in spirituality; and it will show itself in his business, and in all his daily intercourse with society, and even in his recreations, not less than in his public and private worship. Whether he eats, or drinks, or whatever he does, he will do all to the glory of God.

"To be spiritually minded is life and peace." "God gives us not a spirit of cowardice, but a spirit of power, of love, and of a sound mind."—*The Examiner.*

To remove the conditions which make hell in this world, and to secure those conditions which make life here heavenly—thus eventually establishing the kingdom of heaven on earth—was the primal object of Jesus. The supremacy of the principles of the Gospel in the hearts of men and women throughout the earth would set right everything pertaining to human life. In every instance of departure from that divine standard of life the consequences of transgression are felt. There is no postponement of the effects of disobedience to the righteous and eternal requirement. Neither are the effects of willing compliance therewith long deferred. The heavenly enjoyment is the constant experience of him who worketh good, as the tribulation and anguish cometh at once to him that doeth wrong and continues with him as long as the wrong-doing goes on.

The Universalist Leader.

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I believe in Man as capable of complete salvation from sin (which is want of love), thereby becoming perfect in love as God is perfect.

PROF. C. P. FOGNANI, D.D., Union Theological Seminary.

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

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Items of Interest.

National.

United States Consul-General Gummere at Tangier has been cabled instructions from Secretary Hay for dealing with the brigand, Raisuli, the point of which is a positive injunction to refrain from committing the United States Government to any guarantee of immunity for the brigands or in any way to take any action that would amount to the recognition of the right of brigandage and blackmail in Morocco. This attitude will be adhered to regardless of consequences. The reports that the Sultan is ready to concede the brigand's terms are confirmed.

The necessity for the better policing of Tangier is recognized, and officials say one of the results of the incident will be the establishment of a police administration under foreign authority with foreign officers. It is the expectation that France's influence will probably lead her, with the coöperation of the Powers, to undertake the organization of a permanent police system at Tangier.

During the recent trials near Newport, R. I., the submarine torpedo boat Fulton was submerged and remained under water for twelve hours. There were nine men in the vessel during the time of submergence. Among the trials was a run under water for a distance of ten miles, covered in an hour and twenty minutes; and on the supposition that her periscope had been injured she was submerged and kept her bearings by rising and using her conning tower. The trials were under the supervision of Naval Constructor Woodward, and were pronounced in every way satisfactory.

The population of the Philippine Islands, according to the census just completed, is 7,635,426, of which 647,740 are classified as wild and uncivilized, although possessing some knowledge of the domestic arts. This is the first accurate and complete enumeration of the Filipinos ever made. It was taken by the Philippine Census Bureau, which was organized by General Sanger. The enumerators employed were mostly natives. The schedules were translated, transcribed, and tabulated by the United States Census Office in Washington.

Foreign.

A question of interest came before the British House of Commons last week when the administration of the Congo Free State was raised for consideration by Sir Charles Dilke, who advocated an appeal to the United States to act with Great Britain in investigating reports of alleged cruelty and atrocities, inasmuch as the United States was instrumental in the creation of the State. By the acquiescence of the Powers, Leopold II. of Belgium was recognized as sovereign and sole administrator of the new State, which contains a territory four times as great as France. The enterprise found favor because it was supposed to represent a generous philanthropy and freedom of commerce for all the world.

The letter of Colonel Younghusband, in command of the British expedition to Lhassa, demanding that Amban come to Gyangtse with accredited Tibetan representatives to settle outstanding differences before June 25, has been returned from Jong unopened and without comment. The Tibetans have therefore deliberately refused to negotiate. They are now concentrating in Jong monastery and the town of Gyangtse. Two regiments of Punjabis, a mountain battery, and a detachment of engineers have been ordered to re-enforce the expedition.

The *Frankfurter Zeitung* of Berlin announces that a syndicate of German and Dutch capitalists has been organized for the financing of a cable from the Dutch Island of Menadotua (off the coast of Celebes) to the Island of Guam and thence to Shanghai.

The Government of Brazil is reported to have annulled the exequatur of the Peruvian consul at Para and has denounced the treaty of 1891 with Peru. This is the result of friction concerning the contested zone between Brazil and Peru at Acre.

Industrial and Commercial.

Imports of india-rubber into the United States in the fiscal year about to end will exceed by far those of any earlier year, and will amount to over forty million dollars in value. The demand for this article has increased rapidly in recent years, and the imports in the present fiscal year will amount to about sixty million pounds. In 1880 the quantity of rubber imported into the United States amounted to seventeen million pounds, valued at $9,500,000.

Importations of "gutta-joolatong," a product of India, which is used in certain industries as a substitute for india-rubber, now average more than a million pounds a month, while importations of old and scrap india-rubber, to be manufactured, amounted to over fifteen million pounds in the ten months of the present fiscal year.

More than one half of the india-rubber imported into the United States comes direct from Brazil, the total from that country alone being, for the ten months, 30,000,000 pounds, valued at $20,300,000. The United Kingdom supplied in the same period over seven million pounds, valued at $5,400,000; Germany, two million pounds, valued at $1,250,000, and other countries of Europe, nearly ten million pounds, valued at over $7,500,000. These supplies of india-rubber which come from the European countries are in practically all cases the product of their various colonies.

The imports of steel and iron in the fiscal year 1903 were the largest since 1891. In the fiscal year 1904 they will be but about one half those of 1903. During the ten months ended with April last the total imports amounted to but $23,075,084, as compared with $43,332,714 in the same period of last year. In practically all articles of iron and steel imported there has been a marked reduction both in quantity and value as compared with 1903, but this is most strongly marked in pig iron, which alone shows a reduction of more than ten million dollars, while steel ingots, blooms, and bars show a reduction of five million dollars.

Exports of iron and steel, however, show a material decrease. In the ten months ended with April, 1904, the total exports of iron and steel amounted to $89,094,415 against $79,839,462 in the corresponding months of the preceding year. The principal increases in iron and steel exports occur in billets, ingots, and blooms, steel rails, locomotives, typewriters, and firearms.

Mexico City advices state that arrangements are being completed by a number of capitalists and grain dealers for the formation of a company with a capital of $2,500,000, with which to establish a large grain elevator there, with a system of line elevators along the various railways in the wheat raising districts of Mexico. It is expected that the Mexico City storage elevator will have a capacity of about 750,000 bushels per day, and the line elevators about 35,000 bushels. It is the intention to have the elevators completed before next year's grain crop is ready for the market. Americans will be in charge. At the present time Mexico is without any modern grain elevators.

Since the introduction of American methods for the promotion of agriculture in the Philippines seven experiment stations and farms have been established for special branches of agriculture or in typical sections of the Islands. These include a rice farm, a live stock farm, a sugar station, a farm for cocoanut and hemp culture, a testing station near Manila, and two other stations for general work in typical localities. A coffee plantation has been started with imported hybrids, and it is hoped to revive that former important industry.

The total area planted in cotton in the United States this season is estimated at 31,730,371 acres, an increase of 2,823,046 acres, or 9.8 per cent, upon the acreage planted last year.

The yield of peaches from the Georgia field this year is expected to be four thousand carloads, or fifteen hundred more than during the season of 1898. This will establish a new record.

There are between fifty and sixty petroleum wells in the northeast part of the island of Borneo, with a total daily production of six hundred tons of oil.

General.

To avoid the possibility of any repetition of the great catastrophe of 1900, when the sea swept over the low island on which the city of Galveston, Texas, is built, a great wall of solid concrete three and one-half miles long and seventeen feet high is being constructed all along the water front. The plans of protection include—besides the construction of the concrete sea-wall proper—the filling or raising of the grade of the city to a level with the top of the wall. In this way it will be necessary, if the wall is to be destroyed and the water to reach the city, to wash away the entire island, thirty miles long and three miles wide.

In Germany the use of potato alcohol to furnish light, heat, and motive power has been rapidly spreading, says an exchange. At present there is converted into alcohol twenty million tons of the fifty-five million tons of potatoes raised in Germany. It is burned like gas in chandeliers and in street lamps, and for cooking, heat, and lighting, and is used for both land and water motors as a power generator.

Acting in accordance with the authority of the Legislature the Law School of the Boston Y. M. C. A. conferred the degree of Bachelor of Law upon forty-nine young men last week. It is said that this is the first time that an institution of this character has enjoyed such a privilege from a State.

Colorado produced 1,800,000 pounds of honey last year.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

The Annual Communion Service.

THE Communion Service of the Mother Church, which was held Sunday, June 12, will be remembered by all who participated in it as impressively harmonious and helpful. The day was a perfect one, and although no general invitation had been issued and it was understood that a large gathering was not expected this year, nevertheless every part of the auditorium was crowded with eager and expectant worshipers at each of the three services.

Our Leader's Hymn, "Blest Christmas Morn," No. 186, and "Here, O my Lord," No. 166, were used, and the Scripture reading was John, 21 : 1–6, 10–17. Early in the service the following brief message from the Pastor Emeritus, Rev. Mary Baker G. Eddy, was read:—

Pleasant View, Concord, N. H., June 8, 1904.
The First Church of Christ, Scientist, Boston, Mass.

My Beloved Brethren:—As you are not expecting an invitation to visit Concord at each successive Communion season, I shall not disappoint any hope of your receiving it.

My heart goes out to you as ever in daily desire that the Giver of all good transform you into His own image and likeness. Already I have said to you all that you are able to bear now, and thanking you for your gracious reception of it, I close with Kate Hankey's excellent hymn,—

I love to tell the story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love!
I love to tell the story!
Because I know it's true;
It satisfies my longings
As nothing else would do.

I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when, in scenes of glory,
I sing the NEW, NEW SONG,
'Twill be—the OLD, OLD STORY
That I have loved so long.

Lovingly Yours,
MARY BAKER G. EDDY.

The beautiful Communion hymn, "Saw ye my Saviour?" written by our Leader, was then sung as a solo by Miss Elsa Marshall.

The following expression of love and loyalty was submitted, and, by the unanimous approval of the Church, was dispatched to Mrs. Eddy.

Boston, Mass., June 12, 1904.
Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—It is always a joy for us, the members of your Church, to avail ourselves of the privilege of sending you a word of loving greeting at our Communion season, and of giving expression to our continued loyalty to the Christly mission which you have so definitely and carefully outlined for us. In doing this we are deeply conscious of the fact that we do not speak for ourselves alone, but also for the many thousands over the entire world whose grateful hearts turn to you at this glad season with thankfulness too deep to find adequate expression in words. Like those of us who are assembled in the Mother Church, they have all felt the healing touch of the Christ, Truth, and been awakened to an understanding of the divine Life which destroys sin, sorrow, and pain.

Whether present or absent, we unite in spiritual Communion, in the joyful recognition of the ever-present Christ, revealed to us in Christian Science. We are not unmindful of your love, present with us at our annual Communion service, and we fully appreciate the wisdom of remaining at your post in order to carry forward your pioneer work for us, and pray that a very large measure of the blessings of this hour may be your portion.

We trust that we may be as faithful in keeping to the well-defined path of truth and righteousness as you have been in seeking and finding it; in clearing away the heavy growth of erroneous belief, and in hewing out the adamantine barriers of human opposition which would obstruct the highway of our God.

As Christian Science is becoming better understood it is rapidly growing in public favor, multitudes are being healed of sin and sickness, Christ's promises are being fulfilled, the truth of the Bible is being vindicated and made available for human need, and God's name is exalted and praised. We rejoice that many who once looked upon Christian Science with misgiving, because to them it was new and untried, are learning that there is nothing to fear, but much to desire, in a religion whose entire teaching is consistent with the Scriptural doctrine, "God is Love."

As students of Christian Science we have thoroughly tested your interpretation of God's word, as well as the wisdom, meekness, and Christ-likeness which in an ever-enlarging degree it has unfolded in you; therefore, our affection for you, our confidence in you, and our gratitude to God, who gave Christian Science and its Discoverer to the world, increases as the years go by. We pray that more than ever we may be found worthy of our Cause and Leader, and that with united hearts and hands we may prove our faithfulness, and thus be able to see the walls of our temple go up as a visible token of our allegiance to God and His Christ.

The First Church of Christ, Scientist, in Boston.
BOARD OF DIRECTORS.

The Communion Lesson Sermon on "Obedience" was listened to with the deepest interest, and at its close the First Reader, Prof. Hermann S. Hering, said, "I now invite all present, whether members of this Church or not, to unite with us in spiritual, silent Communion with our Father-Mother God, the one Life, the one Truth, the one Love. In the words of the Psalmist, "O come, let us worship and bow down: let us kneel before the Lord our maker."

A ready and reverent response to this invitation followed, and after a few minutes of silent Communion, all present joined in the audible repetition of the Lord's Prayer.

During the progress of the first service, a letter was received from Mrs. Eddy, which brought increased gladness to all. It read,—

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Pleasant View, Concord, N. H., June 11, 1904.

Beloved Students:—The new Concord church is so nearly completed that I think you would enjoy seeing it. Therefore I hereby invite all my Church Communicants, who attend this Communion, to come to Concord, and view this beautiful structure, at two o'clock in the afternoon, Monday, June 13, 1904. Lovingly yours,

MARY B. G. EDDY.

The Visit to Concord.

A PLEASURE is often enhanced by the unexpectedness of its coming, and this was surely true with regard to the opportunity to visit Concord and see the well-nigh completed church. Our Leader's gracious invitation was read at the close of each of the Communion services, and at half past eight Monday morning special trains began to deport the very large number who responded.

The day was most comfortable, and in the afternoon it was flooded with sunshine. Nothing happened to mar in any way the pleasure of the trip, and love and joy held sway in all hearts. The church was a delight to the eyes of all.

While on her regular afternoon drive Mrs. Eddy responded graciously to the silent greetings of the people who were assembled on the lawn of the Unitarian Church and of the High School. Her carriage came to a standstill on North State Street and she was greeted in behalf of the Church by the President, Mr. E. P. Bates, to whom she presented as a love token for the Church a handsome rosewood casket beautifully bound with burnished brass. It contained a gavel for the use of the president of the Mother Church. Its further contents were to be disclosed at the annual meeting of the Mother Church on Tuesday afternoon. The wood of the head of the gavel was taken from the old Yale College Athenæum, the first chapel of the college. It was built in 1761, and razed in 1893 to make room for Vanderbilt Hall. The wood in the handle was grown on the farm of Mark Baker, father of the Rev. Mary Baker G. Eddy, at Bow, N. H.

In presenting this gavel to President Bates, Mrs. Eddy spoke as follows to the members of her Church, The First Church of Christ, Scientist, Boston, Mass.:—

"*My Beloved Brethren:*—Permit me to present to you a little gift that hath no intrinsic value save that which it represents; namely, a material symbol of my spiritual call to this my beloved Church of over thirty thousand members; and this is that call. In the words of our great Master, 'Go ye into all the world,' 'heal the sick,' 'cast out evil, disease, and death;' 'Freely ye have received, freely give.' You will please accept my thanks for your kind, expert call on me."

In reply Mr. Bates said,—

"I accept this gift in behalf of the Church, and for myself, and my successors in office."

Having learned that Judge Hanna had just arrived from a lecturing tour in Great Britain and was on the ground, Mrs. Eddy at this point called for him, and greeted him most cordially. For many years previous to his appointment to the Christian Science Board of Lectureship, Judge Hanna was editor-in-chief of the Christian Science periodicals, as well as First Reader in The First Church of Christ, Scientist, in Boston.

The Christian Scientists were very grateful to the citizens of Concord for the excellent hospitality accorded them, and especially to the mayor of the city for the use of the public park; to the members of the Unitarian Society, who so kindly opened their church edifice and permitted the use of their lawn, and to the Wonolancet Club for its courtesy in tendering the use of its clubhouse.

It is needless to say that Mrs. Eddy was much pleased to be greeted by so large a gathering of her followers on such short notice.

The Annual Meeting.

A LARGE audience was assembled in Symphony Hall when the annual meeting was called to order at 2 P.M. by the President, Mr. Edward P. Bates. After the singing of our Leader's hymn, "Shepherd, show me how to go," the 91st Psalm was read, also a selection from Science and Health on page 275, lines 9 to 23, which was followed by silent prayer and the Lord's Prayer. The following telegram to our Leader was unanimously adopted and ordered sent to her.

Boston, Mass., June 14, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—With grateful hearts we acknowledge the pleasure and profit resulting from our joyous visit to Concord yesterday.

WILLIAM B. JOHNSON, *Clerk.*

There followed the reading by Judge Ewing of a formal expression of the deep sense of gratitude entertained by the Church for our Leader's loving and untiring service for humanity, and by a unanimous vote it was despatched to her. It was as follows:—

Boston, Mass., June 14, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—The members of the Mother Church assembled in annual business meeting, avail themselves of the privilege of expressing to you their appreciation of your long and consecrated ministry to the children of men, and their quickened sense of the stupendous worth to the world, of your revelation of the health and life-giving potency of the religion Jesus Christ brought to it. Day by day it becomes more apparent that it is your "Key to the Scriptures," which has wider opened to us the storehouse of God's word and love, and enabled us successfully to invoke His healing and redemptive power as it was done nineteen hundred years ago. You have taught us also to emphasize by precept and example the scientific value of works over words, and thereby the better to comprehend the eternal oneness of Christianity and Christian Science.

Devoutly we thank God for your beautiful life, and the good you have brought to humanity. Our sense of obligation to you cannot be measured by words. Thousands of your fellow-men rejoice in health and happiness to-day, only because you pointed the way from the clutch of disease and the jaws of death; mere expression of thanks cannot compensate you for this marvelous ministry. "Love begets love," and Love's obligation can only be met by love; we love you,—love you in that sweet and abiding sense of the divine injunction, that "Ye love one another, even as I have loved you," and in the full appreciation of the fact that love for our fellow-man is the only human expression of our love for God; and as you have so sweetly taught us the way, our love, at this holy hour, goes out to our neighbors, mantled in that charity that hopeth all good; believeth all good; doeth all good; suffereth long and is kind.

WILLIAM B. JOHNSON, *Clerk.*

The President then opened the rosewood box which was handed to him by Mrs. Eddy in the presence of the members during Monday's visit at Concord, and took from it the gavel, which he then presented to the Church in accordance with her wishes.

The following letter which accompanied the gavel, together with the words spoken by Mrs. Eddy on the occasion of the presentation of the box and its contents was then read.

Pleasant View, Concord, N. H., June 13, 1904.

The Mother Church, Boston, Mass.

My Beloved Brethren:—You will please accept from me the accompanying gift as a simple token of love.

Ever yours in Christ.

MARY BAKER G. EDDY.

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Judge Hanna then read and submitted the following despatch in acknowledgment of Mrs. Eddy's gift; it was adopted by unanimous vote and telegraphed to her.

Boston, Mass., June 14, 1904.

To the Rev. Mary Baker G. Eddy, Pastor Emeritus of The First Church of Christ, Scientist, in Boston, Mass.

Beloved Teacher and Leader:—We, your students and members of the above-named Church, in annual meeting assembled, hereby acknowledge with deep gratitude your gift of a gavel for the permanent use of said Church, made from the wood of old historic trees, with one of which your childhood history was so intimately associated; and on our own behalf as well as on behalf of adherents and friends of our beloved Cause everywhere, we thank you for the beautiful gift, but more for the love which prompted the giving and also the significant words accompanying it, whose grand sentiments we most heartily endorse, recognizing as we do that your call and that of the Mother Church with her nearly one thousand branches, is to heal the sick and the sinning and cast out evil. We rejoice with you, that this call has already become an accomplished fact in many parts of the world, and is destined to continue until the last great commandment given by Jesus to his apostles shall have become a verity in all the world, "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." Lovingly yours,

WILLIAM B. JOHNSON, *Clerk.*

After the announcement of the officers of the Church for the ensuing year, Mr. Bates introduced his successor, Alfred Farlow, and paid a loving tribute to his faithful and efficient service to our Cause during many years. The new president accepted the office in a few well-chosen remarks.

The very interesting reports of the Treasurer and Clerk then followed. On motion the Clerk was instructed to send the following letters expressing the appreciation entertained by the members of the Church for the courtesies received by them.

Boston, Mass., June 14, 1904.

Hon. Charles Corning, Mayor,
Concord, N. H.

Dear Sir:—The members of The First Church of Christ, Scientist, in Boston, Mass., desire to express their deep appreciation of the courtesy and hospitality extended to all their members who were yesterday privileged to visit your beautiful city for the purpose of paying their respects to their beloved Leader, Mrs. Eddy, and also of seeing the new church of their denomination, which is nearing completion.

They beg that you will accept for yourself and convey to the citizens and officers of Concord, their thanks for the kindness which contributed so largely to the pleasure of the occasion. Sincerely yours,

WILLIAM B. JOHNSON, *Clerk.*

Boston, Mass., June 14, 1904.

The Prudential Committee of the Unitarian Church,
Concord, N. H.

Brethren:—The members of The First Church of Christ, Scientist, in Boston, Mass., desire to express their appreciation of the Christian courtesy and kindness shown them by your Church on the occasion of their visit to Concord upon the invitation of their revered Leader, Mrs. Eddy, and they hereby return to you their heartfelt thanks for the same. Sincerely yours,

WILLIAM B. JOHNSON, *Clerk.*

Boston, Mass., June 14, 1904.

The Wonolancet Club, Concord, N. H.

Gentlemen:—The members of The First Church of Christ, Scientist, in Boston, Mass., gratefully appreciate the kindness and courtesy which has again been extended to them by your club on the occasion of their visit to your city on the invitation of their beloved Leader, Mrs. Eddy, and they sincerely thank you for your generous hospitality.

WILLIAM B. JOHNSON, *Clerk.*

Boston, Mass., June 14, 1904.

To D. J. Flanders, Gen. Pass. & Ticket Agent, and D. W. Sanborn, Gen. Supt. of the Boston and Maine Railroad.

Gentlemen:—We desire to express to you our thanks and appreciation for your very satisfactory, prompt, and efficient service in conveying the Christian Scientists to and from Concord, N. H., yesterday. The accommodations were all that could be desired.

The attention and courtesy displayed by the employees of the Railroad Company added much to the comfort of our people. Sincerely yours,

WILLIAM B. JOHNSON, *Clerk.*

Many interesting reports from the Field were listened to, including one from Manila, P. I., as well as a number from England and Canada, and many parts of the United States. A report from the newly organized Association at Harvard University was also given. Judge Hanna spoke impressively of his recent lecture tour in Great Britain and Ireland.

The annual meeting was marked by a deep sense of harmony, which characterized also the Communion service and the trip to Concord. Many were the loving wishes expressed for the completion of the new edifice for the Mother Church, which would enable a large representation from the entire Field to be present at future meetings of this kind.

The annual meeting closed with the singing of the 163rd hymn, "O'er waiting harpstrings of the mind," written by Mary Baker G. Eddy.

Letter from the Executive Members.

At the annual meeting of the Executive Members held in the Mother Church, Saturday, June 11, the following letter to Mrs. Eddy was unanimously approved and was forwarded to her by special messenger.

Boston, Mass., June 11, 1904.

To the Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader, Teacher, and Guide:—We, the Executive Members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., at our annual meeting assembled, send you loving greeting, with ever-deepening gratitude for your tender guidance and care.

We comprehend more clearly the magnitude of the Cause wherein you are our Leader; and understanding better what your mission is accomplishing for the whole world in the way of redemption and blessing, we are more than ever grateful that we have your counsel and admonition.

We welcome the By-laws which appear as needed for our spiritual welfare, and appreciate them as the expression of divine wisdom, which is revealed to you because your only aim is to know and do the will of God, and to establish in Christian Science a demonstrable and spiritual Christianity.

Your continued insistence that healing should be exhibited as the proof of Christian Science, is awakening us, and we now see the wisdom of withdrawing ourselves from relationships which would hamper us in this work.

You have spoken of "UNITY, the bond of perfectness, the thousandfold expansion that will engirdle the world," and have designated the exhibition of this among Christian Scientists as "a great sanity." During this year past we have appreciated the arrangements made by your wisdom, so that greater progress into unity is being achieved by us,—

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so that there again appears "a peculiar people, zealous of good works," to the greater end that the whole world is being leavened by demonstrated Christianity, and its expected millennium is found to be at hand.

By reason of your loving labor, the religion of Christ Jesus is being universally accepted, the sick are healed, love is triumphant, and our hope is that we may learn better how to help you in your heaven-blessed labors for humanity.

WILLIAM P. MCKENZIE,
ARCHIBALD MCLELLAN,
HERMANN S. HERING,
FRANK H. LEONARD,
JULIA S. BARTLETT,
Committee.

The Lectures.

London, England.

WE are indebted to Mr. Frederick Dixon for the following report of Judge Hanna's lecture at Queen's Hall, London, May 12.—EDS.

For some reason or other the lecture is a form of instruction which seems never to have appealed to the people of England. This is probably especially true of London; and of every description of lecture, it seems to be most true of the religious. Regarded from this point of view the success of the lectures delivered at various times on Christian Science has been phenomenal, and of none more so than that recently delivered by Judge Hanna in Queen's Hall. Two years ago the representative of a great London paper, watching the audience slowly filing out at the close of Judge Ewing's address, declared his inability to find words to express his astonishment. "It might," he declared, "have been a political meeting instead of a religious lecture, and when it was remembered," he added, "that this audience was brought together practically without advertisement, it was simply incomprehensible." This year the same reporter saw a greater audience filling the same building.

With the exception of the Albert Hall, which for the purpose of a lecture is quite unsuited, the Queen's Hall is the largest in London; and when at half past eight o'clock on the twelfth of May the great organ suddenly ceased to peal, and Judge Hanna, closely followed by Mr. Haworth-Booth, walked across the platform, the audience broke into applause.

In a few simple but admirable sentences Mr. Haworth-Booth presented the speaker.

"It is my privilege to-night," he said, "at the invitation of First and Second Churches of Christ, Scientist, London, to introduce to you Judge Septimus J. Hanna, of the Christian Science Board of Lectureship, Boston.

"In these last days there are many earnest thinkers among the various denominations of Christians who are eagerly and anxiously expecting and praying that we may know more about God.

"It was foretold in the Old Testament, and repeated again in the New Testament, that 'in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy.'

"We have therefore the authority of Scripture for expecting that in these last days we may be able to know more about God. It was the teaching of Christ Jesus which lit the lamp of modern civilization nineteen centuries ago, in the midst of the darkness of this world, though the darkness comprehended it not: and it is of the teaching of Jesus Christ that our lecturer is going to speak to-night; of the Science of Christ's teaching or Christian Science, as it is now called.

"He comes to us from our brothers on the other side of the Atlantic, and I ask you to give him a hearty welcome, for he brings us a message of peace. His strenuous life has been spent in the law courts of the United States, in the sifting of evidence and in balancing between the false and the true. He is thus eminently fitted to hold his present high position."

Judge Hanna rose, amidst a renewed burst of applause. He stood for a moment behind the low bank of flowers skirting the platform, the tiers of the orchestra crowded with Christian Scientists rising in a semi-circle behind him; then facing towards the vast audience which had come from every part of London to learn something of what Christian Science is, he spoke.

For an hour and twenty minutes, in a hush broken only by the rising and falling of his own voice, he worked out his argument. Once when in speaking of sickness he declared that if God sent sickness to draw us nearer to Him, the sicker we were the better, the hush was broken by a sudden wave of laughter. Except for this the audience followed with intensely silent and eager attention as he explained the church tenets, as he spoke lovingly and reverently of Mrs. Eddy, the Leader of this movement, and as, quoting copiously from the Bible, he showed how Jesus had made healing the test of the understanding of his Gospel, "And, lo, I am with you alway, even unto the end of the world."

Looking out over the sea of faces at this moment, the effect was almost startling; it seemed as if every one had bent forward in fear lest some word might escape.

Then in quick succession came the analysis of sickness as the result of human error, the explanation of its cause and of the method by which it could be healed.

The end came rapidly after this. With his hand resting on the desk beside him, the lecturer thanked the audience for their attention. A great and prolonged burst of applause stopped him at this moment, and then, when silence was restored, there came a peroration drawn entirely from the pages of Science and Health, and concluding with the closing paragraph of the preface, "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing, and healing to the sick,—she commits these pages to honest seekers for Truth."

In another minute the people were pouring out into the night, carrying with them through the streets of the great city the words which in sickness and sorrow will ever have a new meaning, "And, lo, I am with you alway, even unto the end of the world."

Lectures at Other Places.

Prescott, Ariz.—Judge William G. Ewing, January 8.
Jacksonville, Fla.—William D. McCrackan, April 12.
Chicago, Ill. (Fifth Church).—Rev. William P. McKenzie, April 14.
Woburn, Mass.—William D. McCrackan, April 24.
Englewood, N. J.—Bicknell Young, May 1.
Girard, Kan.—Judge William G. Ewing, May 5.
Green Bay, Wis.—Bicknell Young, May 6.
Salamanca, N. Y.—William D. McCrackan, May 8.
Mt. Pleasant, Mich.—Bicknell Young, May 8.
Eau Claire, Wis.—Frank H. Leonard, May 9.
Montgomery, Ala.—Edward A. Kimball, May 10.
La Grange, Ill.—Mrs. Sue Harper Mims, May 10.
Saline, Mich.—Bicknell Young, May 10.
Birmingham, Ala.—Edward A. Kimball, May 11.
Toledo, O.—William D. McCrackan, May 12.
Huron, S. D.—Judge William G. Ewing, May 12.
Springfield, Mass.—William D. McCrackan, May 15.

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Selected Articles.

Is a Christian Scientist Liable to Sickness?

Sickness is the result of sin. In Christian Science, however, the term sin is not restricted in its application to wilful wrongs, but refers to any deviation from the right, including even our ignorant mistakes. Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. It is not what one knows, but fails to practise, which renders him immune from sickness; but the condition in which one actually lives.

As in mathematics, it is not one's belief in the rule which produces results, but the correct application thereof. Christian Science is advantageous only to those who deport themselves according to what they know. As in mathematics, while Science points out the way, the pupil must do the work. A Christian Scientist may have an advantage over his neighbor in having ascertained what he ought to do, but he reaps his reward only in proportion as he puts this knowledge into practice. John did not say, Blessed are they who know the commandments, for the mere purpose of being posted, but "Blessed are they that do his commandments." The blessing comes to the doer, not to the mere hearer, of the Word. To attain to such an understanding and realization of the truth as to become entirely and permanently immune from sickness and suffering, requires a life-work and continued watchfulness.

Our brief answer to the question, "Will a Christian Scientist ever be sick?" might be given in the following words: If he can always think aright and live aright, he cannot possibly be sick. If he deviates from the right course, retribution may come to him even more quickly than to those who have a less clear comprehension of the right way.

Even when one is conscientiously seeking to do right, he is confronted with the proposition which the Scriptures name in the following words: "The spirit indeed is willing, but the flesh is weak." But he can and must conquer through divine help. Good intentions are not sufficient guarantee against trouble. Furthermore, one must serve his apprenticeship in learning to think and act from a spiritual standpoint; and, like a child learning to walk, the beginner may stumble to some extent until he becomes master of the situation. It is noticeable that some children stumble a great deal while learning to walk, while others, though advancing slowly, never stumble. One's ills may not be directly traceable to misconduct, but may be occasioned because one is mentally giving place to unlawful powers, not having, through a sufficient realization of the divine Power, become impregnable to these intrusions.

After having developed fears and apprehensions because of the peculiar beliefs in which Christian Science finds us, we sometimes require time to rise effectually above such fears. It is important to say, however, that Christian Scientists find themselves far less liable to trouble, even with a limited understanding of this Science, than before it was brought to their attention; and the general gain in ability to avoid as well as eliminate sickness on the part of students of Christian Science is truly gratifying, and cause for deep thankfulness.

ALFRED FARLOW.
Boston Times.

The word "philosophy," as defined by Webster, is "literally the love of or search after wisdom." If the lexicographer had aimed to describe Christian Science, he could hardly have chosen more appropriate language.

Our critic says that "There is not a philosopher of any standing in its ranks, though it may include here and there a man somewhat able as a lawyer or successful as a business man."

Upon this subject St. Paul, the scholar, theologian, and metaphysician, has the following to say, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but 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."

It is a remarkable fact that, according to history, the progress of truth has been more opposed and misunderstood by scholastics and theologians than by people of more modest attainments. Referring to the great Teacher of Christianity, the Gospels tell us that "the common people heard him gladly." We are reminded further of the words of Jesus, who said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

In all the attacks upon Christian Science it is invariably the case that those who attempt to disprove its teachings signally fail to understand Mrs. Eddy's meaning, and we recall the advice of Coleridge, who said in substance, Before you condemn another's misunderstanding, be sure you understand his misunderstanding. Would it not be well, therefore, in view of the great need of spirituality in the world, to welcome all that makes for health, happiness, and brotherly love? If Christian Science does not do this, then it will be sure to fail, and our critics will win a victory without expending their intellectual ammunition.

Let us remember that it is never wise to tear down what one cannot build up, and those who are trying to disprove the truth of Christian Science would be more likely to succeed if they would offer in its place something that is better calculated to meet our human needs. Until this can be done, would it not be well to allow time and experience to test its efficiency, and let it stand or fall according to its own merits and its inherent vitality?

RICHARD P. VERRALL.
New York Post.

"The basis of Christian Science is the Scriptural teaching that God is All in all, that God and His creation constitute the only reality, that God is Spirit, and His creation spiritual, hence in reality there is no matter." The whole question resolves itself into a difference of opinion as to what constitutes "reality." The materialist says, all is matter; the Christian Scientist says, all is Mind, and Mind's (God's) idea.

This does not deny reality, but affirms it on a substantial, positive, enduring, and scientific basis. Instead of taking away "reality," it establishes reality, and recognizes all things in God's creation as substantially real, eternally real and spiritual.

JOHN L. RENDALL.
Montgomery (Ia.) *Republican.*

Christian Science is purely primitive Christianity regained and put into practice. It is not occult, but simple. It is not esoteric, but universal in its adaptation. It is demonstrable by any one who will meekly and honestly investigate its teachings and practice.

When the Ten Commandments and the Sermon on the Mount are lived and practised, it will be seen and understood that purity of thought spontaneously expands into health and harmony of body, as well as mind. Christian Science teaches that sickness is the result of sin; hence healing the sick and reforming the sinner are accomplished by one and the same process.

JAMES D. SHERWOOD.
Forth Worth (Tex.) *Record.*

For I hold what God wills above what I will. I cleave to Him as His servant and follower: my impulses are one with His, my pursuit is one with His; in a word my will is one with His.—EPICTETUS.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Card of Thanks.

[THE following letter from our Leader appeared in the Concord papers of Wednesday last, and we know that all who experienced the hospitality of the citizens of Concord will thank her for having expressed the sentiments which all felt so deeply.]

Dear Mr. Editor:—Allow me through your paper to thank the citizens of Concord for the generous hospitality extended yesterday to the members of my church, The Mother Church of Boston.

After the Christian Science periodicals had given notice that no preparations would be made for a large gathering at this annual meeting of the Mother Church, I scarcely supposed that a note, sent at the last moment, would bring thousands here yesterday. As many gifts had come from Christian Scientists everywhere, to help furnish and beautify our new church building in Concord, it came to me, why not invite those who attend the Communion in Boston to take a peep at this church edifice, on the day when there are no formal exercises at the denominational headquarters? The number of visitors, about four thousand, exceeded my expectation and my heart welcomed each and all. It was a glad day for me—sweet to observe with what unanimity my fellow-citizens vied with each other to make the Christian Scientists' short stay so pleasant.

Special thanks are due and are hereby tendered to his Honor the Mayor, for arranging the details and allowing the visitors to assemble on the green surrounding the High School; also to Mr. Geo. D. Waldron, Chairman of the Prudential Committee of the Unitarian Church and to his co-laborers on said committee, and to the Church itself,—for their kindly foresight in granting permission, not only to use the beautiful lawn surrounding their church building, but also for throwing open their doors for the comfort and convenience of the Christian Scientists during the day. The wide spreading elms, and soft green-sward proved an ideal meeting place. I greatly appreciate the courtesy extended to my friends, by the Wonolancet Club, in again opening their spacious club house to them on this occasion; and that of the efficient City Marshall and his staff of police extended to me throughout. And last but not least I thank the distinguished Editors in my home city for their reports of the happy occasion.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., June 14, 1904.

The Events of the Week.

THERE are times when we wish the *Sentinel* might be greatly enlarged, and this is one of those times.

We appreciate the keen interest of the Field in the Communion and Annual Meeting of the Mother Church, and because of this great interest, we have endeavored to give in the present issue of the *Sentinel* a condensed report of these events, and we sincerely hope that, notwithstanding the brevity to which our limited space forces us, we have not altogether failed to convey to our readers some measure of the loving Christian fellowship which has so largely characterized these assemblages. The deeply religious and devotional aspect of these meetings has given rise to much favorable comment, and it has been freely recognized that these people came together with the love of God in their hearts.

A very pleasant incident of the week was our Leader's invitation to those assembled in Boston to visit and inspect the new church in Concord. The invitation was joyfully accepted and much pleasure was added to the occasion by the presence of Mrs. Eddy, who greeted her visitors from her carriage and presented to the Mother Church through its president, Mr. Edward P. Bates, a token of her love.

The annual report of the Clerk contained much to encourage our members to still greater loyalty in the establishment of Christ's kingdom on earth, and the statistics, showing the remarkable growth of the Mother Church during the past ten years, will be of great interest. We shall publish this document in full in our next issue. M.

The Light of Love.

THE world's noblest leadership has ever effected a chief good in that ministry to which Emerson refers when he says, "That is always best which gives me to myself." In the disclosure to humanity of the ideal selfhood, its origin, nature, capabilities, freedom, destiny, there is communicated the inspiration and the impulse which make more possible the unselfishness, the faith, the transformation, and the sovereignty of our highest moments.

He who, in Truth's name, wrests thought from the bonds of material pettiness, and attaches it to life's larger significance,—he becomes a liberator, humanity's lasting benefactor and friend, and in the years his recognition cannot fail.

True leadership fulfils yet another effective ministry in the manifestation and allurement of love. In the fires of a great heart's devotion to a redemptive idea the selfish and the commonplace are consumed, and that true affection which always conveys strength, speeds, upon every occasion, to embrace human need. This explains full well to the many, a phenomenon which is quite inexplicable to some; namely, the loving and joyous enthusiasm with which Christian Scientists respond to every opportunity to visit their Leader, or do her honor.

Though pitifully late in its discovery ofttimes, the world ultimately realizes that the truly great are very dear. The touch of a Lincoln or a Gladstone becomes a benediction, and the remembrance of them prompts to the better doing of life's humblest deeds. We bring them our hearts' best offering, therefore, because they have brought us a larger life, a nobler sense of man and his work. This is love's guerdon.

To all Christian Scientists Mrs. Eddy's pure, truth-telling face speaks of the overcomings which have crowned the years of self-effacing effort to follow the footsteps of the Master,—an effort which, after the experience of St. Paul, ever brings trials, reproaches, necessities, and persecutions "for Christ's sake." It tells the story of a heroic, and withal, joyous struggle, whose benison has meant for us life's unmeasured enrichment, and our thankfulness for priceless blessings is tenderly mindful of her by whose faithful and loving hands they were borne us.

For all those who understand even in modest degree the motive and meaning of her ministry, the face of this honored woman is illumined with that light of Love's sweet reflection which ever comes with healing on its wings. W.

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The Communion.

"Each successive stage of experience unfolds new views of divine goodness and love" (Science and Health, p. 66).

WITH the swift flight of time, another Communion season has come, bringing a great spiritual uplifting which will go on with us, and make the year more fruitful than any we have known. The dear assurance of divine Love, given by Christ Jesus, "Lo, I am with you alway," speaks to us in every hour of need and is the reason for our deepest joy; and although we have learned in Christian Science that the Christ, Truth, is a perpetual presence, it by no means follows that we have outgrown the need of special communion.

It is an hour for gratitude as well as for joy, when we remember that through the ministry of Christian Science divine Love came to us in our deepest woe, healed us, and revealed to us the living, ever-present Christ; that it is feeding us daily with the bread which "giveth life unto the world." It is meet, too, that we renewedly consecrate ourselves to our great Cause, and to all its activities, so that the world may the better understand with each succeeding year the Christ-teaching and its healing, uplifting influence. The Saviour's words, "This do in remembrance of me," take on a higher meaning when we devoutly recall that, at such awful cost, he proved, for all time, the truth which he revealed to mankind, the truth which is the foundation of Christian Science. Although the full import of his teaching was early lost to a needy world, not a single idea is missing to-day, and as we individually understand and obey, we shall attain to the blessedness and peace of true, spiritual communion. As we do this, we shall better understand and appreciate the work of our revered Leader, and be better prepared to carry it onward to its all-embracing end,—the salvation of all mankind from sin, disease, and death.

It has seemed that never before, at any Communion season was there such a deep, calm sense of joy, such tender affection for our beloved Cause and its Leader. May the spirit of the hour abide with all our members, whether present or absent, and fulfil the promise of the old hymn,—

Awhile beside the fount we'll stay
And eat this bread of thine;
Then go rejoicing on our way,
Renewed with strength divine.

K.

Letters to our Leader.

The following letter from the Marchioness of Bath, which we are privileged to read, will awaken a deep interest in many. Its tender appreciation of our Leader shows that not alone in her native country, but everywhere that Christian Science is known, Mrs. Eddy is revered and loved.

London, May 26, 1904.

My Dearest Mrs. Eddy:—I feel that even if this letter never reaches your own hands, I must write and thank you for the two *Sentinels* which have been so very kindly sent me with your "compliments." They brought with them such an example of "thoughtfulness for others," an example you are so often showing us.

It is two or three years since I wrote to you from Longleat, and I wish I could tell you all that Christian Science has done for me and mine since then, and how grateful I am. I only hope I may go on growing in understanding, and manifesting more and more of that unselfish love and thoughtfulness for others, the example of which came, if I may say it, as a loving rebuke and gentle reminder along with those *Sentinels*. Mrs. Eddy, "thank you" is such a small word, but I *do* thank you from the bottom of my heart, and my one desire is to grow in grace, and to be able truly to sign myself your grateful and obedient follower,

VIOLET C. BATH.

Sioux City, Ia., May 8, 1904.

Beloved Leader:—I wish to express my gratitude for the wise guidance in the late Manual and for the new by-law entitled, "Easter Observances." I remember to have received an Easter box several years ago, and when I asked, "Why particularly at this time?" I was told it was now the custom. I thought then, It were better not so, and when I read in the *Sentinel* the new by-law referring to this point, I felt so uplifted and rejoiced that I, as a Christian Scientist, can perceive the spiritual meaning, and in the degree that I am overcoming all error in my thought, can, as you say, in the "sacred words of our beloved Master, 'let the dead bury their dead.'" My prayer is that I may reflect more of the risen Christ each day, thus doing my part to help all humanity.

Lovingly,

MRS. MINNIE K. STODDARD.

Progress in Edinburgh, Scotland.

ON Sunday, May 8, First Church of Christ, Scientist, Edinburgh, held its first service in the new hall at 14 Queen Street. The occasion was one of much rejoicing, as it was the first move into larger quarters since the Church was organized four and a half years ago.

The new hall is conveniently situated in the central part of the city at a very short distance from the reading rooms. There were about ninety people present at the opening service. The First Reader gave a short address.

"Many of us," she said, "have been brought out of great tribulation, out of great trouble of body and worse trouble of heart and mind, into a condition of health and happiness to which we never expected to attain on this plane of existence. It was natural, therefore, that we should earnestly desire to share our happiness with others and rejoice at every sign of the advancement of our Cause."

She spoke of the unique position held in the estimation of the world by Jesus of Nazareth, and pointed out that in spite of the agnostic tendencies of the day, more attention was at this time being directed towards his life and acts than ever before. The secret of his greatness had been lost, the understanding of how his works of healing had been wrought and his life lived; and it was, comparatively speaking, only quite recently that this secret had been rediscovered, and once more given to the world. "On this happy occasion, the opening service in our new hall," she said, "our thoughts naturally turn with the deepest gratitude to Mrs. Eddy, through whose purity this truth was revealed to the world, and by whose unceasing energy and perseverance the Cause of Christian Science has been established. She saw that since God is Spirit,—Mind,—man, made in His image, must be a spiritual being; and every form of illness is now proved to be, not a thing over which man has no control, but an evil suggestion which he can cast out through the recognition of his true nature as a child of God.

"From all times men have been endeavoring to reform the world from without: Christian Science shows us that it can only be reformed from within, through the regeneration of the individual. It shows us that illness is cured by casting out the sick thoughts which caused it, rather than by eating and drinking, and external applications. To accomplish this task, it first shows us what are sick thoughts, and then shows us how to get rid of them. The man who thinks that his sufferings are caused by external circumstances or by other people's thoughts has not yet grasped the elements of Christian Science. Man suffers entirely through ignorance and through belief in evil.

"Times and seasons," she said, "are still helps to our progress. Let the opening of this new hall mark the open-

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ing of a new and better era for each one of us; leaving behind the old man and his deeds. Let us enter joyfully upon our new-found liberty, bearing in mind that only by individual improvement can we help the Cause and the human race, show our gratitude to God, and win our own salvation."—*Correspondence.*

From a Mining Camp in Colorado.

"Go ye into all the world, and preach the gospel to every creature."

This becomes easy through the use of our text-book, Science and Health, and the periodicals. I have been at this mine only seven weeks, and have five earnestly studying and trying to put into practice the teaching of Christian Science. Four have acknowledged benefits therefrom. One, the master machinist, has ordered a copy of Science and Health; another, a foreman, wrote a very beautiful letter to his sister in Canada, asking her to look into Christian Science and not take the word of prejudiced people.

The time-keeper, who is also a doctor, and who dresses the wounds of the men hurt in the mine, fell and sprained his wrist, and instead of going to his own medicine chest, he asked me for help, and acknowledged the help received.

This has been accomplished by placing a shelf in our sitting-room with the literature on it, and a notice which reads: "Christian Science Literature. Read and return. Free." My little stock is in almost constant use.

I have the promise of some *Journals* and *Sentinels*, which I intend to place in the large sitting-room, where from one hundred to two hundred men pass their idle hours, so that they may also have a chance to know the truth. Our Leader's hymn (Miscellaneous Writings, p. 397),—

> My prayer some daily good to do
> To thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

is ever being answered.

A. E. SOUTHWORTH, Telluride, Col.

From Blackburn, Okla.

THE Field will be interested to learn that the leaven of truth is working among the people of Blackburn. When we came to Blackburn three years ago there was but one Science and Health here. The lady who owned it said she could not understand it. However, she told me she had only read to page thirty. I asked her if she wished to sell the book. She said she did. I paid her full price for it and have loaned it to those wishing to read it, so that it has done a great amount of good. All those who read it found that they wanted a little book of their own, and now there are six copies in and around the little town. Some of us meet each Sunday to go over the lessons. We know there is no opposition and so it does not appear to us. There are many here that say they believe but are still wearing the vail. (2 Corinthians, 3 : 15.) There are three orthodox churches under construction in this place; we have given of our substance to help build them and there is a kind, brotherly feeling with us, proving that charity is the best of all. No evil can stand before it. I am thankful for every loving friend who has helped me to know the truth, and as a reward for their labors I am striving and daily praying to know only that which is true. I owe Mrs. Eddy a debt which only love can repay. Four years ago I first read that wonderful book, Science and Health, and I was healed through the renewing of my mind. I know that words can never pay her, but loving and living the Christ-truth can. We are thankful for the *Sentinel* and *Journal*, they are such a help no one can afford to be without them.

MRS. KATE ROACH, Blackburn, Okla.

Testimonies of Healing.

I was much impressed in reading a recent testimonial of the practical benefits the managing editor of a daily paper had received in applying his understanding of Christian Science to his work. It had become so illumined that it attracted commendation when no suspicion was entertained of the real power behind his pen. I wish to add that I am making an earnest effort to utilize the same line of thought in the mechanical department of two newspapers where I am employed as foreman of the printers. We print both a morning and an evening paper that are separate and distinct, and I have charge of the working force of both. This being a thoroughly modern Western city, our newspapers are wide-awake and progressive, and the mechanical details require the most careful watching, and painstaking work to secure the required result. All these details must be figured nicely, as mails have to be made promptly and extra editions furnished on the shortest possible notice, as competition is very keen, and it rests with the foreman to see that his men are prepared at any moment for almost any emergency. With the little understanding I have acquired of Christian Science I have been enabled to improve the mechanical system and adjust its capacity to a nicety so that there is very little unnecessary hurry or bustle, and every man handles his work without friction. I am daily learning more how to carry this understanding into every detail of my work, and as it grows clearer the work becomes easier. I find the Golden Rule of great practical benefit in dealing with the men, not only in my own department but in every other part of the office, and in my home life as well. Where a prejudice formerly existed through careless indifference toward Christian Science, I find the editors now exhibit a kindly interest in the printing of any articles that may be furnished, and the interest is increasing slowly but surely, both on the part of the men and of the management.

I was led to accept Christian Science by a friend who came to the office to work. For nearly forty years I was a semi-invalid, the thought of a torpid liver and its chronic accompaniments holding me in a vise-like grip. This grew into catarrh of the stomach in its most violent form, with chronic constipation. As a last material resort I had swallowed a stomach tube almost daily for months, with some slight benefits of a temporary nature, but there was nothing permanent looked for, and the constipation was considered hopeless by physicians. My work worried me and I was almost a nervous wreck, and as I then viewed it I seemed to exist solely by my will-power.

My friend suggested that I read Science and Health. In a few days I asked him to help me with treatments, which he did, and I was entirely healed. The light came to me most beautifully and it is growing, and growing daily. I was brought up in the orthodox faith, but when sickness and troubles came, and I was plunged into the very depths of despair and turned to my God, there seemed little or no response. Although I could not comprehend this, I never lost faith, and felt that somehow and in some way God would make it all right. The answer to those prayers of anguish is now being demonstrated daily, not only in the physical well-being of myself and family, but in the conduct of my business affairs, where I am enabled to do justice both to employer and employe, and know that divine Love governs and is All and in all. With this understanding the most difficult problems are quickly solved, and my work is no longer a burden but a pleasure, and my capacity for it has greatly increased. But more wonderful still is the joy that is found in helping others, knowing that the more we give the more we receive, that there is absolutely no limit to this fountain of love.

E. S. S., Denver, Col.

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It is now nearly five years since I first heard of Christian Science, and I have always had a desire to express my gratitude through the Christian Science publications for what it has done and is doing for me. I was an invalid for eleven years because of an internal rupture, and unable to attend to my household duties or care for my children. The last two years of my illness I was confined entirely to my bed. It is impossible for any to know what a terrible trial it is to be perfectly helpless, with small children to care for, unless they have had a similar experience. I also had kidney trouble and was in a very dejected condition. We employed the services of the very best physicians, and the only hope they gave me was a surgical operation which I seriously objected to, preferring to suffer rather than submit to such an uncertain remedy, and fearing that I would be no better, as we know this is often the case with those who have been operated upon. I was in this helpless, hopeless condition when Christian Science was first presented to me by a friend of my husband.

I had lost all faith in God or man as able to help me out of my suffering. For years I had prayed earnestly, and my prayers were not answered. Then I became skeptical and decided that God did not know anything about me or my troubles. We tried Christian Science as a last resort, not that either myself or my husband had any faith at all that it would heal.

We were told by the gentleman who first presented the subject to us that it did not require large faith on our part, but only obedience. We decided to try it, as we thought it could do no harm, but how little we knew what happiness and satisfaction were in store for us. In six short weeks I was able to go to any place I wished, and was so changed in appearance that some of my friends did not recognize me when I met them. To my friends and myself, my healing was wonderful, but the truth about God and man that Christian Science enabled me to obtain is a constant source of joy and satisfaction, and what a relief it is to *know* that God does not know sickness, and that we, as His children, do not have to suffer.

I feel very grateful to God, to our Leader, and to all those who have helped me to gain my present understanding.

MRS. MARIE E. MAITLAND, Joplin, Mo.

I wish to make public acknowledgment of the benefits received through Christian Science. I was a trained nurse and followed my profession for ten years before coming into Christian Science, but after deep study I have been convinced, both in theory and practice, that the only curative agent is divine Mind. Although I gave up my profession and sought new work, looking only to divine Love, my wants have always been supplied.

When a child my ear became diseased from constant diving, and troubled me for years, as abscesses formed constantly, and I was seldom free from pain. I was advised by one physician to leave Galveston for a dryer climate, thinking that I would be benefited by the change. I suffered severely from the treatment given me by great specialists. About eight years ago the condition was considered so serious that an operation was performed by which the drum and several small bones of the ear were removed. Even after the operation, the abscesses continued to form. The last abscess was destroyed under Christian Science treatment. That was three years ago, and I have been free from them ever since. Two years ago I had the blessed privilege of class instruction, and I am happy to state that during the teaching my hearing in that ear was restored after it had been lost to me for twenty-eight years.

Six years ago my wrist was broken while caring for a patient who was in wild delirium. Being unable to leave the patient and thinking that the wrist was only sprained, I bound it up tightly and paid no further attention to it. After removing the bandage I found that the bone had been broken and had united crooked. The joint was twice the natural size and always gave me pain and was not strong enough to lift a heavy weight. I was advised by several to have it broken and reset, which I refused to do. Three summers ago, while under absent treatment for the ear trouble, one day, to my utter astonishment, I found the wrist straight and reduced to its normal size. I had occasion to return some medical books to a physician who was anxious to show me his powerful electric light and X-rays, and I asked him if he could see that anything had been the matter with my wrist, and he said that he could see where it had been broken, by the thickening of the bone as it had healed. I have also been healed of pneumonia, acute indigestion, and sick headache.

Each day brings new proofs of the power of divine Love to meet every human need. Ten years of *materia medica* and three years of this glorious Science have proven to me beyond doubt which is the truth. I feel grateful for the kindness shown me by the physicians who did all their science suggested to benefit me, though without result. I turned to the one and only Physician and was healed. Although I still have work to do, I know that under the guidance of Christian Science, faithful, earnest effort will bring reward, and at some time the promise will be fulfilled: I shall awake in His likeness.

LEE WASHINGTON, Washington, D. C.

About five years ago I had three teeth filled by the dentist, two on the left side of my mouth and one on the right side. On the left side the teeth were very close together and the decay was between the teeth and up in the roots under the gum, so that the dentist had to cut away much of the teeth in order to get at the roots, which made a very large cavity. The one on the right side was very much decayed and so loose in the gum that the dentist refused to fill it; and touching it with his instrument, said, "It is waste of time and money to fill such a tooth as that, let me take it out," but I insisted on having it filled and keeping it as long as it would stay. The enamel on two of my front teeth had also decayed about a sixteenth of an inch below the gum, so that the dentist advised me to have them filled too, but it was not convenient at that time.

In about a year, may be not so long, the filling came out of the teeth on the left side of the gum, and they ulcerated and were at times very painful. I was able to overcome the pain somewhat, so that I did not lose much sleep. I think this lasted about a week, and the swelling seemed to increase so that I was not able to close my mouth; that is, I could not bring my teeth together. It had become so painful that I stopped my work and went to my room to try to realize the truth so as to destroy the sense of suffering. In my effort to become conscious of the truth that heals, I received a wonderful sense of the non-existence of error, the nothingness of everything but God and His idea (I wish I could express that sense, but I have no words), and instantly the swelling went down like a blister pricked with a pin, the pain left, and I went about my work free from the pain and swelling.

It also came to me that the cavity was a false sense which Truth would cast out and give me the true sense, which is perfection. I did not go to the dentist. I don't know why. I did not then think my teeth would be filled as they have been. In about two or three weeks, when my tongue touched the cavity on the left side it seemed to be smaller, and as the days passed it continued to get smaller. The thought came to me, Is it possible I am having my teeth filled by the realization of the power of Truth over error? Shortly, I had occasion to go to the dentist's office, which reminded me of the fact that the cavity was getting less, and I called his attention to it. He examined it and said, "I see the new bone that has formed. Your tooth is being filled." The enamel also began to grow on my front teeth. The

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tooth on the right side of my mouth tightened in the gum. It was cut away so that the space between it and the tooth next to it was almost large enough to hold another tooth. This tooth was filled up in the root under the gum, also below the gum. I do not know what became of that which was below the gum, but the filling that was under the gum came out and stuck between the gum and the tooth. I paid very little attention to it. One day I was eating something, and found a hard substance in my mouth. I put it aside without noticing it. Some days after, I missed the filling that was between the gum and the tooth, and found no cavity. I took a small mirror and examined my tooth and found it whole, filled with new bone, and the space between it and the tooth next to it much less. It is now almost filled in with a whole solid tooth. The new growth actually pushed the filling out. I have had no trouble with my teeth since.—S. J. K., Philadelphia, Pa.

As an expression of my deep gratitude I should like to say what Christian Science has done for me. I first heard of it six months ago, from a friend, who, like myself, was very much in need of repairs. Seeing the effect it had on him convinced me that it was true. Selfishness was my first reason for seeking its aid. I wanted to be rid of my many ailments. Now I understand that the mental and moral effects of Christian Science are of far more consequence.

After a life spent in a disappointing struggle with what to me seemed adverse circumstances, I have now found a contented and happy state of mind, such as never came my way before. My gratitude is due to the practitioner who took me in hand, for his patience and forbearance. Many things were told me which at first were very hard to believe; but I am bound to confess that everything has been satisfactorily proved since.

During the last six months I have been completely healed of a rather serious case of hernia. Palpitation of the heart, which had troubled me for more than twenty years, is quite gone. Acute rheumatism in the shoulder has disappeared. Catarrh of the throat and nostrils, which sometimes lasted all the winter, has not troubled me this year. My sight was very indifferent; for the last sixteen years I have had to use glasses, gradually increasing their strength. Now I can read newspaper type with ease, and I have not used my glasses at all for more than two months. Some other troubles, chronic gout among the number, are disappearing so rapidly that I no longer fear them or believe in their reality. I do not know of any power save my gratitude to God and to Christian Science which could make me give a testimony in public, for my nervousness was so great that I had never been able to speak at a public meeting.

To express adequately my gratitude to Mrs. Eddy is impossible. I can only wonder at her extraordinary courage in giving to the world this beautiful revelation of Truth, and without making the least concession to materialism.

W. Davidson, Richmond, England.

I wish to express my gratitude for the blessings of Christian Science. Six months ago it was introduced to me by a friend. I was then called a "perfect wreck." I was a victim to almost all the ills that flesh is heir to,—lung and throat trouble, nasal catarrh of about twenty-four years' standing, kidney trouble, and dyspepsia. There were many things I could not eat, and coffee I dared not drink; it always brought on a bilious spell. According to mortal sense, I had lost my voice, I could not speak above a whisper for seven months. I was very kindly cared for by my physician, who was a specialist, but he had no hope of a complete cure. When we had talks on the subject, he said he was doing for me what he would wish any one to do for him,—giving me a chance for my life. I took several kinds of medicine all the time; it was as natural for me to take medicine after each meal as it was to eat the meal, but after this friend had spoken to me of Christian Science, I stopped taking medicine, gave up treatment for my throat, and gave my full attention to the investigation of Christian Science.

I was in Science about two months before taking a treatment, but made some very good demonstrations for myself from reading the *Sentinels* and *Journals*. The first demonstration was over weakness. I had been able to walk but a short distance at a time, but I started out to attend the meeting on the second Sunday after having heard where the services were held. I declared the truth,—that God is my strength,—and on arriving at the house I was surprised to note that I was not tired. My strength began to increase from that time on. My next demonstration was over heart trouble, and that was met so quickly I have had no trouble since from climbing stairs, or walking fast. A few weeks ago I ran nearly half a square to catch a car, but felt no bad effect from it. In my case the cure has been slow, but one ailment has disappeared after another through the understanding of divine Truth which makes free indeed. I can work or walk as much as I like, and do not feel weary.

I am reading the Bible and Science and Health every day, and they are my best friends. I thank God, and also Mrs. Eddy, for the light of Truth that has been revealed to us through Christian Science; and not only for the healing but for the spiritual uplifting. I am not entirely cured, according to mortal sense, but I know that as I grow in grace, I shall reflect perfect health.

Annie E. Cornelius, Norristown, Pa.

I wish to express my gratitude to our beloved Leader, Mrs. Eddy, for this wondrous truth, called Christian Science. It is nearly ten years since I was healed by it of what the doctors called chronic indigestion, inactive liver, heart trouble, and several other diseases which made life a burden.

Three of the best doctors in this city attended me and could do no more for me. The minister of my church and his wife were among my best friends, and they called on me very often. When he learned that the doctors said I could not live much longer, he told me what he had heard of Christian Science. He did not know much about it, but he knew of a case of insanity that had been cured without any medicine, and said if I would try it he would bring the lady to my house, as I was too weak to step out of doors. For two weeks I had been confined to the room, and had been a sufferer for six years. I accepted his kind offer, and next day he brought a practitioner. I was helped almost instantly, but I was treated for some time, and all my ailments were overcome.

It seems useless to try to explain what Christian Science has done for me and mine, but my heart overflows with gratitude for the many blessings that have come to us through this truth. Of course the healing of my body seemed the greatest to those around me, but the unspeakable joy and peace, the *knowing*,—not only believing,—the realization that God is All, that Love is Life, and God is Love, filled me to the brim, and is the greatest to me. Only in such a condition was I enabled to stand the many trials that I had to go through, but all the different trials have proven Christian Science to be an ever-present help in time of need. During this year, diphtheria, measles, scarlet fever, are the diseases that have been healed by Christian Science in my family. I cannot enumerate the many times we have been helped, and I do not see how anybody can do without this truth.—Mrs. O. Anderson, Austin, Tex.

It has occurred to me that I have had ample time to meditate on the many blessings which I have received through Christian Science, as it is now more than six years since I was entirely healed of a most malignant case of

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dyspepsia as well as constipation in its worst form by the reading of "Science and Health with Key to the Scriptures." So aggravated were the conditions that for three years or more I was unable to drink a glass of cold water. Everything that I drank had to be hot, and my only means of relief from the bowel trouble was hot water injections, for a period of more than three years.

I can truthfully say that I was permanently, and I might say instantly, healed of those two ailments by reading Science and Health as before stated, and in fact I do not think I had read more than thirty pages of this book when I ignored entirely the most rigid kind of diet. I ate and drank everything I wished without a single harmful effect from that time to this date, and there has not been a drop of medicine in our home for more than six years, in a family of five.

I have also seen the power of Truth manifested in our home by having our youngest child relieved of the most excruciating pain, and changed to his most playful mood, immediately upon notifying one of the faithful practitioners of this city. For all this I am endeavoring to be thankful to God and to our faithful Leader, Mrs. Eddy, whose pure and undefiled life enabled her to discover this precious truth for the benefit of all mankind.

With loving gratitude to all the faithful workers in our Cause, I send this forth as a feeble expression of what Truth has done for me and mine.

M. C. McKENZIE, Denver, Col.

My little brother, ten years of age, was bitten on the nose by a rat. The sore seemed to heal all right for about a week, after which the doctor said that blood-poisoning had set in, and for three weeks thereafter he was constantly under the doctor's care. He grew worse until finally he was given up by the doctor, and father was advised to take him to Chicago. He lay in bed, unable to move, his face swollen out of shape, his nose drawn to one side, eyes shut, the cords of his neck fearfully swollen, and his face covered with ugly sores.

Father was on the point of having him removed to Chicago to a specialist for such diseases, when it was suggested to him that he first try Christian Science. After much persuasion, he finally consented to give it a trial for three days, although he said he hadn't a particle of faith in it. A Christian Science practitioner was called in that evening and, wonderful to relate, Joe was out the next morning and played six games of croquet.

The following morning all the sores on his face had disappeared except one, and that week he went to a neighboring city alone and visited his grandmother.

We are truly grateful for this wonderful recovery and for what Christian Science has done for us.

HAZEL LARIMER, Chillicothe, Ill.

I am glad of the privilege of giving my testimony of healing through the ministry of Christian Science. I was healed of nervous prostration brought on by grief and trouble. I had suffered from a torpid liver and constantly used liver-pills. A neighbor called to see me, and from her I had the first treatment. When I was healed the first thing I did after getting out of bed was to empty my medicine chest and burn all my prescriptions. I am a graduate of the Orthopædic Hospital of Philadelphia, and for four years previous to this I had practised massage, but about every three months I had to give up work and take medical treatment and rest, or try a change of climate.

The physical disability is but part of the burden which has been removed from my life. In fact, life to me had been a complete disappointment. Every aspiration seemed to be made impossible of achievement, until it seemed that failure was the only result. Now this is gradually changing, as I am proving that Life is God, and I, as God's child, must reflect wisdom, strength, and endurance, and that it is a joy to live. I have learned that God's law involves progression and that success is the sure result of worthy endeavor.

I am deeply grateful to those who have helped me in Christian Science: first to Mrs. Eddy, through whose purity and self-sacrifice this wonderful religion is given to the world, to my neighbor and first helper, to the teacher from whom I had class instruction, and for the *Sentinel* and *Journal* which bring us their cheering messages.

L. W. D., Lanark, Ont.

I have been putting off the writing of my testimony for a long time, but I have so much to be thankful for that I cannot tell all. Enough to say that I have been cured of blood poison, kidney trouble, heart disease, headache, and rheumatism; in fact, I was a physical wreck. It would be impossible for me to tell of all. I seemed to suffer all that a human being could suffer and live. The doctors told me there was no help, and once I was given up for dead.

There was not only physical suffering, but trouble, sorrow, and poverty. I had no hope of anything and had arrived where I did not care, but *now, oh now*, thanks be to God and to our dear Leader, the light has come, with health, happiness, and love for all mankind. I have three children who have been saved from death through Christian Science, and I can truly say, Praise be to God for Science and Health, which has shown us the way of life; also how to read the Bible and love it.

I know now that God is my Life,—it has been proved to me beyond a doubt, and I am very grateful for all these blessings. I have had the great privilege of class instruction.—MRS. BEULAH SNODGRASS, Golden, Col.

Christian Science was presented to me when I needed it most. I suffered from what was called appendicitis, for a number of years, and grew worse until the doctors could help me no more. The only thing left was an operation, to which I would not consent. Then came the time that I turned to Christian Science and I was healed in two treatments. This was four years ago and I have not had a return of the trouble since.

My heart overflows with gratitude to my practitioner, and to our dear Leader, Mrs. Eddy, for this blessed truth.

ED. HALLIFDIEDE, Manitowoc, Wis.

[Written for the *Sentinel*.]

Faith.

HARRY T. FEE.

THERE is no woe
  But what we make,
There is no gloom
  But as we take
Gloom's vagrant view;
God's all-wise love will not forsake
  His truth in you.

Disease is but
  A glimmering wraith,
No matter what
  Grim error saith
In blatant tone;
And thou shalt know the power of faith
  And Love alone.

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From Our Exchanges.

What is needed to-day is such a demonstration of the living God that men will know His direct relation to them. It is the work of the Spirit of God to convict the world of sin, of righteousness, and of judgment to come, and it is found in personal experience that the effect of Spirit's presence in the soul is to make very real the Biblical revelation as to God and to bring Him into such manifestation that His being is the profound truth of the soul. Multitudes of Christian people are living in a sense of accountability as fully as that of any period, because they have known through experience of the power of God that He is the Alpha and Omega of life. It is the business of the church at the present time to bring men to the conviction of the truth of the word of God and to secure Divine power in such effectiveness in human experience that they shall gain a renewed sense of accountability to Him.—*The Watchman.*

For every stage of progress, up the vast spiral of ascending life, we need to summon all the real and vital things within us, all hope and courage, all patience and sympathy and love. We need to stifle and silence the unworthy things, the brutish impulses, the low-born passions that bark at our heels. We need, in one word, to be alive. And if any tract of life has become torpid, if any faculties for better things have sunk into disuse, if the palsy of indifference has invaded any vital center of life, the word which needs to be spoken to these wandering powers is the word spoken of the prodigal son: "He was lost but is found; he was dead but is alive again."

The Congregationalist and Christian World.

To him who correctly apprehends its meaning, the term religion stands for the most important things. It signifies right thinking toward God and man. It is that which binds the spirit to God in faith and love and moves the heart to kindly deeds for His children. Religion in its most essential aspect is not a thing of special days and forms and ceremonies and creeds, but a prevailing posture of spirit and temper of mind which lives in an abiding consciousness of the Divine presence and under the influence of a sweetly irresistible impulse to good works.

The Universalist Leader.

Busy minds are diligently seeking a reason or reasons for the spiritual lethargy that has so long enthralled the churches of this country. Doubtless many causes have contributed to this result; but may it not be that the root of the difficulty is that there has been so much of pulpit dabbling with theories of evolution, psychology, sociology, and so on, and less of forthright preaching of the verities of the Gospel? Men need to be reminded often and forcibly that "he that commits sin is the slave of sin," and that the only escape from that fatal bondage is by the way of the Cross.

The Examiner.

Fear may be overcome in such a way as to leave the soul quite as desolate as it was before. One may overcome the pain of fear without touching the cause of fear. Why are we so fearful? Is it not because we have given to God such a mean and narrow place in our hearts? Perfect love casteth out fear, and God is love. Lift up your heads, O ye gates, and let the King of glory come in, and fear shall fly away.—*The Christian Advocate.*

Men show gratitude to their fellow-men by words and acts. Words without corresponding acts or contradicted by conduct are simply evidences of hypocrisy.

The Christian Advocate.

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

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Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer.*
Box 56, Fall River, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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

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Christian Science Sentinel

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Items of Interest.

National.

The Constellation, the oldest ship of the old navy, has been brought from Newport to the New York Navy Yard to await there her further disposition by the Navy Department. For the past ten years she has been in service at Newport as a receiving ship for navy apprentices. She was built in Baltimore in 1797 and, aside from the Constitution, is one of the most notable of the old oak-ribbed vessels set afloat in the early years of the nation. She was fast in every point of sailing and early became known as the "water witch." She had the reputation early in the last century of being the fastest frigate afloat.

Princeton University has just announced changes in her curriculum that are quite radical. The leading feature, which will not come into full operation until 1905-06, is to take away from the two lower classes the hitherto carefully guarded system of electives. The course of study in the academic department will be narrowed down to three general lines, each leading to a degree. At the end of the second year a large measure of freedom will be allowed in the matter of electives. This action is a deliberate return toward the curriculum of earlier days, which has been regarded as too unyielding and narrow.

Foreign.

There are nine thousand burning lights and signals stretched along the American coasts, forming a perfect link, so that the navigator never need be beyond sight of one of the beacons. One thousand of these are located on the Atlantic coast, fifteen hundred are scattered along the rivers and inland waterways, five hundred on the Great Lakes and two hundred on the Pacific coast. Of the grand total, including lighthouses of different classes, buoys, beacons, and danger signals, three thousand are lighted, giving forth their warnings at night time. Of these a score or more throw a beam of one hundred thousand candle-power. To maintain the lighthouse service a corps of over four thousand men is constantly employed and a fleet of more than fifty vessels. A modern American lighthouse of the first class costs between one and two hundred thousand dollars, and of this about one-third is spent for the electric light and apparatus alone.

The Government decree accepting the bids for constructing the trans-Andine railway has been signed by Chile. The contract for building the road was divided between New York and London firms. The aggregate of the contract is $6,750,000, but ultimately the Government designs, it is understood, to expend two or three times that much on the railway.

It is announced that Earl Grey, Lord Lieutenant of Northumberland, has been appointed to succeed the Earl of Minto as Governor General of Canada.

The house at Chiswick in which William Hogarth lived is about to be opened to the public as a Hogarth Museum.

King Victor Emmanuel has decided in favor of Great Britain, the dispute with Brazil over the Guiana boundary.

Industrial and Commercial.

The progress that has been made within recent months in the adaptation of wireless telegraphy, says an exchange, may be inferred from the fact that *The Bulletin*, published on the steamer Campania, which arrived from Liverpool on the 11th, every day contained two hundred words of news received from either the American or the English side of the ocean, or from both, by the wireless system. M. Marconi was a passenger on the Campania and had guaranteed that his company would keep in daily, if not hourly, contact with the shore, and that the news of the world would be supplied. Every morning at breakfast the passengers on the Campania read *The Bulletin* and were kept informed as to the progress of events. The daily sea paper, therefore, has arrived, and is now a permanent institution in our rapidly developing civilization.

The third and last section of the rapid transit tunnel under the Harlem River was sunk last week, and it is expected that the tunnel will be completed inside of six weeks. The work, as an engineering feat, has attracted much attention. The total length of the tunnel is about fifteen hundred feet. It consists of two cast-iron partial cylinders, with a cast-iron diaphragm between them, each cylinder carrying a single track of railway. They were laid by first dredging a channel across the river to a depth of nine or ten feet below the elevation of the roof of the finished tunnel and a little wider than that of the finished tunnel structure. Four lines of piles were then driven throughout the length of the channel. The upper halves of the two cast-iron cylinders were then put together upon a pontoon and sunk in place on the tops of the timber side-walls.

Cotton has developed another and hitherto unsuspected value; for if the result of an analysis recently made is reliable, the cotton stalk, which has previously been regarded as useful only as a fertilizer, will yield between two and four dollars' worth of sugar to the ton. And, furthermore, the waste resultant from the sugar refining process can be manipulated to produce a grade of paper said to be superior to that obtained from wood pulp. The stalks are also found to contain a material resembling celluloid, the base for a smokeless powder composition, and a fair grade of alcohol. It is stated that a conservative estimate of the average annual yield of stalks in the South may be placed at seventy million tons.

The Turbinia, the first turbine passenger and cargo steamer to cross the Atlantic, passed into the St. Lawrence last week on her maiden voyage, bound from England to Hamilton, Ont. She will be employed in Canadian waters in the service of the Turbine Steamship Company of Hamilton. The vessel is 260 feet long, 53 feet wide, and 20 feet nine inches deep. She is of one thousand tons burden and has accommodations for about fifteen hundred passengers. Her propelling machinery consists of three Parsons compound steam turbines,—one high pressure in the center of the ship and one low pressure on either side.

After a tie-up of six weeks on the Great Lakes that has directly involved only a couple of thousand men, but indirectly more than a hundred thousand, a cessation was brought to the strike last week by the surrender of the masters who, with the pilots, have been holding out for a more uniform scale of wages this season than was offered by the Lake Carriers' Association. It was understood that the Lake Carriers' Association would soon come to an agreement with the mates, and that the full fleet of the Lake Carriers' Association would be gotten under way within a few days.

Negotiations have been in progress for some time in San Francisco, it is said, looking to the organization of an international banking corporation by local capitalists and a Japanese syndicate. According to the plans outlined, the institution is to have a capital of ten million dollars and to be the dominating influence in the financial relations between the United States and the Orient. The movement to start the organization came from Japan.

General.

A writer in the current issue of *Public Opinion* makes mention of some curious musical features possessed by certain fish. It cites one instance where a traveller in Borneo, while passing along the Pontinaic River, heard a distinct collection of musical sounds, sometimes high and sometimes low. The sounds came from the water and varied from the resonance of an organ to the soft and harmonious notes of an Æolian harp. If one dived into the water the music became more audible, and it was definitely concluded that the sounds were produced by fish. The pogonias or tambours, which inhabit the Atlantic coast water, are known to make similar sounds, which may be heard at a great distance.

Signor Giacomo Boni, the archæologist who is directing the excavations of the Roman Forum, has found a heavy capstan with eight fixed levers of wood. The wood is perfectly preserved, while the iron fixtures have become oxidized. This mechanical contrivance dates back two thousand years. The capstan, which was found almost intact, has a diameter of over two yards.

Persons travelling on railroads cannot secure damages in case of accident when they ride on passes. This decision has been reached by the United States Supreme Court. The decision went to the extent of applying the principle to such passengers as are not familiar with the contract usually printed on the back of passes.

The American chess champion, H. N Pillsbury, played sixteen games simultaneously without sight of men and boards in New York recently. After three and a half hours' play the referee declared Pillsbury had played to win ten games and to draw six. None of the games were finished. On none of the boards was the position against him.

Concerning the small watercolor portrait by Holbein, recently sold in London for $13,750, and believed to be a likeness of Frances Howard, Duchess of Norfolk, at the age of twenty-three, a statistician has come forward to prove that the lady could not be Frances, or else that Holbein could not be the artist.

A number of antiquarian discoveries are reported from Switzerland. The director of the museum at Avenches (Aventicum) has unearthed more than one hundred and fifty objects belonging to the Roman period. Among these are several bronzes, pieces of pottery, brickwork, and mosaic, and a small table-top in colored marble.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Report of the Clerk of the Mother Church.

THE following valuable report was made by William B. Johnson, C.S.D., Clerk of the Mother Church, The First Church of Christ, Scientist, to the Annual Meeting, Tuesday, June 14, and it was listened to with great attention by the large number of members in attendance.

Ten years ago the twenty-first day of last month the corner-stone of the Mother Church edifice was laid. The conditions that environed the building of the church are of intense interest to students of Christian Science history, and the success of the undertaking is evidence of faith in divine Love to guide, guard, and help those who love and obey God.

The erection of the Mother Church ten years ago was the demonstration which gave incalculable impetus to the Cause of Christian Science, not only here in Boston but in every place in which Christian Science was known. Those who are familiar with Mr. Armstrong's graphic account of the building of the church, in his book, "The Mother Church," and those who were in the front ranks at the time, know something of the struggles that beset the erection of the building which was to be an enduring testimonial to the Discoverer and Founder of Christian Science, and which should stand before the world as a visible sign of faith in the promise of Jesus, that those who believe on him are to heal as he healed.

Words are inadequate to narrate the struggle that accompanied the building of the present edifice, and only those who were immediately connected with the work apprehend it, and rightly estimate the value of the counsel, caution, instruction, and encouragement which our beloved Leader then gave her workers. There was something more in this undertaking than the mere construction of a building of granite and steel. The erection of the Mother Church symbolized the fulfilment of promise, a promise of spiritual purpose, the extent of which we yet realize but little.

The meaning of this demonstration, what it represented at that time and what it represents now, and the great benefits that have come to our Cause through it, should be learned by every student of Christian Science. First, the edifice brought Christian Science as taught by Mrs. Eddy vividly before the religious world; secondly, it awakened a new interest in the thoughtful and the inquiring as to the Principle and the doctrine it represented; thirdly, the erection of the edifice was an example of perseverance for students of Christian Science, and opened the way for the building of many beautiful structures by its branches; fourthly, after the dedication of the building, there was a surprising increase in the membership of both the Mother Church and its branch churches.

On January 20, 1895, a marked departure took place in the order of services in the Mother Church. Prior to that date the sermons in this church and in many of the branch churches had been supplied by pastors, but Mrs. Eddy realized the need of uniformity in presenting the doctrine of Christian Science, unhampered by diverse personal views, and to that end ordained the Bible and "Science and Health with Key to the Scriptures" as "Pastor over the Mother Church." Through the columns of *The Christian Science Journal* of April, 1895, Mrs. Eddy ordained the Bible and our text-book as the "only pastor of the Church of Christ, Scientist, throughout our land, and in other lands."

Before 1898 talks and lectures on Christian Science had been given indiscriminately, and much confusion in the conception of the teachings of Christian Science had been caused by persons calling themselves Christian Scientists and whose statements were accepted as authoritative. In January, 1898, Mrs. Eddy saw the necessity of a Board of Lectureship which should be the authorized body to correctly present Christian Science to the public; therefore in this year the Board of Lectureship was established.

In order to correct misrepresentations and mistakes appearing in newspapers, books, and periodicals in regard to Christian Science, the By-law creating the Publication Committees was adopted, and those day and night watchers and workers for equity and right, sprang into useful existence. At this same time another By-law authorized the Board of Education, having for its sacred labors the duty of equipping students to practise and to teach Christian Science.

On September 1, 1898, the *Christian Science Weekly* began its issue and ran under that title until January 26, 1899, when it was changed to the *Christian Science Sentinel*, a name more suggestive of its mission. Owing to the growth of Christian Science in Germany, the necessity of a German publication was felt, and *Der Christian Science Herold* became a bond of religious friendship between the English and the German speaking adherents of our Cause. The first number of this periodical was published April, 1903.

This Church was organized September 23, 1892, with twelve members. In 1895 the By-laws of the Church were published under the title of "Church Manual of The First Church of Christ, Scientist, in Boston, Mass." When Mrs. Eddy conceived the thought of providing a Manual for the furtherance of this Cause, and for our daily guidance, Divine wisdom impelled her efforts. With a vision widened by the broad experiences of her position, her knowledge of material thought, and by her spiritual understanding, she has given us a book so simple, yet so far-reaching in its spiritual intent that when living in harmony with it we cease to stray into deceitful ways, and are guided in paths leading heavenward. Let us, then, realize to-day as we have never before what the Church Manual means, and how it guides and guards us, and be deeply and humbly grateful to our revered Leader who has given us this book, and manifest our gratitude by obedience to its requirements.

It should be distinctly understood that the ordination of the Bible and "Science and Health with Key to the Scriptures," as Pastor, the compilation of the Church Manual, the establishment of the Board of Lectureship, the Publication Committee, and the Board of Education, the publication of the *Christian Science Sentinel* and *Der Christian Science Herold*,—all emanated from Mrs. Eddy's forethought, love, and prayerful consideration, and all have been given to us since she urged her students, in the face of seemingly overwhelming difficulties, to build the Mother Church of Christian Science.

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The progress of this Cause is evidenced by the increase in the number of branch churches and the gain in their membership and the constant growth of the membership of the Mother Church. Ten years ago there had been admitted into this Church 2,536 members. The membership is now 30,534, of which 3,102 united during the past year. The number of branch churches advertised in *The Christian Science Journal* of June, 1894, was 96, the number now is 619. Reports from 581 of these show a membership of 34,599. The number of places in which Christian Science services were held June, 1894, but which were not known as branch churches, was 118; the number to-day is 231. The total number of places in which Christian Science services were held ten years ago was 214; the total at this date is 850.

The increase in our local membership, and the rapid growth in the attendance at our services have long since exceeded the capacity of the present church edifice and have forced the Church to enlarge its borders, and at the Annual Meeting, June, 1901, by unanimous vote, the Church pledged any part of two million dollars for the purpose of erecting a structure of sufficient capacity to meet the needs. Steps were immediately taken to secure the remaining property which occupied the triangle bounded by Falmouth, Norway, and St. Paul Streets. Since October 29, 1903, the buildings have been removed, 4,048 piles have been driven, and the work upon the foundations is being rapidly pushed forward. The structure to be erected will be in keeping with the grandeur of the Cause, and in its beauty, strength, and majesty, it will prove a splendid and fitting testimonial to the Founder of Christian Science, our revered Pastor Emeritus.

Mr. Chase, the Treasurer, in his report has given us the amount contributed for the Church building fund. It is our duty to keep this splendid project in our daily thought so that no obstacles may hamper the advance of the undertaking.

That "history repeats itself," is a familiar axiom. With this in mind allow me to take a few more moments of your time to read a quotation from the *Boston Transcript* which appeared shortly after the dedication of the present church edifice. It says, "Wonders will never cease. Here is a church whose treasurer has sent out word that no sums except those already subscribed can be received. The Christian Scientists have a faith of the mustard-seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these impractical Christian Scientists."

The happy condition which forced the Treasurer in January, 1895, to send out notice that ample funds were in his hands for the completion of our first church building is worth repetition, and will surely come to us again.

In talking on the subject of Christian Science with those who have not accepted it, we frequently refer to Jesus as the great Wayshower for all mankind, and cite the fact that he did not resort to material means in healing the sick. This statement is almost invariably met by a reference to the application of clay to the eyes of the blind man whom Jesus healed, as related in the ninth chapter of John's gospel. In the sixteenth verse of this chapter referred to we find this: "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles?" If those who were present and witnessed the healing had regarded the clay as a factor, this, to them, would have removed it from the realm of the miraculous, while the fact that they looked upon it as a miracle shows conclusively that they attached absolutely no significance to the application of clay to the man's eyes.

R. M. Strother.

From our Contributors.

The Sophistry of Discouragement.

WILLARD S. MATTOX.

We, who are beginning the vast study of the Science of existence, who are just learning how to lay hold on the simple truths of being, need every encouragement, for unfortunately it would seem that our every endeavor is met by an argument intended to dissuade us. The situation, apparently, is this: We have been submerged so long in the mesmerism of matter, its every incident and detail appear so real to our view, accustomed as we are to a distorted perspective, that it seems very difficult to turn the gaze in the opposite direction. A ship set adrift will sweep helplessly in the direction of tide, current, and wind. Now start the machinery. Begin to get the huge bulk under control, and you will see that it does not readily and at once, answer to the new propulsion. The natural forces seem reluctant to release their grasp. Slowly, with much straining and a mighty effort, the drifting is reduced, until finally the vessel begins to move under intelligent guidance. Inch by inch it fights its way up stream to its moorings.

The similitude may not be entirely satisfactory, but it gives a fairly accurate picture of what takes place when a mortal wakes up to find himself helpless, and drifting under the control of the tide of general belief. Such an one is entitled to every bit of encouragement and assistance he can find. Above all, he requires to have himself so well in hand at all times, that he will not be tricked by the little artifices by means of which a subtle claim to intelligence seeks to impede his progress. The Christian Scientist should be an expert logician, possessed of a capacity for sound reasoning which will enable him to lay bare every false claim. Possibly this is the characteristic which men are most deficient in. The world generally is satisfied with a very inferior quality of logic, and it suffers because of its unwillingness to go deeper into a question than the scratching of the surface. If it be true, as Bacon says, that writing makes an exact man, then it were well if we all turned writers. But there is something back of the writing which makes an exact man. Our thought processes must become more precise, if we desire to be thoroughly well fitted for an investigation of truth. It is recorded that "Mary kept all these things and pondered them in her heart." She gave herself up to the contemplation of the heavenly truths revealed to her pure consciousness. So must we all ponder, and this communion with the Most High, this seeking to know more of the changeless creator and His unchanging laws, will develop in each a clear vision; it will necessarily shape thought into the likeness of Him who is forever the very selfhood of all truth, accuracy, and integrity of being. The image and likeness of God cannot be a careless thinker. This is apropos of the statement in Science and Health, page 128, "The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor proposition of a syllogism be correct, the conclusion cannot be false if properly drawn. So in Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or of a properly computed sum in arithmetic." A proper appreciation of the mental methods necessary to the practice of Christian Science justifies its title and exposes the shallow criticism which does not penetrate beyond the frontier of the domain of right thinking.

The practical advantage to the Christian Scientist of such a cultivated faculty for close reasoning, is just this,—it enables him to analyze situations, to dissect phenomena, and it insures him against the little deceptions of mortal mind which are always so much more dangerous than the

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glaring evils. Who, for example, has not found himself depressed momentarily by the sudden unveiling of error in another? I dare say it is the common experience of all Christian Scientists to find themselves listening to a very enervating argument about some other man's faults, as if that were the end of all good, and the finish of our own race. There is nothing more disheartening than to witness the breaking of an idol, when that idol is something we have built up for ourselves. But to be disappointed in persons is a happy augury of that scientific sense which finds complete satisfaction only in things as God made them, and which wastes no time lamenting things that are not. And yet it is so easy to be tricked into looking long at person, investing fallibility with divine characteristics, and then falling with the inevitable fall of the idol. It is just another way of breaking the first commandment, and one of the ways we do not recognize at once. The talent for precise thinking enables us to detect the weakness of such procedure. Manifestly, if we could be persuaded to keep our gaze fixed on some other mortal, or several other mortals, themselves struggling out of the same mesmerism which is besetting us, we would make little or no progress. The effect of such misdirected scrutiny is an exaggeration of all the error of the human, a heightened sense of the frailty and fallibility of mortal man, and a consequent discouragement which will do much to paralyze effort and depress energy.

To illustrate, let us suppose two students, side by side, each working out a problem in mathematics. One is making his initial trial and is struggling with the foundational truth that twice two is four. The other has already proved that simple statement, has progressed somewhat, and is now engaged on a more advanced problem. In the course of time, the second student fails. His failure is promptly noted by the younger student at his side. Why? Because he has had his eye on the older student all the time, watching to see how he would come out. Instead of giving all his attention to the working of the problem before him, he has been more or less in a conjectural state of mind, wondering, possibly, if his companion would or would not succeed. Noting the failure, he throws down his pencil, and exclaims dejectedly, "That finishes me with mathematics! There is no use to try any longer. There is my friend, who is so much farther along than I am, and see! He has failed! If he can't do his problem, I can't hope to succeed with mine. I might as well quit, for what guarantee have I that I will ever be able to solve my little problem!" Have you ever heard that plaintive cry? Have you ever pitied the weakness that is all eyes for the failures and cannot see the Principle and the rule by which it can be worked? Have you ever wondered at the deplorable lack of logic which measures one man's capacities by another's failures, and gets small comfort from the process? What if the advanced student at your side does not reach a solution at one trial? Is that any argument for discouragement? We have a perfect model, who never failed in anything he attempted, and we shall never be discouraged so long as we keep before us his splendid example. If we want to know how a thing can be done, we should seek out the man who has done it. We lose time watching the man who is trying to do it.

It may be that Paul had in mind some such condition among the early Christians, when he wrote, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If our gaze rest on nothing better, nothing higher than a false image, a counterfeit man, we ought not to be surprised nor complain if we do not derive from such a contemplation sufficient courage to enable us to go on our way. Jesus never failed in any demonstration over evil, and he said of himself that he was the way. Mortals are unconscious imitators. The instinct is strongly developed in children and is more noticeable in them than in adults. We unconsciously pattern ourselves after that which we take to ourselves as a model. How much better, then, to look always toward the perfect demonstrator, toward the wayshower who succeeded, and take heart, rather than to stumble and fall and fail, because our models are counterparts of ourselves, and have little stimulus to offer us by way of accomplishment. We are not dismayed, then, when here and there we see fellow students who are not, at the moment, equal to the immediate problem in hand. We know they will be equal to it, sometime. We know that beneath us all, firm as the Rock of Ages, is the great governing Principle of the universe, even God, expressing His infinite will by means of ever-present law; that this law is available, is operative for us, and annuls the supposed laws which result in discord. We know that Jesus the Christ expounded this law, proved it, lived by it, and taught others to live by it. And so it is Principle and Principle's law we are to work up to. We must not take a man of dust nor his uncertain ways, as our prototype, for such was not the "pattern showed to thee in the mount."

Milk for the Babes in Christian Science.

ISABELLA TENNANT.

ST. PETER bids those who are young in the faith to "desire the sincere milk of the word, that ye may grow thereby." As "new born babes" we need constant nourishment, and at first this is all we do need. We are not expected to do the work of men. In our joy in the new sense of life we are apt to speak about it indiscriminately and beyond our understanding, when it would be better to keep quiet and drink in all we can of the truth revealed in the literature of Christian Science. When we more thoroughly understand, we are in a better position to set the truth before others. How often young Christian Scientists rush into argument to their own discomfiture. It is surely clear that "such as have need of milk" are not expected to go out to battle. Our beloved Leader says, "I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death" (No and Yes, p. 17).

We shall not long remain babes if we assimilate the food so freely provided for us, and the time will shortly come when we shall be able to "run, and not be weary," and partake of the "strong meat" which is "for the perfecting of the saints, . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Written for the *Sentinel*.]

The Sculptor's Prayer.

WILLIS VERNON COLE.

LET every thought that guides this hand to-day,
Be song of praise, O God, unto Thy name,
And every chastened chisel-touch a lay
Of selfless love that seeks a selfless fame.

Thou Holy Source of inspiration pure,
Thou fountain-head of genius, Thou alone
Canst cleanse this heart and make Thy son endure
With joy his seeming burden to Thy throne.

And what is the essence of God? Mind, Intelligence, right Reason? Even so. Hence then, once for all, seek the essence of the good.—EPICTETUS.

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Why Men do not go to Church.

NEWSPAPERS and clergymen have busied themselves with the question at the top of this column, "Why do men not attend church?" Special commissions have been appointed to discuss the question with workingmen. Others have investigated the indifference to church attendance of business men.

It appears to be generally conceded that, in Protestant churches at least, the attendance of men is falling off steadily. We suggest to those interested that it might be worth while to consider the question of church attendance at a new kind of church,—the Christian Science Church.

In attendance at least, both of men and women, the Christian Scientists have none of the trouble that seems to be puzzling other denominations.

One great Christian Science Church of New York City, built at an expense of over a million dollars, is packed regularly with enormous audiences. Weather makes no difference, good or bad. Recently newspaper reporters were attracted to this church for news reasons. They reported an absolutely full attendance always, an absolute loyalty to the Founder of Christian Science. It might be worth the while of those investigating the church question to look into the attendance at Christian Science churches.

Why are they crowded and growing? What causes the enthusiasm at their gatherings, an enthusiasm shown in the proselytizing work of every member as well as in marvelously liberal contributions to church purposes.

The following letter received from a man very well known throughout this country, suggests these observations to-day:

To the Editor of the *Boston American*.

I suggest that you investigate the strength and growth of the Christian Science movement. What are its causes. I do not care to be quoted. Christian Scientists do not run into print indiscriminately. But you can easily verify my statements.

While attendance at other churches is falling off, our Christian Science churches grow in membership and attendance every day. There are no congregations whose members attend as regularly as ours, none in which the old and the young, even the little children, find so much happiness in the expression of religious faith.

I read recently a very honest review of a book which I subsequently bought. It is called "Some Truths and Wisdom of Christian Science," published by the Pulpit Press at No. 36 East Twenty-first Street, New York City.

The writer of the book is Margaret Beecher, a granddaughter of the great preacher. Beecher had no difficulty in keeping his church full. People found it hard to get in.

His granddaughter tells of her conversion to Christian Science and her belief that her grandfather if living would be a Christian Scientist.

I believe that she is right. For Beecher taught a cheerful and hopeful view of life and religion. I think those who are puzzling over non-attendance at the old school churches might find some enlightenment in this book, which presents a thesaurus of the best Christian Science thought.

Very truly,
ONE WHO DOES ATTEND CHURCH.

If the name of the writer of that letter could be printed, it would interest the public considerably to learn that he had been converted to Christian Science.

There is no question that the Christian Scientists are a very closely united and enthusiastic body. There is no doubt whatever that their congregations grow and have great vitality. It might be worth while, as our correspondent—a man universally known in national politics—suggests, for those interested in religious questions to find out why it is that Mrs. Eddy's followers retain the enthusiasm that those of other denominations seem to lack.

Editorial in *Boston American*.

The Lectures.

Manchester, England.

The Scriptural basis of Christian Science was the theme expounded in the Free Trade Hall, Manchester, last evening [May 10] by Judge Hanna of Colorado Springs, Col., U.S.A.

The announcement of the meeting had attracted several thousand people whose interest had been stimulated no doubt by the stories of healing which have been told recently in Manchester in connection with the new sect. Those visitors who went in the expectation of hearing more marvelous "testimonies" were disappointed. Judge Hanna gave an earnest but quite unsensational lecture. He was sympathetically listened to throughout.

Chief interest naturally attached to what he had to say about the healing of the sick. He pointed out that, coupled with Christ's command to his disciples to go into all the world and preach the gospel, was the injunction to heal the sick. The latter function, Christian Scientists maintained, was an essential part of the gospel of Jesus.

Christ Jesus himself overcame sin, cured disease, even raised the dead, stilled the tempest, and walked on the surface of the waters. He 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." These words could only mean one thing, said Judge Hanna, if they meant anything at all.

Christian Scientists believed that Jesus meant what he said, and that if people understood the divine law and fulfilled his commands they would be able to do all the things that he and his disciples did. Then, indeed, would be established on earth the kingdom of God. Sickness and death were the result of sin, and could only be removed by following in the footsteps of Christ.

Lord Dunmore presided over the meeting, and he also declared that Christian Science was in perfect harmony with the lessons taught nineteen hundred years ago on the shores of Galilee.—*Manchester Dispatch.*

We are pleased to give the following very interesting extract from the letter of the friend who sent us the above newspaper account.—EDS.

"This is one of many excellent notices of Judge Hanna's lecture. In fact, all the newspapers were unanimous in their praise of the lecture and surprise at the enormous audience. The Free Trade Hall is one of the finest auditoriums in the North of England, and the public were much surprised at our taking the hall, for it was thought ridiculous for such a small body to attempt such an undertaking; but we felt it was the only thing to do, as all smaller halls had *refused* to allow a Christian Science lecture, so we were forced to take it; the result was indeed gratifying. Four thousand people were there, and the majority men."

Chicago, Ill.

Tuesday evening, May 3, Mrs. Sue Harper Mims of Atlanta, Georgia, delivered a lecture for Fourth Church of Christ, Scientist, in Chicago, on "The Spiritual Dominion of Man."

The introductory remarks of Mr. O. E. Flint were in part as follows:—

If humanity were not in need of some means of escape from conditions which, in many cases, seem to take away all the joy and sweetness and satisfaction of existence; and, in nearly all cases, from conditions which are recognized as far from ideal, we would not be here to-night. It is because of this great and universal need, and because Christian Science offers a practical means of overcoming these conditions, that Fourth Church of Christ, Scientist, of Chicago, has invited you to this lecture.

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It need not be considered at all strange that Christian Science should be misunderstood; every new truth that has been revealed to humanity has been misunderstood. Nothing could have been more misunderstood than the teachings of the Master when they were first proclaimed by him; but the healing and regenerating power of the truth taught and demonstrated by Jesus proved that it was able to meet the needs of humanity; that it did offer a means of escape, not alone from disease and physical suffering, but from sin, and from every form of evil and error to which mankind was in bondage.

To-day, this same truth is again being proclaimed and demonstrated, healing the sick and the sinful, and lifting the burdens and bondage and limitations from the oppressed. The actual present demonstration in our midst of this healing and saving truth is doing much to eliminate the misunderstanding of and consequent prejudice against Christian Science; and it is awakening a lively and widespread interest in this subject. Christian Science is not an abstract philosophy, but it is such a recognition, and understanding, and consciousness of God's infinite love, and power, and wisdom, and goodness, as brings to man health, and purity, and peace; and enables its students to manifest to the world something of the divine character.

Correspondence.

Dallas, Tex.

At the Opera House yesterday afternoon [April 24], Edward A. Kimball delivered a lecture on Christian Science. The lecturer was introduced by Dr. William H. Greenburg, rabbi of Temple Emanu-El of Dallas, who said in part,—

Ladies and Gentlemen:—I feel the kindliest, I may almost say an affectionate, interest in all spiritual and godly people, and all those Christian Scientists who have made a study of the fundamental truths upon which the religion is based seem to be God-fearing people, men and women who are gentle and kind and loving and imbued with a deep sense of what the Psalmist has so exquisitely termed "the beauty of holiness."

I understand and believe it to be a fact that Christian Science has been grossly and sometimes maliciously misrepresented, and for this reason all lovers of justice, all those who reverently and sincerely wish to see truth triumphant and enthroned in all its majesty, must heartily welcome men with our lecturer's earnestness and erudition to enlighten us, to give us the right conception of Christian Science. I say, if it is based upon truth in all its purity and simplicity, if it is the harbinger of light and love and happiness, if it will infuse a spirituality into the hearts of those who are devoid of it, if it will make the noblest ideas of a loving God co-extensive with human action,—I say if it teaches something that will deepen and broaden human life, if it will make it sweet and precious and beautiful we should, if we are honest, bow in reverence before it. Mr. Kimball has created a splendid reputation by his devotion to this Cause which is so dear to his heart, and I among hundreds of others will listen with more than passing interest, with an open heart, to the message he brings us to-day, and which Christian Science claims to bring to the modern world.

The Dallas News.

Plymouth, Mass.

There was a large attendance at the Church of the Pilgrimage, last Sunday afternoon [May 1] to hear the lecture by William D. McCrackan, of New York. Superintendent of Schools, F. J. Heavens, introduced the speaker, and the lecture was listened to with marked attention.

The Old Colony Memorial.

Following are the introductory remarks of Superintendent Heavens:—

It is our privilege as well as our duty to know the truth. It is only to be had for the seeking, and the pleasure of the seeking as well as the joy of the finding is most worth our while. The truth is a continual revelation. We may not know it all at once; we discover a little of it to-day, and shall find more to-morrow. There is an ever-widening and broadening view of mental and spiritual truth possible for those who are looking for it. God has always more light and truth to flash forth from His world of life and love. But we cannot hope to understand it all at once, any more than could the disciples of Jesus understand or bear at once the revelation of the purpose, character, and mission in the world, of their divine Master. They found, as we find, that the joy of an ever-increasing spiritual vision and power comes only to the earnest seeker; that knowledge is ever incomplete, to-day a little, and more to-morrow, and that our knowledge of the truth can be perfect only when we shall know as we are known.

To the fact that truth is a continual revelation should be added the related fact that truth to be effective in the world must be lived. Truth is a seed, the most precious of all seeds; for in it is bound up the revelation of God to the world. It should therefore grow and blossom and bear fruit in every season and among all people. But that it may do so it must first find lodgment in the fertile soil of the human heart, in hearts that are willing to receive it, honest enough to consider its worth and to recognize its claims, and then loyal enough to follow wherever the light of the truth may lead.

Therefore, ladies and gentlemen, in the belief that you are here in search of the truth, and that you are willing to receive and to consider honestly what the speaker has to offer, it is with great pleasure that I introduce to you Mr. William D. McCrackan of New York City, who will speak on the subject of Christian Science.—*Correspondence.*

Waukegan, Ill.

There was a large audience at Perrin's Thursday evening, May 19, to listen to the lecture on Christian Science by Bicknell Young of Chicago.

Charles W. King, in introducing the speaker, said in part:

I am not a Christian Scientist, but from the little I know of the doctrines of this church, of the personnel of its membership and particularly of the life and character of its noted Founder, I consider it an especial honor to preside at this meeting.

I believe that the church under whose auspices we have met has contributed much to our religious thought. In this denomination more than in any other with which I am familiar there is a general and accurate familiarity with the Bible. It has insisted that a pure life presupposes a pure mind, and hence thought should be clarified and the mental powers refined. It has done much to change our point of view from the pagan conception of the death of the Christ to the supreme importance of his life as an example for men, and it has done much to bring the kingdom of God to earth by emphasizing the importance of the mental and spiritual life of the race,—"The kingdom of God is within you."

The Waukegan Sun.

Lectures at other Places.

Poughkeepsie, N. Y.—William D. McCrackan, May 15.
Manitowoc, Wis.—Bicknell Young, May 16.
Canton, Ill.—Bicknell Young, May 17.
Appleton, Wis.—Judge William G. Ewing, May 17.
Norristown, Pa.—Edward A. Kimball, May 24.
Bridgeport, Conn.—Edward A. Kimball, May 26.
Willmar, Minn.—Bicknell Young, May 29.
Watertown, S. D.—Bicknell Young, May 30.
Pittsburg, Pa.—Edward A. Kimball, June 5.
Taunton, Mass.—Judge William G. Ewing, June 5.

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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 Use of the Title "Leader."

THE Century Dictionary defines a leader as one who is first, or most prominent in any relation; one who takes precedence by virtue of superior qualification, and in this sense the title, Leader, which has been bestowed upon Mrs. Eddy by Christian Scientists, is singularly appropriate; and although it has sometimes happened that newspapers in reporting matters pertaining to the branch churches of our denomination have erroneously referred to some person of local prominence as "a leader," the peculiar fitness of this title as applied to Mrs. Eddy, and its unfitness as applied to any other Christian Scientist, is becoming more and more apparent, and the necessity for a prompt correction will appeal to all who may thus be improperly designated.

As the Discoverer and Founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy's position is unique, and as the one through whom all the institutional organizations and processes of this great religious movement have been planned and set in motion, she stands pre-eminent as the only person to whom the title can be given. Mrs. Eddy has earned this distinction by her unceasing work for humanity, and by the success which has attended her ministry for the race. She is still far in advance of any of her students, and the most experienced among them are the quickest to see and the readiest to acknowledge this fact.

Christian Scientists gratefully avail themselves of Mrs. Eddy's wise leadership, because she has successfully pointed the way from the misery and turmoil of mortal existence to the joy and peace of man's spiritual and eternal birthright: from sickness and pain to health and usefulness; from agnosticism to faith in God and the understanding of His loving care for all His children.

The following quotation from the lecture recently delivered by Mr. Edward A. Kimball in Carnegie Hall, New York, shows that Mrs. Eddy's leadership has long been recognized by students of religious history.

Mr. Kimball said, "Ten years ago the president of the World's Parliament of Religions said to me, 'Mrs. Eddy is already one of the world's illustrious religious leaders.' Inch by inch this conviction is forcing itself into the consciousness of humanity, but the present and future acknowledgment of her character and life-work does not rest on the uncertain contingencies of human opinion." M.

"A Book of Remembrance."

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

AT the time of our annual gathering the main topic of conversation is the experience which brought us into Christian Science. In most cases, "Faith had fall'n asleep" when the truth came; and the tempter was whispering, "Believe no more," but at each repetition of the story of deliverance, it seems more wonderful and beautiful to the one who can now say, "Christ has come to me." It is noteworthy that all these accounts of healing convey the same thought; namely, that the divine power is available for all, and that all may know *how* Truth heals the sick even as in Jesus' time, and it would seem that the method of healing which recognizes man as a spiritual, moral, and intellectual being, and which treats him accordingly, must take precedence over all others, and in time supersede them.

If to some it may seem that Christian Scientists are very decided in their views and unwilling to yield a single point, it should be remembered that for this they have the warrant of the Master's teaching and example, by which they must stand or fall. There was no element of uncertainty in the teaching of Christ Jesus; he not only claimed to know the truth but he insisted that his followers also should know it and be made free thereby; and we could hardly claim that our Leader was following in the footsteps of the Master did she not also insist that we know the truth, and prove it to be truth by the healing of the sick.

We do indeed rejoice that we have in Christian Science no array of creeds and dogmas to impede our steps. The beginner who had hitherto failed to find any agreement between faith and fate, starts with the assurance of God's allness, and may say with Whittier,—

> Yet in the maddening maze of things,
> When tossed by storm and flood,
> To one fixed trust my spirit clings;
> I know that God is good.

How enlarged the meaning of this statement grows with each succeeding year may be best understood in listening to the many expressions of joy and gratitude which are uttered by Christian Scientists when they come together to read the pages in their "book of remembrance" written by divine Love. As they do this they can but see that without their Leader's faithfulness to the trust bestowed upon her, they would, one and all, still be doubting and fearing, or perchance blindly hoping that in some way deliverance would come, either here or beyond the grave; but now they *know*, and because of this knowing they go forward with steady assurance and an ever-deepening love for God, for mankind, for their Cause, and for its Leader. K.

Man in Relation to God.

A MINISTER of national reputation has recently said, "Suppose I can get into right relations with God, what does it mean? So far as this physical being is concerned, it means perfect health. So far as the mind is concerned, it means the perception and acceptance of truth. So far as the heart or the affectional nature is concerned, it means the love of all that is good and beautiful and true. So far as the moral nature is concerned, it means perfectly right relations between me and every other being that can think and feel. So far as the spiritual nature is concerned, it means the loving, tender, comforting, helpful recognition of the fact that I am a child of God and that He is my Father."

This splendid statement distinctly emphasizes and commends the teaching of Christian Science, and though it is fair to presume that such was not the purpose of its author, Christian Scientists may rejoice as did St. Paul that, whether "intentionally" or otherwise, "Christ is preached."

A Yale divinity lecturer once counselled his hearers that the best way to combat a religious movement which they did not approve was to lay increased emphasis in their own preaching upon whatever of truth they could perceive in it, and there are indications that an increasing number of clergymen are acting upon this advice in their consideration of Christian Science. The organization of a society of Anglican clergymen and others, which aims to advance a practical interest in spiritual healing as it was known and utilized in apostolic times, is another of these evidences of a growing recognition that holiness does indeed mean health, and that the good which Christian Science is accomplishing is to be frankly admitted.

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It would be well, however, if all who thus recognize the larger and richer meaning to mankind of the attainment of right relations with God, were to understand and accept the further teaching of Christian Science, that a right sense of God and man is essential to this attainment. "The human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God." "In Christian Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony" (Science and Health, pp. 258, 548). There can be no relation (*i.e.*, touch, affiliation) established between things which are mutually contradictory or exclusive, since the presence of the one always means the absence of the other.

Light can have no relation with darkness, it cannot associate with it in any way, cannot find it, though its shafts peer into every cranny of the universe. In the same way, Truth can have no relations with falsity. They are opposites, there is no possible classification or ground upon which to establish relationship, and it is equally manifest that no contact can exist between God and the man of material sense. With this man, God has no causal relation, nor has this man any redeemable relation to God.

Christian Science takes definite issue with much traditional theology, in teaching that there is no partnership between the spiritual and the material, no combination of a real that is good and a real that is evil; but rather that the true man abides ever in the Divine consciousness, his Father, is sustained by Him, and is therefore wholly separate from sin. Hence Saint John's declaration that "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."

The new birth, our awakening to Truth, means that the human sense of good and evil, shall give place to spiritual consciousness alone, and mortal mind disappear as the nothingness it is. Paul used this figure of separation in writing to the Romans when he cried (7 : 24), "O wretched man that I am! who shall deliver me from the body of this death?"

The carnal mind cannot be saved; on the contrary, it is and ought to be perennially and eternally lost. Humanity is being saved through Christ, Truth, as, prodigal-like, it comes to itself; *i.e.*, when it recognizes God as Spirit; and the true individuality, His son, as wholly spiritual, and thus loses the false sense and estimate of man. Then that which ever was; viz., God and His idea, is seen to be, and this is life eternal.

The right concept of God as Spirit, and of man as spiritual, carries with it the right concept of their relation, and the maintenance of this relation in thought brings it into demonstration.

It is encouraging to remember that the whole tenor and import of Jesus' teaching was in harmony with the proposition that such a knowing of God and of our "right relation" to Him is attainable in this life as will enable us to experience and to repeat his work of healing from sickness and sin. "Behold, now is the accepted time; behold, now is the day of salvation." W.

The image of God is His word, the genuine Son of Mind, the Divine Word, the archetypal light of Light: . . . the mind which is in man, who is therefore said to have been made in the image and likeness of God, assimilated to the Divine Word.—CLEMENT OF ALEXANDRIA.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Letters to our Leader.

Des Moines, Ia., June 16.

My Dear Mrs. Eddy:—As I read the enclosed clipping I decided I would send it to you. Following so soon after our own By-law on the same subject, I knew it would give you a moment's pleasure. Indeed, Church organizations are ample.

With tender love for you, I am,

VICTORIA MCCORD.

The following is the newspaper clipping referred to. It is from *The Pathfinder*, published in Washington, D. C.

In the baccalaureate sermon at Bryn Mawr College, the young women graduates were appealed to, to avoid joining clubs and the like, as these distractions lead to "spiritual bankruptcy."

Los Angeles, Cal., May 30, 1904.

Dear Mrs. Eddy:—For many weeks I have been thinking of you, our beloved Leader, and wishing there was some real service that I might perform for you. Since the healing of my mother (now a successful practitioner) through the reading of Science and Health, fifteen years ago, we have had no other remedy.

I am a member of the Mother Church and also of Second Church of Los Angeles, where I teach a class of boys the ten commandments. My mother taught the commandments, Sermon on the Mount, and Lord's Prayer continuously for seven years. We can never thank you sufficiently for the love and wisdom which prompted the selection of the ten commandments for Sunday School instruction. This method is so practical, systematic, and searching. "Miscellaneous Writings" and the Concordance to Science and Health are invaluable aids in this work. I wish you could see the effect of the mention of your dear name on a class of children. Every sign of mischief and restlessness vanishes like mist before the sun, and the most respectful and earnest attention prevails. In all my experience with children, I have never seen anything equal to it.

Strive as we may, we have given only our mite of testimony for this gracious gift of Love, Science and Health, for throughout all eternity "her works shall praise her."

Yours in obedience and love,

VIOLA BACKUS.

Chicago, May 31, 1904.

Rev. Mary B. G. Eddy, Concord, N. H.

Beloved Leader:—Would that words could half express what I want to say to you! Just now, however, I pray for more love,—spiritual love,—whereby to understand your words!

The reading of Science and Health, about eight years ago, suddenly healed me of long-standing chronic diseases, and great scales, as it were, fell from my eyes.

Dear Leader, I want to tell you of my heart's fidelity to you, and to say my supreme desire—my daily, hourly prayer—is to follow where you point the way,—not to falter, question, doubt, argue, or secretly try to cling to my baggage, but joyfully, quickly to leave *all* as you have left all, and laid down your "life for the sheep."

The By-law regarding organizations has rejoiced my heart more than any former step. Just before this By-law appeared several men in our church told me they had been led to sever their connection with various lodges. This to me is further confirmation that God Himself directs you. I believe it would gladden your heart to hear the expressions of gratitude from hundreds here in Chicago, because of this By-law.

With deepest, tenderest love,

SAPPHO E. PRENTISS.

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Chicago, May 30, 1904.

Beloved Leader:—Although you are a very busy woman, untiring in your devotion to the uplifting and saving of humanity, I am sure you will be glad to hear of the love and gratitude of those who owe so much to you, and I wish especially to thank you for the new By-law in regard to clubs. I have been an active member of two literary clubs, and while in Boston at the Communion last year, I felt the desire to give up everything that would take my time from Christian Science work. As I had just been re-elected to the highest office in one of these, I was advised to wait until my year was out, which I reluctantly did. When the *Sentinel* came with the new By-law, my problem was solved. Within a week I had resigned from both clubs, so happy that I could show my love for one who has made life so bright for me, by perfect obedience, knowing that it is for our advancement to better work and higher understanding, and you will be glad to know that many others have lovingly and gladly done the same thing.

Words are inadequate to express my love and gratitude for all that has come to me, but I hope to prove these by my loyalty and obedience. Lovingly yours,

CELLETTA V. FLINT.

Buffalo, N. Y., May 25, 1904.

Dear Mrs. Eddy:—I thank you for the letter written to the Cleveland Church. It stirred to the depths, and tears came unbidden to my eyes. Surely you are worthy of all the love and affection which is given you. When I read it these words from Science and Health immediately came to me, "The divinity of the Christ was made manifest in the humanity of Jesus" (p. 25). Surely no one can read that letter without the desire to be more loving, humble, and meek.

It is to you as God's messenger of truth that I owe the little I understand of myself as God's child. What you have lost of self I can never know until I too overcome as you have overcome. I can see the fruits of it, but the realization is yours. Please accept another small contribution for the church in Concord.

From one who is striving to live the true life,

(MRS.) MARY I. AUSTIN.

New York, N. Y., May 26, 1904.

Dear Leader:—I desire to express to you my loving thanks for the benefit received from the study and application of the truth as revealed and interpreted by you, and for your faithful leadership in the great Cause which is, and is to be, such a great blessing to humanity. It has been my privilege during the past year to have been helpful in establishing the Central Reading Room,—being secretary of the Association which attends to its work, and the demonstration of unity of the children of Truth is beneficial to the Cause in this section as well as elsewhere. God's blessing will surely enrich you as you have enriched humanity. With love,

Yours sincerely,

R. E. CAREY.

New London, N. H., May 30, 1904.

Rev. Mary Baker G. Eddy.

Beloved Leader:—This Memorial Day has such a sweet new meaning to me, for it marks the seventh year of my study of Science and Health. I was searching for God and peace, and when I first heard of Christian Science was anxious to know what it was. A friend loaned me Science and Health for a few hours, and from that moment I have loved the book and its author, for it enabled me to find my God, and I sing every day your hymn, "I will follow and rejoice all the rugged way." With gratitude and love.

Your student's student,

(MRS.) EVA H. SWENSON.

Testimonies of Healing.

We are indebted to the *Canton* (Ill.) *Register* for the following testimony given by Judge Robert H. Lovett of Peoria, Ill., upon the occasion of his introduction of Bicknell Young, of the Christian Science Board of Lectureship, at Canton, Ill., May 17.—EDS.

The cause of my being a Christian Scientist is that same cause which prompts nearly every good deed performed by man, to wit, a woman; in this instance, my wife. For some time prior to our marriage a dread disease had been fastening itself upon her, and for about three years we doctored with first one physician and then another, but she grew worse and worse.

I would not be understood as saying one word derogatory to any doctor, for they have come into our home with their kind words of sympathy and cheer when their coming has been like a visit of a messenger of love and hope; but their best prescriptions and their kind words did not bring that health for which we so earnestly longed, and for which we patiently waited, and when finally our last physician said that he had exhausted all known remedies, and I asked him if he thought my wife would recover, and he paused and thought and said, "I think so," I then felt that I might expect the worst, and my home was sad and desolate. Then, in the darkest hour of my life, my wife turned to Christian Science, and her healing was miraculous. Immediately the dark clouds of disease, misery, and despair were scattered and destroyed by the sunlight of health and consequent happiness and prosperity. The most beautiful roses that ever bloomed in or out of the Garden of Eden came back to the cheeks of my wife, and her weakened condition gave place to the strength and vigor of youth, to which she was entitled.

I, too, had been suffering with a disease for which I had been doctored for many years; I, too, turned to Christian Science and felt the healing power. This led us to seek the cause of those wonderful effects. Lo, and behold! we learned what we had always known, yet never realized,—that there is but one God, one Creator, our God; and the spiritual awakening was infinitely greater than the physical healing. It clothed the Bible with an entirely different costume. We no longer waited for Sunday to commune with God. It brought Him into our home, into our daily life; it made Him an ever-present help, and for the first time we learned the real meaning of these words, "Lo, I am with you alway." It made the Christian religion more practical, more in accord with common sense and common desire.

I believe that most men are honest, and I believe that every honest man is a seeker after truth. I am also of the opinion that when the average man condemns anything, he does so because he believes it is not true, and we as Christian Scientists believe that when any man thinks that he is denouncing Christian Science, he is mistaken, and that he is simply raising his voice against his own foolish ideas of what Christian Science is.

[Translation.]

It is hardly a year since I first heard of Christian Science. At that time it seemed as if I had received some fatal blows. My twelve-year-old boy, who was subject to certain ailments every year, was then returning home for vacation with his legs swollen. Since he did not want a physician, we applied home remedies and he slowly improved a little, but the improvement did not last. A few months later the disease appeared again in a more alarming form,—his arms, fingers, and legs were swollen, he suffered severely, and had no appetite. I then decided to have him treated in Christian Science. After two days' treatment he had a good appetite,

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and in eight days all signs of the disease had disappeared. He was very happy and often said, "Well, mother, is it not true that God can do everything?" Since then he has not been ailing, but denies for himself any error which may appear.

During the winter, the other children suffered from colds at different times, and each time they were healed through my slight understanding of Truth. Once my youngest child was attacked by what appeared to be diphtheria, and the fever was so intense that she became unconscious. She seemed to be gasping for breath and I must confess that fear crept in; nevertheless, I continued declaring the truth all the more earnestly, and, thanks to God, after midnight all danger was over. The next morning the child took her milk as usual and played and ran around during the day.

The same little girl, who is now five years old, had formerly suffered from lameness in her foot, so that she dragged that foot and often complained of weariness. The physician ordered her to wear a brace, which made the condition worse. Another physician, whom we consulted, put the foot in plaster-of-paris, which improved it a little, but he said that the trouble would reappear, and it did, and in a short time it was as bad as it had been before.

Just then I came to Christian Science. I took up treatment for this trouble. I removed the bandage and the expensive shoes which had been prescribed, and in a very short time the ailing foot was healed and the little girl now feels no more weariness in it.

I myself had suffered for a long time with a rupture which at the birth of my third child became so much worse that I could not get up and had to call in a physician. Having just then been afflicted with a severe articular disease, I could not submit to an operation and was therefore treated by a specialist for ruptures. Every week for four years he made injections which were very painful and which caused weakness of the nerves, but instead of getting better a second rupture appeared, and the physician said that in his twenty years' practice, he had only had three similar cases.

When I saw that my whole body was being affected by this, and that there seemed to be no help, I turned in full confidence to God. I took off the truss to prove that I trusted in the all power of God. I read diligently in the Christian Science German periodical, which strengthened me, and I received the blessing of my healing and realize that all the promises of divine Love are true, and that God does not send evil to man as I was taught in my childhood. I can now do the hardest work in my household, and feel as strong as if I had never undergone any of these troubles. I cannot thank God enough for all the good that He has done for our family.

FRAU BARBARA RUEGG, Zurich, Switzerland.

While I have testified to those around me and in many localities, of my healing in Christian Science, I feel that it is high time I put the candle in the candlestick where all who will may see. My earliest recollection was a day of suffering,—a physical inheritance from my mother, which gave simple interest for a time until years advanced and compound interest was added. My father was a physician, and material remedies were used for my mother without avail, consequently his confidence in them for me was shaken, —in fact he often told me it was better to suffer without medicine than become a chronic doser, without pain.

I began teaching in early life and continued for more than twenty years, and during that time not a day passed without pain, or fear of pain, and only for my innate love of life it would have become an intolerable burden. For five years oatmeal was my chief food and I became almost as attached to it as Kaspar Hauser to his crust. I was early taught to have faith in God, and many times was relieved of pain only to have it appear again in an aggravated form.

At last my heart cried out for the living God, and the answer came by one of His messengers, who told me of Christian Science. I replied that I believed God could heal, but that I had no faith in the healing of Christian Science, but would like to investigate its theology, as it might aid in giving me some clue to the meaning of life. For three years I had searched the works of the most scientific writers to find the origin of life; many times I would think I had traced it to the beginning, but it would elude my grasp every time. One day in talking with my friend, she said she would like to loan me the text-book, Science and Health, which I very willingly accepted. Not long afterward I felt the usual attack of suffering. I opened the book for the first time and found a paragraph near the middle which attracted my attention. I read the same paragraph over and over for nearly two hours. When the tea bell rang I closed the book and I shall never forget my perception of the new heaven and the new earth,—everything in nature that I could see seemed to have been washed and made clean. The flowers that I have always loved so much, and that from childhood had told me such sweet stories, now spoke to me of the All in all, the hearts of my friends seemed kinder,—I had touched the hem of the garment of healing.

I ate my supper that evening forgetful of the preparations I had made for suffering, and when the next day began I was more zealous of good work than ever before. Since closing Science and Health at my first reading I have never been able to find the paragraph which I had read so many times over, the words seemed to have slipped away from me, but my joy knew no bounds at having found the pearl of great price. By the continued reading of the book I was entirely healed, and for fourteen years I have not seen a day of physical suffering.

My daily prayer is to be more obedient to our Leader who by precept and example is expressing the rule of divine Love which teaches us to "Trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

MISS LIZZIE MOORE, Rome, N. Y.

At the close of the last century, while in a northern state, I laid aside all material remedies and asked for an understanding of Christian Science, hoping it might meet my case, which seemed very urgent. Dyspepsia, with two chronic and painful internal troubles, were cured at once, defective eyesight yielded soon, and in time nervous troubles of various types, neuralgia, malaria, and other physical discords vanished, while with the slower demonstrations, which were attended by many a struggle, came an understanding which I have been able to apply to all the so-called material affairs of life.

Always counted frail, my enjoyment of life had been limited in many ways. Dyspepsia, more or less acute, had afflicted me much of the time, and at two different periods I had barely existed for months on a starvation diet, while two years before coming into Science my physician had declared that I would never be able to eat a hearty meal.

Nervous prostration at one time had kept me a year and a half in bed and unable to sleep save by the use of drugs, while at other times I had endured the tortures of insomnia rather than risk forming a drug habit.

In 1892, after a long siege with the grip, it was decided that the winters of the north were too severe for me, and for eight years, different climates, altitudes, hot springs, and other mortal mind prescriptions lured me on across the continent. Then with a growing sense that in all this there was no permanent relief, no science; that in the opinion of the most skilled specialist or the most conscientious, kind-hearted physician there was no health for me, I returned

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to the north. There the hospital was prescribed, and it was then, in a state bordering on the helpless and hopeless, that I found the Great Physician and my birthright as a perfect child of God.

For more than twenty years I had worn eyeglasses for close work. All efforts to do without them had been followed by severe suffering in my head, and as this condition seemed to be growing worse, I had in prospect the fitting of a pair for constant use. After four or five months in Christian Science, while engaged in continuous close work with my eyes, my glasses were forgotten and they have never been used since.

Orthodoxy, in which I had spent half an ordinary lifetime, tried to hold me, but with a thankfulness for all the good I had gained in its fold, I took the inherent faith and hope which had ever been my stay, to the Christian Science service and found there what had been wanting in the other. I began to know God aright, to understand Christ's mission on earth, to claim the Bible promises, and to *live*.

Continued proofs of the power of omnipresent Love to care for all God's children at all times and in all places, have convinced me that in just the measure the student of Christian Science learns to apply its rules will he realize his God-given dominion over the world, the flesh, and the devil."

Lest a long "silence might seem denial" of the ministrations of this wonderful Science to me, I offer this inadequate expression of my gratitude to God for having given us "Science and Health with Key to the Scriptures," for the devoted and self-sacrificing life of its author, who is leading the way for us, and for all the Christian Science literature, the churches, the demonstrators, and the friends of the Cause everywhere.—H. A. L., Tombstone, Ariz.

It is a little over one year since I came to Christian Science for healing. I was wearing glasses at the time, but laid them away after my second treatment. Many other troubles have been met through my understanding of God as revealed to us in Science and Health by Rev. Mary Baker G. Eddy. I am very grateful to her and to my practitioner for leading me into the light which is in Christian Science.

I am not only thankful for the physical benefit I have received but for the spiritual uplift,—to know that God is All in all. I have been led to help others who are thankful that I could point them to Truth. My husband and I are trying to get a better understanding of Christian Science. We became members of the Mother Church last June, and desire to "strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497).—Mrs. Ella Taggart, Normal, Ill.

I feel it my duty to tell the Field a few of the many helpful experiences we have had since we have tried to live up to the teachings of Christian Science. About five years ago, a friend who was visiting at our home, an invalid for many years, had just begun to take treatments, and was receiving much benefit. It led my husband to look into Science and Health, and he became interested at once. I could not understand it for a time, until I saw some healing done in our own family, then I could not help but be interested when I saw such wonderful work. My husband had very severe pain in his head and eyes so he could not see for a number of days. He was instantaneously healed by absent treatment. He was also healed of a broken rib in the same way.

We have had many beautiful demonstrations in our family since coming to Christian Science. It would take more space than I can ask for to tell it all. One I would like to mention which we had when our last baby girl was born. I formerly had great fear at such times, for I had usually suffered much weakness for weeks afterwards. This time all seemed harmonious and natural. I suffered no inconvenience at all and sat up the next day and took care of my baby without any bad effects. I got up the third day and did my own work. Where can such freedom come from but from God?

Our four children have been rescued from the jaws of death by the truth, and words fail to express my gratitude to Mrs. Eddy, who has worked so patiently for us. We have a nice little church here. We started services in January, 1903, and now there are about twenty-one in regular attendance, including the children. May God bless all the workers in His vineyard is my daily prayer.

Mrs. A. M. Firman, W. Grand Rapids, Wis.

I wish to tell with gratitude what Christian Science has done for me. It may help others, who are afflicted as I was. I began to look into this Science three years ago, and commenced to take treatments of a practitioner in Los Angeles. In less than three weeks I was healed of a rupture that had been a burden to me for fifty-four years. My gratitude and thankfulness are beyond expression for my relief from the pain caused by a rupture. No one can tell the suffering from this cause save those who have had the same experience. This testimony is for them,—to let them know that they can be healed as I was.

I had concluded to have an operation, as I had been told, I could thus be cured. I went to see a prominent physician. He advised me not to have an operation but be fitted to a truss, and abide by it the rest of my life, as he had asked my age. I did as he advised, but suffered a great deal, and was tired of life. My husband came home from a distance, and told me what he had heard of Christian Science, and advised me to read Science and Health, which I did. It changed my whole life,—made a new woman of me. Through simply reading this book, I was healed of inflammatory rheumatism, constipation, and other ills. I was indeed thankful when they were all gone, not only for the healing I obtained, but more than all for the spiritual uplifting, the desire to be a better woman and to have something to live for. I wish to say how thankful I am to our dear Leader for Science and Health. I am also thankful for the *Sentinel* and *Journal;* they help me very much.

Mrs. S. C. Pettis, So. Santa Monica, Cal.

I have great cause for thankfulness for the many blessings that have come to me through Christian Science. It was in May, 1902, that I went in great trouble to see a lady who was a Christian Scientist. My husband was a terrible drunkard and was daily growing worse, ruining our home and his health through this evil. This lady talked to me about God, and showed me how to help my husband by holding in my thought God's perfect image and likeness. At the same time, she promised to take the case and give treatment. With deep thankfulness to God, I can say that after two or three treatments an improvement began and he was quickly healed. From that time to this he has not lost a day's work through any fault of his own, and instead of blows and cruel words, I am constantly receiving such kindness from him that I could not formerly have believed possible.

My little boy was healed of whooping-cough, to the astonishment of my neighbors, who knew I used no material remedies. Last winter, when I had a very hard week's work to do, I had a poisoned finger. I began to treat it myself at once, and although it looked very swollen and inflamed, there was not the slightest pain and I was able to do my own work and the washing for two families with ease. Each day proves to me more and more that God is *All* to those who rely on Him and claim the blessings He is ready to bestow. My changed home, so happy and peace-

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ful, is a standing proof of God's goodness. Instead of dreading the coming winter, I know that all will be well and that God can never forget His children.

I value my copy of Science and Health more than I can say, and also the helpful articles in the *Sentinel* and *Journal* lent me by the friend who first showed me the way to understand God's unchanging love.

E. ROSSITER, London, England.

Six years ago I came into Christian Science, through the healing of my sister, who was given up by the best of physicians. Through the reading of Science and Health I was cured of a severe ailment, for which I could get no relief from *materia medica*. My first demonstration was over a case of croup. I had nothing at the time to read but a tract, "Healing the Sick," and when I had read to the third page, the child was asleep. It never entered my mind to call a physician, although there was one in the same building; the demonstration was perfect, and since that time we have been firm, no matter what has presented itself.

Understanding that God is All, I daily pray for that Mind to be in me "which was also in Christ Jesus."

I am thankful for every trial over which I am the victor; it makes me press forward to the high goal our dear Leader has reached long before us. My class instruction has been very helpful,—a blessing in our home; it has taught us to work out of all selfishness.

Our boy, seven years old, has a good understanding of Science, and it is very helpful in his school work, for it teaches him that man is God's idea and reflects all knowledge and intelligence. A few evenings ago I was attacked by a severe ailment and was alone with him, and he met it by reading from Science and Health. In business, Science has been a great help, for we know as we ought that Principle governs. My fear in storms has been very great, but it was overcome one night by the still, small voice, "Fear not, I am with thee," and in the same moment I realized such peace that it brought tears to my eyes to feel the ever-presence of divine Love.

Various diseases, such as measles, small-pox, whooping cough, dropsy, carbuncles, pleurisy, have been met successfully and overcome in a few treatments, for which I am very grateful.—MARIA LAURA HANSEN, Oshkosh, Wis.

When the truth was presented to me over three years ago, by a sister who was a Scientist, it found me in a very pitiable condition indeed, with a little girl afflicted with bronchial and heart trouble. I had physical troubles of my own, and other members of my family were in poor financial circumstances. I was in such a discouraged state of mind that life did not seem worth the living. It would be a long story to tell every step of the way I have been led, but little by little I have gained an understanding with the good help I have received from practitioners and others, and I can say that my heart trouble has been destroyed, and other ailments are slowly but surely yielding to the power of Truth.

The physical benefits are, however, but a small part of the blessing received. The spiritual uplift and changed financial circumstances which have come as I have been able to realize that God is the source of all my supply, and that there is no lack to that supply, all testify to the power of Truth as revealed in Christian Science. With the aid of my sister and a friend I early began demonstrating the way for myself, for which I have often been thankful, as I have never lived near other Scientists and have oftentimes been placed where immediate help was necessary; but I have noticed that when I did ask for help, it came as soon as the decision was made, which proved the work to be of God. The children also have their little demonstrations in helping themselves and each other.

I wish to express a great sense of gratitude for this blessed truth, and that there was one good and pure enough to bring us the light. I have a deep sense of thankfulness for the patient, faithful practitioners, and all others who have helped me on my way.

MRS. JENNIE S. CUMMINGS, Cumberland, R. I.

My attention was first called to Christian Science while visiting a friend in the West who had a son eight years old who had been healed of bad eyesight. A specialist had said he would never be able to see to study, and if he ever had an education he would necessarily require a tutor. He was, however, perfectly healed through Christian Science.

I had wondered many times why the healing was not done as in Jesus' time; and when a little child, my favorite chapter was the ninth of John, which tells of the healing of the blind man. At the time I heard of Christian Science I was suffering from dyspepsia, nervous sick headaches, nasal catarrh, liver and spinal trouble, and was so nervous that I could not read nor sit at any kind of work but a short time without getting up and moving around. But, thanks to this wonderful truth, I am delivered from them all, and I wish to express to our dear Leader, as well as to my own teacher, my loving gratitude.—A. B. L., Utica, N. Y.

I am glad to express our appreciation of Christian Science, and to acknowledge the blessings brought into our home through it. My father, who is eighty-four years of age, was healed of an attack of pneumonia, my mother of a severe attack of grip and a stubborn case of neuralgia, while other ailments are gradually disappearing. We have not employed a physician for several years. Words cannot express the gratitude we feel to God, to Mrs. Eddy, and to our faithful practitioner for the help given "in time of trouble," and for the sweet peace and harmony that are in our home. I wish that this beautiful truth might be brought into the lives of all.—MRS. JENNIE FOX, Chicago, Ill.

I acknowledge with a thankful heart that the truth as taught in Christian Science has healed me, and has opened my eyes to see and know my birthright. My prayer is, that I may be able to follow on, and show my gratitude to God and to Mrs. Eddy for pointing the way, also to those loving friends who have helped me in my time of need.—MARGARET FYFE, Winnipeg, Can.

[Written for the *Sentinel*.]

The Smile of God.

WILLARD MUDGETT GRIMES.

[The Indians named a very beautiful lake "the Smile of the Great Spirit."—*Science and Health*, p. 477.]

ALL was lonely, dark, around us,
Shadows black, and woodland deep,
Shady dimness, dismal quiet;
And the path was rough and steep.
Oft we slipped, and oft we stumbled,
As that lonely path we trod;
Till, at last, we reached the summit;
Lo! we said, "The Smile of God."

Through the woods of mortal life,
Weary oft we grope our way.
Climbing slowly out of darkness,
Up to reach the immortal day.
Though the path be steep and slippery,
We the worst of it have trod;
And above us, in the sunlight
Shining, lies "The Smile of God."

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From Our Exchanges.

In much of this discussion it seems taken for granted that the Church has a right to be heeded and given reverence, just because it is the Church. To those who are outside of the Church, this is not an axiom; they must first be persuaded that the Church has something worth their heeding before they will heed it. They, at least, make a practical distinction between the institution and its religion, between churchism and Christianity. In this respect it is well to turn from the injunctions of the Church to the example of the one whose name the Church bears. Jesus of Nazareth, himself a young man, gathered young men about him. He did not insist on their going to the Jewish church; he himself went both to the Temple and the synagogue, but, except as he complied with those laws which made the priest an inspector of health, we have no record that he urged any one else to go. What Jesus Christ was concerned in doing was not in building up an organization, but in creating character—individual character, social character; not in bringing people into right relation with the Church, but into right relation with themselves and with their God. While, therefore, the question, Why do not young men go to church? is an important one, the vital question is, Why does not the spirit and character of Christ more prevail?

The Outlook.

The test of revelation does not lie in itself, but in its correspondence with facts, its disclosure of things. It has been a constant and disastrous mistake in theology to suppose that a certain verbal advantage was given us by revelation; that words, as footprints of thought, might be scented and pursued till the grandest truths were overtaken and pulled down. If we had looked upon the phenomena of life as interpreters of revelation, as we have made revelation the expounder of these phenomena, we should have fallen into no such absolute rendering of depravity, redemption, salvation, the justice of God and His dealings with men, as has characterized our theology.

DR. JOHN BASCOM.

Ordinarily the mind imagines that eternal life is synonymous with endless perpetuity. But eternity is in no sense time long drawn out, and eternal life does not take into account the lapse of periods. Only God is eternal, and only he has eternal life who lives in and from God. "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." Eternal life is to enter voluntarily and delightedly into the Divine way of living. Its everlastingness lies in its quality—in its essential divinity and infiniteness. The immortality or deathlessness of its recipient is only an incident or corollary of the main truth that man is created to know and love God.

New Church Messenger.

The fact that certain great men among the heathen have arrived at a high degree of knowledge of moral and spiritual truth has seemed surprising to some. But it should not appear strange when we remember that the Spirit of the living God is pouring His light into every mind that is open to receive it. Many who have never heard of the Bible and who are ignorant of the existence of the Holy Spirit are illuminated by His rays.—*The Christian Advocate.*

A religion that does not take in the whole of life is unworthy of the name. The religion of Christ—Christianity—is a re-linking of the estranged life to God, and means that the whole man—body, soul, and spirit—is transformed into likeness to Christ, so that every act and purpose of life is in harmony with his mind and will.—*The Examiner.*

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Items of Interest.

National.

The volume on appropriations, new offices, etc., required by law, has been prepared by the clerks, respectively, of the Senate and House Committees on Appropriations. A summary of the appropriations shows a grand total of $781,172,375. Those for the army were $77,070,300; for the navy, $97,505,140; for pensions, $138,360,700, and for the post office $172,545,908; authorized contracts for certain public works, requiring future appropriations by Congress, aggregated $22,891,300, mainly on account of the navy.

The new offices and employees specifically authorized show a net increase of 8,415 in number and $5,481,865 in the pay-roll, the increase including 214 for the Department of Commerce and Labor; 475 for the military establishment, including 402 for the Signal Corps; 3,068 for the naval establishment, including 3,000 seamen, and 4,258 for the postal service, including postmasters, post-office clerks, and railway postal clerks.

Arrangements have been completed for the visit of the Porto Rican teachers to the United States. The army transports Kilpatrick and Sumner, which are to bring the teachers to this country for the purpose of attending summer schools, were to leave San Juan on June 26 for Boston and New York. The teachers are to attend school for about six weeks, after which those brought to New York will reëmbark on the Sumner for Boston to see the sights of that city. All the teachers are then to reëmbark on the two transports for New York, and thence will go to Philadelphia. One day will be spent in Washington. The teachers will return to Porto Rico from Philadelphia.

The Republican Convention in session in Chicago last week nominated Theodore Roosevelt of New York for President. He was placed in nomination by former Governor Frank S. Black of New York. He received every vote on the roll-call. For Vice-President, Charles W. Fairbanks of Indiana, placed in nomination by Senator Dolliver of Iowa, seconded by Governor Pennypacker of Pennsylvania, was nominated by acclamation.

President Roosevelt last week made the following announcement regarding changes in the Cabinet:—

William H. Moody of Massachusetts, to be Attorney General; Paul Morton of Illinois, to be Secretary of the Navy; Victor H. Metcalf of California, to be Secretary of Commerce and Labor. The resignations of Secretary Cortelyou and Attorney-General Knox were received and accepted, to take effect July 1.

The monthly statement of the collections of internal revenue shows that for the month of May the total collections were $18,750,431, an increase, as compared with June, 1903, of $55,306. For the 11 months of the present fiscal year, the receipts were $212,668,458, an increase over last year of $2,685,314.

Ion Perdicaris and Cromwell Varley, who were captured by the bandit Raisuli, were ransomed last week and have arrived at Tangier. Perdicaris suffered many hardships while in the hands of Raisuli, although he says he thinks that these were not the fault of the bandit chief, and that he had every comfort possible under the circumstances.

The United States sub-marine boat Adder was given successful tests at Hampton Roads recently in surface running, running partly submerged, sinking, and rising to the surface. The boat was sent to the bottom of the deep portion of the Roads, and remained submerged three hours.

A party of members of the British Institution of Mechanical Engineers, headed by President J. H. Wicksteed of the British Institution, since attending a joint convention of the American and British engineers at Chicago, have toured a great part of the continent.

As a result of tests the Naval Board of Inspection and Survey will recommend the expenditure of the $850,000 recently appropriated by Congress for sub-marine boats of the Fulton type.

A body of prominent Filipinos are touring the country as guests of the United States Government.

Foreign.

One of the consequences of the Russo-Japanese war is the serious crippling of trade in Siberia, European Russia, the Caucasus, and Poland, owing to the withdrawal of the skilled laboring element. The traffic between Russian inland railway centres and the Russian ports of export has decreased, it is said, practically twenty-five per cent. The aggregate quantity of goods railed from various parts of the Empire to the western land frontiers of Russia is less for last May than for May, 1903, by nearly forty per cent. On the railway lines of European Russia and Poland alone it is computed that sixty thousand men have been discharged during the last four months. The number of laborers and artisans throughout the Empire thrown into idleness during the same period is estimated at from three to four hundred thousand.

The first through train for Victoria Falls over the Cape to Cairo Railroad left Cape Town on the 22d ult. amid enthusiastic demonstrations. Victoria Falls is on the Zambesi River, 1,633 miles from Cape Town. The Cape to Cairo road was one of the ambitions of the late Cecil Rhodes. The Zambesi is nearly sixteen hundred miles in length and is navigable to Victoria Falls. It drains a half million miles of territory and for two-thirds of its length flows through British territory.

A combination of Montreal and Toronto capitalists has formed a company with a capitalization of fifty million dollars for the purpose of securing control of the different street railway systems of Rio Janeiro, Brazil, as well as of the lighting facilities of that city. The company has already secured control of the only water power within a convenient radius of the city.

The Icelandic Parliament at its last session voted a yearly subsidy—to be continued for twenty years—for the purpose of establishing a wireless telegraph connection with the Shetland Islands. At present there is no method of communication with other countries except by slow mail.

Industrial and Commercial.

The new White Star liner Baltic, the largest steamship in the world, sailed on her maiden trip from Liverpool to New York, June 29. The Celtic and Cedric of the same line each register 21,000 tons gross. The Baltic registers 24,000 tons, has a cargo-carrying capacity of 28,000 tons, and a displacement at her load draft of 40,000 tons. She is 726 feet in length, is fitted with engines of the quadruple expansion type, arranged on the balanced principle, and will steam about seventeen knots. She is intended to afford the largest modicum of comfort coupled with moderate speed. She can carry 3,000 passengers, besides a crew of about 350.

The new 1905 models of American built automobiles are now well in hand and will depart but little from the models of the present year and the prices now holding will obtain another year. These are the most interesting points brought out at the recent general meeting in Buffalo of the Association of Licensed Automobile manufacturers. During the meeting it was brought out that the combined output of American automobile manufacturers for 1904 will be between 17,000 and 20,000 machines, and that preparations are being made for an output of 30,000 or more in 1905.

The Pennsylvania Railroad conducted a trial trip last week of its De Glehn locomotive, recently brought to this country from France, where it was built. The test was made on the Atlantic City division of the road and proved highly satisfactory. The De Glehn locomotive differs from the other motive power of the Pennsylvania Road in that it is of the compound type, with two sets of cylinders and two sets of throttles. It is the intention of the company to give the locomotive a speed test at the St. Louis Exposition, and if it meets expectations its type will be generally adopted and a large number of similar locomotives ordered.

At the beginning of the last half of the last century there were only two States south of the Ohio River and Mason and Dixon's line in which coal was being mined to any extent. These two States were Maryland and Virginia, together producing a little more than 325,000 tons in 1851, when the total output in the country was 8,141,525 tons. In 1903 the total output in the South, by tons, was 62,662,662 tons.

The cut in eastbound steerage rates to $15 to England and $17 to Continental ports which the Cunard line announced last week has been met by a corresponding reduction by the American, White Star, the Dominion, the Allan, and the Anchor lines. No change has been made by the Hamburg-American, the North German Lloyd, or the Red Star.

A certificate has been filed at Albany incorporating the firm of D. Pearson & Co., who are to build for the Pennsylvania Road the East River tunnel. This firm is affiliated with the English firm of Pearson & Son, Limited, of London, the largest firm of contractors in the world.

The average speed of the North German Lloyd line steamer Kaiser Wilhelm II. on her recent record trip for the 3,112 miles from Sandy Hook lightship to Eddystone lighthouse was 23.58 knots per hour, as compared with the 23.51 knots of the Deutschland of the Hamburg-American line.

According to reports the Russian oil combinations have capitulated to the Standard Oil Company, and the Rothschilds and Nobel interests have come to terms with the American concern.

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"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Lessons of Obedience.

BLANCHE H. HOGUE.

THERE are so many reasons why obedience blesses the obedient one, that it becomes really desirable to seek obedience for its own sake. The child who obeys a parent, is thereby learning the meaning of self-surrender. The obedience itself is the educational force. It has a far-reaching result which the child may not clearly see at the time when the obedience is demanded. The act of yielding the stubborn will or the selfish desire, has a lasting effect upon the nature of the individual, whether or not the circumstances attending the surrender are immediately beneficial.

It is a difficult matter always to foresee the results springing from a present obedience, but this we know, that the self-surrender is purifying in its action and effect. Learning to yield to the wishes of others, striving to consider the interests of others and to obey that which, even in small matters, confers the greatest good upon the greatest number, certainly does prepare the way for the great sacrifices which at some time must come into every human life.

A character which is pliable, bending readily to the family, community, or national interests because it has learned how to surrender its personal desires, has become thus manageable because of continued obedience to something other than its own will. And this growing graciousness, taking into consideration the authority, rights, or privileges of others, leads naturally to ready obedience to the will of God, whensoever and wheresoever it may be discerned. The human will which, in the affairs of childhood and youth, obeys only with reluctance another decision or desire than its own, obeys the law of God no more readily in the later and larger problems of life. The lesson of obedience to something above and beyond self, must sometime be learned, and if begun in early experience, much will be pleasantly learned which otherwise may be wrought out in bitterness. Reluctant obedience to the highest good is, without doubt, the reason for much of the slow healing and many of the discouragements which still mar the practice of the Christian Scientists.

A little story printed in the *Religious Intelligencer* to illustrate the value of the effort to cherish good thoughts, teaches also this lesson of obedience. The story was quoted recently, by a Christian Scientist, at a Wednesday evening meeting, and was so helpful that it is, with permission, repeated here. "My son," said the Arab chief, "bring me a basket of clear water from the spring." The boy tried and tried to fill the basket, and before he could get back to his father's tent the water had leaked out. At last he returned, and said, "Father, I have tried to fill the basket, but the water will not stay in." "My son," said the old chief, "what you say is true. The water did not stay in, but see how clean the basket is; so will it be with your heart. You may not be able to remember all the good words you hear; but keep trying to treasure them, and they will make your heart clean and pure."

This little lesson encourages the student of Christian Science in every effort toward right-thinking, for each good thought cleanses the consciousness, even though not retained; even though "the water will not stay in." But back of this lesson lies the deeper one of obedience, for had the boy not filled the basket in unquestioning trust, no water would have passed through, and no cleansing would have occurred. He may have been bewildered in the effort to accomplish this thing; he doubtless was discouraged because of what he supposed to be his failure. Yet really no failure was his, nor was there any reason for discouragement. He was not accomplishing the one thing for which he was consciously striving, yet a happy result, of which he was wholly unconscious, was shaping itself because of his obedient toil, and teaching him to discover, at the moment of confessed failure, the hitherto unseen purpose of it all.

The test of obedience lies always in this: Is one willing to obey what one knows to be a higher good, even if the ultimate purpose is not disclosed at the outset? May not the voice of divine Love often be saying, " 'The water did not stay in, but see how clean the basket is! The plan you cherished, the purpose you outlined, has not matured, but behold! a cleansed nature, a transformed character, is yours, because you have striven obediently for that which you thought to be the highest and best. A better thing than your eyes had beheld or your heart conceived, is yours. Above and beyond your vision in the dark hours of toil, Love was doing its holy work with you, and now you understand."

We say, blind faith, blind obedience! Yet really, there can be no blind obedience, for the knowledge that there is something, apart from one's own will, to obey, is in itself discernment. It is a small measure of understanding, the beginning of that unfolding which leads to knowing "why." That man who plants the seed and awaits his crop, thus "doing the will" of the law of growth, is brought by this simple obedience into such relationship with the harvest that its rich results are his own, in proportion to his fidelity. The seed-sower always obeys a law which he does not fully understand, but he has become so assured of its action that he does without question that which is required of him.

In the moral and spiritual realm, however, he is inclined to think that obedience to Divine law is "blind" because he is not given the whole of the harvest in immediate conjunction with the seed-sowing. The harvest of moral and spiritual growth springs just as directly from that first confidence in a law not yet completely fulfilled, as does any external effect. Though this growth involves a sense of time, and the first steps must sometimes be taken in trust rather than in full knowledge, the effect is none the less sure. He would be a foolish as well as a disobedient man, who would refuse to begin the solution of a problem because the conclusion is not at the same moment presented to him. The conclusion can be reached only by beginning and continuing to apply as much of the Principle as is un-

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derstood. This is the only true obedience. It is never blind, but always enlightened and enlightening.

It is significant, that every time the student of Christian Science sings or repeats the first stanza of Mrs. Eddy's hymn, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397), he promises to his Shepherd a far-reaching obedience. First, he asks for guidance. Then he promises to "listen for Thy voice," to "follow" and to "rejoice." Three solemn pledges, which, fulfilled daily and hourly, will cleanse the secret springs of living and purify the motive and method of every action. Unquestionably it requires obedience to listen, in every problem, for the voice of the highest good; to follow, without reluctance, its unerring guidance; to rejoice, without complaint, even when the way seems dark and hard to the material and ease-loving thought.

The words of this hymn grew in our Leader's thoughts during her early church work in Boston, because the spirit of these promises was abiding in her heart. She was keeping the promises, in quiet obedience, as she established and guarded the revelation of Truth she had discerned. And she has continued to keep them in "growing brightness," as the fruits of obedience have multiplied. Every Christian Scientist promises, again and again, to listen, to follow, and to rejoice. And in the degree of his fidelity to these promises, will he find the first four lines of the second stanza defining his individual experience, until he shall grow to the full stature found in the conclusion,—

White as wool, ere they depart,
Shepherd, wash them clean.

Giving Account.

W. S. MORRIS, JR.

IN Romans, 14 : 12, we read, "So then every one of us shall give account of himself to God." To know that we are governed by divine Love, is to know that we are governed by God, for "God is Love." This knowledge can only be gained by the daily practice of truth, as taught in Christian Science, and shows us what it means for man to "give account of himself to God."

The account must be perfect; it must measure up to the divine standard in every detail, and must be free from every material or false belief. We must give an account of health, because God will not accept an account of sickness, for He is the source of health, harmony, and has made man in His own image, after His likeness, and pronounced His work "very good." Now it is impossible to conceive of sickness as being good. Therefore, it is unreal, and is proved to be a false account, which is wiped out and destroyed by Christ, Truth.

We must give an account of strength, because God is Almighty: "The Lord is clothed with strength, wherewith he hath girded himself," and as man "possesses not a single original, or underived, power" (Science and Health, p. 475), it is impossible for him to give account of weakness by yielding to temptation, either morally or physically, for God's government is the government of strength.

We must give an account of good, not evil, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee." Therefore man is incapable of giving a false account while God is good, and man is His image and likeness. Neither can man give an account of error, by believing in minds many and a false sense of existence in matter, because God is Truth, and Truth destroys error. Therefore the account must be true.

It should also be a joy to us to know that man cannot give an account of hate, for "God is Love" and the account must be of love, and only love, to show forth our understanding of the true man—God's man. "Love must triumph over hate" (Science and Health, p. 43). Jesus made this plain, and Peter says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"According as we Love."

A. H. M.

THERE are thousands whose hearts are grateful for Christian Science. I wonder if any are more filled with gratitude than are we, for much has been forgiven, much made clear. About five years ago when walking one day with a sister Scientist whose seeming burdens were heavy, she made the statement, "According as we love, are we liberated."

To sense, our own burdens were heavy,—a life-work confiscated and a heavy debt laid upon us by the perfidy of a business associate, and much bitterness was to be met, not only from the thought of being wronged, but, because unable to meet our own obligations, we were called dishonest.

The friend's clouds seemed even heavier than ours, and because of this her statement impressed me, and daily has it helped to uplift us. Science was then new to us, we were just beginning to understand. We had been crushed into it by sorrow and trouble, yet, thanks to God, through faithfulness to Christian Science and its wonderful teaching, we are free, every dollar is paid, health is established on God's sure law, and we have fearlessness to go forth to the battle, that neither youth nor untried courage could know.

The dear sister is also liberated, has advanced from gloom and loneliness into light and love,—the reflection of good deeds daily done in love to others. In healing others, she herself was healed. Is it worth while to cherish any ill will when liberty and light come by loving, by forgetting all discord? With many others, we add our thanksgiving to our loving Leader, who has shown us how to apply the teachings of our Master. Please God, may we never cease to use them, but daily prove by a life reflecting the "liberty of the children of God," that "according as we love, are we liberated."

"The Mantle of Charity."

GRACE WHITE.

"AND now abideth faith, hope, charity, these three: but the greatest of these is charity."

These gracious words of Paul have touched human hearts for many years and still are full of glad promise for those who long for true Christian living among men. Faith, hope, charity, these three graces or gifts of God, abide, endure, continue throughout all time, stable and sure as "the everlasting hills." They are the Father's benediction on work well done; and the greatest of these states of consciousness is charity, which is the active aftermath of universal benevolence or love.

Could we but have gentle charity as our daily, hourly guest, the crushing weight of unfeeling criticism would be lifted; the fear of ourselves and of others be overcome: and in its clear light, in the "holy of holies" of each struggling, striving heart, we should see eye to eye, for we would then know that the temptations of one are the temptations of all, and we should truly rejoice in the good our neighbor would do and finally will do, in the man he would be and finally will be. What a light would be shed on our path heavenward by the entertainment of this one gentle guest.

Each has some loved one, or loved ones, whom he would shield with his life if need be, whose faults he would quickly cover from the gaze of unfriendly eyes, and may he not be privileged to cover with the same quick, protective charity

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the faults his discerning eyes may see in the loved ones of his neighbor, or may it not be his supreme and holy privilege to cover with this wondrous mantle these same faults and failings from his own all too careless scrutiny, shield from his own gaze, with more than the chivalry of a stainless knight of old, all that he knows his neighbor would not have him see.

Let us then weave our mantles of charity with strands of trustful appreciation of all well-meant efforts for good, of gentleness, of encouraging hope, of peaceful faith in God's protecting care for all, and let us cover with its encompassing folds our brother and shut out all that we see to be unlike God's dear son.

The Touch of Truth.

H. K. M.

"AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them."

What was it that healed Peter's wife's mother,—made her strong and well, so that "she arose, and ministered unto them"? Surely no one can think there was magic in the touch of the Saviour's hand. The fact that his disciples did similar works of healing would refute such a supposition. What, then, was it which caused this sudden change from weakness and suffering to health and freedom? It was the touch of the Christ-truth upon her life,—the coming into close contact with divine Mind,—which caused the fever to leave this woman and made it possible for her to arise and go about her usual duties.

Mrs. Eddy says, "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. If suffering from a belief in sickness, you will find yourself suddenly well" (Science and Health, p. 14).

Christ is ever-present with us, and to-day we may have this touch of Truth which will free us from the belief of material life and the discordant testimony of the physical senses, and bring us into the glorious understanding that we are the children of God, and that, by reason of our sonship, we have dominion over all the earth. Then, in loving gratitude, we shall arise and serve Him, doing with our might what He gives us to do. Our first work will ever be to keep our own thought pure and free from every stain, and of equal importance is the work of helping others,—the giving of a cup of cold water to the thirsty one. It may be only a little thing,—a word spoken or a little kindness shown,—but we cannot see the end. It is for us to use every opportunity wisely, and trust the result to God, who doeth all things well.

Report of the Building Fund.

THE report of Mr. Stephen A. Chase, Treasurer of the Building Fund of the Mother Church, made to the Annual Meeting, showed that a total of $425,893.66 had been received up to and including May 31, 1904, and that there was a balance of $226,285.73 on hand on that date after paying out the sum $199,607.93 which includes the purchase price of the land for the site of the new building.

Mr. Farlow's Article in the June Journal.

MR. ALFRED FARLOW'S article, "A Critic Answered," which appeared in the June number of *The Christian Science Journal*, is in such demand that it has been decided to issue it in the form of a reprint, and in order that the article may be widely circulated the following low prices are made: Less than one hundred copies 3 cents each; one hundred copies or more, $2.50 per hundred, prepaid. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Selected Articles.

The two articles which follow were published in the *Sentinel* of June 18, but through a printer's mistake the types became mixed in part of the edition, hence this republication in correct form.

Is a Christian Scientist Liable to Sickness?

Sickness is the result of sin. In Christian Science, however, the term sin is not restricted in its application to wilful wrongs, but refers to any deviation from the right, including even our ignorant mistakes. Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. It is not what one knows but fails to practise, which renders him immune from sickness; but the condition in which one actually lives.

As in mathematics, it is not one's belief in the rule which produces results, but the correct application thereof. Christian Science is advantageous only to those who deport themselves according to what they know. As in mathematics, while Science points out the way, the pupil must do the work. A Christian Scientist may have an advantage over his neighbor in having ascertained what he ought to do, but he reaps his reward only in proportion as he puts this knowledge into practice. John did not say, Blessed are they who know the commandments, for the mere purpose of being posted, but "Blessed are they that do his commandments." The blessing comes to the doer, not to the mere hearer, of the Word. To attain to such an understanding and realization of the truth as to become entirely and permanently immune from sickness and suffering, requires a life-work and continued watchfulness.

Our brief answer to the question, "Will a Christian Scientist ever be sick?" might be given in the following words: If he can always think aright and live aright, he cannot possibly be sick. If he deviates from the right course, retribution may come to him even more quickly than to those who have a less clear comprehension of the right way.

Even when one is conscientiously seeking to do right, he is confronted with the proposition which the Scriptures name in the following words: "The spirit indeed is willing, but the flesh is weak." But he can and must conquer through divine help. Good intentions are not sufficient guarantee against trouble. Furthermore, one must serve his apprenticeship in learning to think and act from a spiritual standpoint; and, like a child learning to walk, the beginner may stumble to some extent until he becomes master of the situation. It is noticeable that some children stumble a great deal while learning to walk, while others, though advancing slowly, never stumble. One's ills may not be directly traceable to misconduct, but may be occasioned because one is mentally giving place to unlawful powers, not having through a sufficient realization of the divine Power, become impregnable to these intrusions.

After having developed fears and apprehensions because of the peculiar beliefs in which Christian Science finds us, we sometimes require time to rise effectually above such fears. It is important to say, however, that Christian Scientists find themselves far less liable to trouble, even with a limited understanding of this Science, than before it was brought to their attention; and the general gain in ability to avoid as well as eliminate sickness on the part of students of Christian Science is truly gratifying, and cause for deep thankfulness.

ALFRED FARLOW.

Boston Times.

The word "philosophy," as defined by Webster, is "literally the love of or search after wisdom." If the lexicographer had aimed to describe Christian Science, he could hardly have chosen more appropriate language.

Our critic says that "There is not a philosopher of any

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standing in its ranks, though it may include here and there a man somewhat able as a lawyer or successful as a business man."

Upon this subject St. Paul, the scholar, theologian, and metaphysician, has the following to say, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but 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."

It is a remarkable fact that, according to history, the progress of truth has been more opposed and misunderstood by scholastics and theologians than by people of more modest attainments. Referring to the great Teacher of Christianity, the Gospels tell us that "the common people heard him gladly." We are reminded further of the words of Jesus, who said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

In all the attacks upon Christian Science it is invariably the case that those who attempt to disprove its teachings signally fail to understand Mrs. Eddy's meaning, and we recall the advice of Coleridge, who said in substance, Before you condemn another's misunderstanding, be sure you understand his misunderstanding. Would it not be well, therefore, in view of the great need of spirituality in the world, to welcome all that makes for health, happiness, and brotherly love? If Christian Science does not do this, then it will be sure to fail, and our critics will win a victory without expending their intellectual ammunition.

Let us remember that it is never wise to tear down what one cannot build up, and those who are trying to disprove the truth of Christian Science would be more likely to succeed if they would offer in its place something that is better calculated to meet our human needs. Until this can be done, would it not be well to allow time and experience to test its efficiency, and let it stand or fall according to its own merits and its inherent vitality?

RICHARD P. VERRALL.
New York Post.

The question as to what is Mind and what is matter, and their relation to each other has been the problem of the ages. Until this question could be settled on some satisfactory and provable basis, the mystery of human existence and man's individual continuity beyond the grave, would inevitably remain in the domain of speculation and doubt. In the present time the world is battling over this problem of matter more earnestly than ever before, and human learning was never more thoroughly divided on the subject. Recent statements by eminent material scientists, show that a mighty revolution in thought is rapidly going on. Space forbids the analysis of this change, but any careful reader of the times can easily perceive that the trend is away from former conceptions. "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." These statements of Jesus and Paul, together with the works that flowed from the knowledge they evinced, have in the rounds of time led to the final solution of the problem, by reason of which the sick are spiritually healed as aforetime.

JOHN CARVETH.
Maple Rapids (Mich.) *Dispatch.*

Christian Science and Christian Scientists never attack any one. Christian Scientists love all mankind and are working to lift themselves above whatever is unlike God that they may help those who are sick and needy in any way, and to follow in the way of overcoming the world, the flesh, and the devil, which Jesus taught.

We do not say that there is no stone, and no stumble, but we do know that as a man thinketh in his heart, so is he, and his thoughts govern him at all times. If he has the Mind which is in Christ Jesus he has his remedy at hand, and if there seems to be an accident one neither curses the stone nor God, nor cuts off the toe. He does not say he has no pain, but he knows God is All, and so holds his thought at one with God, and thus proves God to be an ever-present help in time of trouble. Christian Science has the "signs following," which proves it is the knowledge of God taught and practised by Christ Jesus, and now manifested by the great numbers of pure-minded men and women, healed through its influence, who are building up its churches.

F. VAN GORDER.
Sioux City (Ia.) *Journal.*

To the Christian Scientist, prayer means more than a formulated statement of words. It is nothing short of living an exemplary Christian life. It is honesty (including the payment of all just debts), truthfulness, and uprightness, and he who lives such a life cannot help making progress into things better, more spiritual. Hence it is but perfectly natural to expect to progress with such a practical sense of prayer. There can be nothing inconsistent in this.

Prayer, as understood by the Christian Scientist, is entirely free from mysticism and occultism, neither do they believe that the healing work accomplished is supernatural, but instead divinely natural.

As we more clearly understand God, infinite good, and the relation we hold to Him, we will see that it is perfectly natural for health to be restored through the application of truth which corrects the cause of the trouble in the mental realm.

LLOYD B. COATE.
Dayton (O.) *Herald.*

Christian Scientists gladly recognize that a large majority of the medical profession are good and intelligent men; but they look upon *materia medica* as based on materialism, knowing nothing of God in its doctrine and practice; that it deals with man as an animal rather than an immortal spiritual being; that it doctors effects and secondary causes; that it is empirical and not scientific, frequently changing its practices and theories; that it is on a false basis, since it ignores God and man's spiritual and immortal being.

CLARENCE A. BUSKIRK.
Fort Wayne (Ind.) *Journal.*

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will always be found to have more capacity for faith in God than the other.—RUSKIN.

[Written for the *Sentinel.*]

Resolved.

AGNES FLORIDA CHALMERS.

To know a little more of good each day;
To hourly cast some cherished sin away;
To give each thought to Love, and keep no part
Of any will of mine within my heart;
To do, without complaining, every task
Life gives to me, while pausing not to ask
The *why* or *wherefore;* just Thy will to know,
Trusting in Thee to guide me as I go,
Father,—these heights my heart would climb to Thee
By holding fast to thine infinity.

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The Lectures.

Toronto, Can.

A luminous and interesting lecture on "Christian Science and the Brotherhood of Man" was delivered in First Church of Christ, Scientist, last night [May 9] by W. D. McCrackan of New York, before a large audience.

The lecturer was introduced by Mrs. Isabella M. Stewart, a former First Reader of the church, who, with Mr. Stewart, was the pioneer of the Christian Science movement in Canada, some seventeen years ago. Since then the membership of the church in the Dominion has increased very rapidly, until now its adherents in this country are numbered by the thousands.—*Mail and Empire.*

Moline, Ill.

Before a large audience representative of the best people of this city and Rock Island, Bicknell Young of Chicago, delivered an eloquent address at the First Congregational Church, Tuesday evening, April 19, explaining the Christian Science faith.

Rev. M. V. Crumbaker, pastor of the First Methodist Church, introduced the speaker, saying, "It is the custom of the organization under whose auspices we are here to invite some one outside of their organization to introduce the speaker on such occasions as this. Hence I am here. It is also their custom to secure as lecturer one who is eminently qualified to set forth clearly their teachings. Hence Mr. Young is here. I have the pleasure to introduce to you Mr. Young.—*The Moline Mail.*

Kansas City, Mo.

Edward A. Kimball of Chicago lectured last night [April 26] before a large audience at the Christian Science Church at Ninth Street and Forest Avenue. Mr. Kimball was introduced by Mr. John H. Wheeler, C.S.B., who said in part:

This new-old explanation of God and man's relation to Him is the pearl of great price and reveals the demonstrable fact that God is our helper and is the ever-presence whose law is the Divine law of life and health for every one.

We are told that love is the fulfilment of the law. Christian Science, which heals the sick and reforms the sinner, accomplishes its largest work in teaching men the holy art of loving according to the Divine pattern. "A new commandment I give unto you, That ye love one another." "By this shall all men know that ye are my disciples if ye have love one to another."—*The Kansas City Times.*

Roxbury, Mass.

The semi-annual lecture on Christian Science under the auspices of First Church of Christ, Scientist, in Roxbury, was delivered in Fauntleroy Hall on Tuesday evening, April 19, by Judge Septimus J. Hanna, C.S.D., formerly of Boston. A large and intelligent audience taxed the seating capacity of the hall and most of the standing-room was occupied. Judge Hanna was introduced by the First Reader of the church, Willis F. Gross, who spoke in part as follows:

The power for good in this new religious movement is due to its conception of God and man. A man's religious belief and practice is the natural result, the logical sequence, of his conception of the Supreme Being. If a mortal thinks of God as being in any sense like unto himself he rises no higher than a man-like God, and he comes to the conclusion that this God has even less to do with the affairs of every-day life than have his relatives and friends, or even the stranger with whom he comes in contact. Christian Science teaches that the seeker for truth must start with God. The mortal, material selfhood must be left out of the consideration. If God, Spirit, is the starting-point and the reasoning is along scientific lines, no other conclusion can be reached than that of a spiritually perfect universe and a God-like man.

If one's ideal is a man-like God, there is little hope of heaven on earth, and there is honest doubt as to what the future has in store, but if his ideal is a God-like man, there is assurance of progress. A man-like God seems on most occasions beyond human reach, but a God-like man is inseparable from his Creator. Of himself he can do nothing, but with God's help he can do all good.

The mission of Christian Science is to teach and demonstrate the true idea of God and the spiritual man. That this teaching is practical and is bringing forth fruit abundantly is proven by the sick who are healed, the sinful who are reformed, and the sorrowing who are comforted.

The Dorchester Beacon.

Rice Lake, Wis.

The Opera House was filled Tuesday evening [May 10] with a very intelligent and appreciative audience to listen to a lecture on Christian Science delivered by Frank H. Leonard of New York City. The lecturer was introduced by Leslie S. Everts, assistant cashier of the First National Bank, who said in part,—

Ladies and Gentlemen:—I esteem it a privilege and an honor, to have been invited to introduce the lecturer of the evening to this audience. Whether or not we may agree with the arguments he presents, the subject is one of vital interest to all of us.

We live in an age of progress, an age fairly resplendent with the deeds of men, and I am glad to say that foremost among the advancements of to-day can be seen and felt the certain, if gradual, development of the moral side of human nature. Under the leadership of the pure and strong, of whatever creed or faith, sex or nation, mankind is daily struggling toward the goal of perfection. No matter how bad a man may be, he might be worse; no matter how good, he might be better. But good or bad, there is a constant struggle for something better; something more noble, more elevating. The good book says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It is this constant seeking after the light, the truth, which dominates the restless actions of mankind.

Probably no subject has been so little understood, and so ignorantly and wilfully misrepresented as Christian Science. People with absolutely no understanding of the subject presume to establish logical arguments against its teachings. If you honestly feel that Christian Science has no message for you, well and good. The time may come when you will change your mind. But above all things, let us hope that the true American spirit of liberty and justice for all will make your investigations thorough, your criticisms fair.

Rice Lake Leader.

Lectures at Other Places.

Providence, R. I.—Judge Septimus J. Hanna, April 17.
Cambridge, Mass.—Judge Septimus J. Hanna, April 21.
Goshen, Ind.—Bicknell Young, April 24.
Rockland, Mass.—William D. McCrackan, May 3.
Mitchell, S.D.—Bicknell Young, May 12.
Sioux Falls, S. D.—Bicknell Young, May 13.
Wausau, Wis.—Bicknell Young, May 15.
Brainerd, Minn.—Judge William G. Ewing, May 15.
Indianapolis, Ind.—Edward A. Kimball, May 17.
Sharon, Pa.—Edward A. Kimball, May 19.
Plattsmouth, Neb.—Bicknell Young, May 21.
Des Moines, Ia.—Mrs. Sue Harper Mims, May 22.

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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.

Another Expression of Gratitude.

THE following letters disclose another happy incident in connection with the building of the Concord church, and they give further evidence of the loving regard for our Leader, and appreciation of her work, which animate the Field. The donors are blessed in the giving, as well as in the spiritual food which they have found in Mrs. Eddy's acknowledgment of their gift.

LETTER TO MRS. EDDY.

Boston, Mass., June 23, 1904.

Reverend Mary Baker Eddy, Pleasant View,
Concord, N. H.

Beloved Teacher and Leader:—The enclosed draft for $10,000 is sent you on behalf of the local members of the Mother Church in Boston and of the members of the nearby branch churches who frequently attend the services in the Mother Church. It is their gift to you to pay for the organ for First Church of Christ, Scientist, in Concord, N. H.

This is a token of love and gratitude from those who have been healed and spiritually blessed through your ministry.

The beautiful edifice in Concord erected by your munificent gift of $120,000 stands as a perpetual testimonial to the teachings of Christ Jesus, and to the fact that the sick are healed and sinners are reformed through the right understanding of his gospel. This right understanding you have given to the world through your work, and it has richly blessed the race.

Lovingly yours, for the donors,
WILLIAM B. JOHNSON, *Clerk.*

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., June 25, 1904.

The Mother Church.

My Beloved Brethren:—Your munificent gift of ten thousand dollars wherewith to furnish First Church of Christ, Scientist, of Concord, N. H., with an organ is positive proof of your remembrance and love. Days of shade and shine, may come and go, but we will live on and never drift apart. Life's ills are its chief recompense; they develop hidden strength. Had I never suffered for the Mother Church, neither she nor I would be practising the virtues that lie concealed in the smooth seasons and calms of human existence. When we are willing to help and to be helped, Divine aid is near, and if all our years were holidays, sport would be more irksome than work. So, my dear ones, let us together sing the old-new song of salvation and our measure of time and joy be spiritual not material.

Lovingly yours,
MARY B. G. EDDY.

The Mother Church Building Fund.

IN another column of this issue we give a statement of the receipts and expenditures of the Building Fund as reported by the Treasurer at the Annual Meeting of the Mother Church. While this report shows that the amount paid in is quite large, it also shows that much more must be contributed before the amount pledged at the Annual Meeting in 1902 is made up. The immense amount of work required in laying the foundations for a building capable of seating five thousand persons can scarcely be appreciated by those who are not constantly on the ground; but fortunately this seemingly slow part of the construction is nearing completion, and we shall soon see the walls arise with all the rapidity consistent with first-class work.

This means that the time is at hand when the disbursements will rapidly increase because of the more expensive character of the labor and materials required, and in order to maintain an adequate balance in the hands of the Treasurer at all times, it will be necessary to increase the size and number of our contributions. The figures announced by the Treasurer are useful only as they are regarded by each individual to indicate the further amount which he will need to contribute in order to complete the sum pledged two years ago. May we not, then, ask each one to make such computation and thus take the steps necessary to cancel his part of the obligation.

The fact that four hundred thousand dollars is a very conservative estimate of the amount expended in railroad fares, hotel bills, etc., by those who attended the Communion of the Mother Church in 1903, gives proof that the entire amount which has been paid to the Treasurer of the Building Fund could be easily doubled in a day.

As practitioners of Christian Science, we always endeavor to heal our patients in one treatment, and we should have the same thought about the Building Fund. We know that if we were to treat our patients from the standpoint that it is not necessary for them to be healed until next week, or next month, or next year, we should make a sorry failure of our practice. This Building Fund is but a patient, and as we realize what the erection of an addition to the Mother Church means, and the necessity therefor, we shall gladly ascertain what can be done by each of us, and do it promptly.

M.

The Hope of the Nations.

WITH the return of this country's natal day we are led to think of the nations which have come upon the world's stage with what seemed a promise of perpetual greatness, and are reminded of the lines,—

Assyria, Greece, Rome, Carthage—where are they?
. . . Their shores obey the stranger, slave, or savage,

and that many of the world's best modern thinkers have given warning that the foremost nations of this time would go the way of those of the past, unless they avert a like fate by the exercise of the truest wisdom.

Few would deny that "righteousness exalteth a nation;" the difficulty lies in reaching an agreement as to what is right, or even best, so far as a practical solution of the problems of the hour is concerned. There is no lack of plausible theories, economic, political, and religious, but most of them spring from personal motives, and assume that harmony can be reached apart from obedience to spiritual law. Let any man honestly ask himself whether the world's condition could be perceptibly and permanently improved so long as sin is indulged, and the appetites and passions are allowed to govern man as at present, and his answer will be forthcoming. No one need argue that improved material conditions would uplift the world's moral standard, for history tells a far different story. It is very manifest that neither to the individual nor the race, does worldly prosperity give content, much less happiness. It is equally clear that human theories cannot do it, they have failed too often. Instead, they tend to strife,—man against man, class against class, nation against nation.

In so far as a nation upholds the authority of Divine

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law, to that extent is it in the line of progress and true prosperity. Like individuals, nations must be willing to learn by experience, and while they should be grateful for the wisdom of their progenitors, which served their day, they should know that Truth speaks to the present age in words which best meet the present need. When the Jews contended for the wise men who were gone, Jesus said, "A greater than Solomon is here."

That Christian Science had its birth in this cosmopolitan country is indicative of the Divine purpose to bestow upon all mankind that fuller sense of freedom which is first among Deity's favors, though Christian Science aims to make all good better understood and more available. As the Bible, that great gift of God, was first given to the world at large, in fair England, so to this country belongs for all time, the glory of having given to humanity, Science and Health which, as a "Key," unlocks the priceless and inexhaustible treasures of the Bible. Together they are establishing that "righteousness" which, by the grace of God, will exalt all the nations of the earth till He shall call them good, even as at the dawn of creation He beheld and named His own reflections.

With the passing of the centuries many that were great have come and gone, but the world can only render thanks for those who gave to it a larger sense of righteousness, a sense which lifts the individual from the sod. Says Mrs. Browning,—

> Rise up teacher!
> Here's a crowd to make a nation!—
> Best begin by making each a man.

It is cause for thankfulness that a great teacher has arisen in this land of freedom. That this teacher should be a woman may excite wonder when it is seen what superhuman courage and endurance were essential to the success of her mission; but Mrs. Eddy has proved by her unwavering devotion to the lofty ideals of Christian Science that a God-inspired woman is adequate to a heaven-imposed task, and grows stronger in faith and understanding at each step of her advance.

It were indeed well if our children could all be taught to love their native land so nobly that, serve where they may, consideration for her honor would ever invite them to yet untrod heights of greatness, so that in the days to come it should again be said, "This and that man was born in her."

K.

A Donation Acknowledged.

Pleasant View, Concord, N. H., June 21, 1904.

Mr. Fred N. Ladd, Treasurer Building Fund, First Church of Christ, Scientist, Concord, N. H.

Dear Mr. Ladd:—Our dear Leader has received the enclosed envelope containing forty dollars (two twenty dollar notes) wrapped in the piece of plain brown paper, just as you see it, and no word of explanation. Not knowing what else to do with it, she directs me to hand it to you for the Concord Church, supposing it may have been intended for that purpose, by the modest donor. When you have entered the item in your account, will you please place upon this letter your official receipt of the amount, and return it to us? We will then pass it along to the Editor of the *Christian Science Sentinel* to be published, so that whoever sent it, if he be a reader of that paper, will know of its receipt and the disposition made of it.

In Mrs. Eddy's behalf, I remain,

Sincerely yours,

GEO. H. KINTER.

From "Station A," Toledo, O.
6—22—1904.
$40.00.
Trustees Building Fund,
First Church of Christ, Scientist,
Concord, N. H.
LADD.

Dedication of the Church in Concord.

THE new church edifice of First Church of Christ, Scientist, in Concord, New Hampshire, the gift of our beloved Leader, the Reverend Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, will be completed on July 16, the anniversary of the laying of the corner-stone. It will be dedicated Sunday, July 17, with simple but appropriate services. A cordial welcome will be extended to all those who come.

Church Dedicated at Grand Island, Neb.

THE dedication of a new church edifice is a matter for congratulation and is of interest to the entire Field, but the event at Grand Island, Neb., was made doubly interesting by the exchange of the following telegrams. Our Leader has the happy faculty of saying much in few words and her telegram to this Church is an inspiration and benediction to all Christian Scientists.

Grand Island, Neb., June 19, 1904.

To the Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

First Church of Christ, Scientist, Grand Island, Nebraska, sends greetings and love for your devoted consecration to divine Principle, which has enabled us to-day to dedicate our church free from debt and to prove that the Church is the structure of Truth and Love [Science and Health, p. 583] demonstrated practically. We are to have a lecture to-morrow evening by Mr. Bicknell Young at the Opera House.

MRS. L. A. GLADE, *Clerk.*

MRS. EDDY'S TELEGRAM.

First Church of Christ, Scientist, Grand Island, Neb.

Beloved Brethren:—I return greeting and congratulation. You have won on God's command to Moses, "Be still and know that I am God." May His presence and power that guided your passage continue and your harps never be hung upon the willows. Lovingly,

M. B. G. EDDY.

Letters to our Leader.

Foxcroft, Maine, June 24, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—On the 17th inst., there occurred a most interesting event at Fryeburg, Maine. At that time and place a memorial stone and tablet, to mark the battlefield of Pequawket, or Lovewell's Fight, was dedicated. The tablet was placed there by the Society of Colonial Wars. Inasmuch as Captain John Lovewell, the hero of this fight, was your great-great-grandfather, you may be interested in the account of the dedication ceremonies. It gives me much pleasure to send you a program of same herewith, also newspapers (under separate cover) containing detailed account of the exercises. Sincerely yours,

CALEB H. CUSHING.

The program referred to in Mr. Cushing's letter is as follows:—

SOCIETY OF COLONIAL WARS.

Fryeburg, Me., June 17, 1904.

Exercises in the Congregational Church at 3 P.M.

All are Invited.

Addresses will be made by A. J. C. Sowdon, Governer, Massachusetts Society of Colonial Wars; Dr. Orin Warren, President, Lovewell's Fight Memorial Association; Hon. James Phinney Baxter, Mayor of Portland; President, Maine Historical Society; President, New England Histor-

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ical and Genealogical Society; Judge Job Barnard, Washington; Dr. S. C. Gordon, Portland; Emerson Leland Adams, Principal, Fryeburg Academy; Hon. William Warren Towle; Mr. Walter A. Robinson, Mr. John Stuart Barrows.

Sacramento, Cal., June 17, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

My Dear Leader:—In the *Sentinel* of August 7, 1902, there appears a letter from Mr. Robert Bishop, then an inmate of one of our state penitentiaries. In this letter he speaks of his healing from several ailments, but lays particular emphasis upon the joy and peace that your message to us all had brought to him.

He has since been released from that prison upon parole and is now a member of Second Church of Christ, Scientist, Oakland, Cal. It was the jail committee from this church that brought his attention to Christian Science, and as soon as he was at liberty he affiliated with that body. My wife and I were at their Wednesday evening meeting a few weeks ago and heard Mr. Bishop give an incident of his prison experience which I know will please you, and that is my apology for taking some of your valuable time.

As you know, the discipline in such places is very strict, and the courage expressed by Mr. Bishop spoke of a love for you and a forgetfulness of self. One Sunday morning the chaplain of the prison had you as the subject of his discourse, and so belittled your character and told so many self-evident falsehoods as to your life that Mr. Bishop could not stand the continuance of the falsifying, and rose to his feet amid the prisoners and told the chaplain very plainly that he was not telling the truth about you, and that he knew the remarks were false because he himself was a Christian Scientist. Mr. Bishop was ordered taken into custody by the guards, and he wisely sat down. Divine Love so met his human need that he was not found. In case he had been found he would have been put in the straightjacket for his breach of discipline in his defence of the one he was grateful to. Nothing more was said at that time nor afterwards about you. For this action he was styled "The Christian Science man."

Some time later an unknown person kindly sent Mr. Bishop several of your books, and he was sent for by the warden. One of the rules of the prison is that the covers of all books shall be removed before they are given to the inmates on account of the smuggling in of drugs. Consent to the marring of your books was very reluctantly given by Mr. Bishop, and only the urgent need of the contents by the prisoners gained his approval. He then took the coverless books to the chaplain to have them bound. He was recognized by the latter, who apologized for his unseemly remarks about you on the Sunday just referred to, saying that he had found out that he was wrong regarding you. Upon seeing that the books were written by you, he gave orders that the best binding be put on them. When the binding was completed and the books placed in the prison library, the chaplain was the first one to take them out to read.

When Mr. Bishop told this and of his gratitude to you a holy light seemed to shine on his beautiful white hair and face. I trust that the length of this has not burdened you, but it seemed such a full harvest for our planting that I must needs tell it to you.

My wife joins in grateful love to you.

Yours in sincerity,

HERBERT W. BECK.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Testimonies of Healing.

Christian Science came to me in my darkest hour,—all material means having failed me. I had nothing to look forward to,—helpless, hopeless, I knew not which way to turn. A dear young Scientist came in one evening and, finding me on my couch, remarked how often she had thought of me lying there and wished I had that beautiful truth which had done so much for her. I immediately asked what that truth was. She tried to explain by telling what it had done for her, and I asked if it would do as much for me. She replied that she thought it would, and kindly offered to send me some reading matter. I had no idea what it could be, but as she had made it clear to me that it was as free for me as for any one, I waited anxiously to learn more. She remained talking until late and I retired that night with a faint hope of something better, nor was I disappointed; for the next morning she lovingly sent me her copy of Science and Health and an armful of *Journals* and *Sentinels*.

My husband took a *Journal* and I took Science and Health. I read all that day and far into the night. Next morning I drew the book from under my pillow, and again I read all day and evening. Before noon, however, the young friend called, bringing "Miscellaneous Writings," and saying she could not spare her Science and Health any longer, but lovingly offered to borrow one for me from a friend who had two copies. I answered that one book was the same to me as another, and that I had the *Journals* and *Sentinels* before me yet.

It was so new and wonderful, and it seemed very strange to have a book one could not spare longer than a day. I opened "Miscellaneous Writings" at "The New Birth." It was a revelation; I read it over and over. I could not grasp the meaning seemingly, but it was beautiful and satisfying, so I read the third day. My only sense was of light overflowing into the dark places of my consciousness, illuminating, radiating, and uplifting, until I could but close my eyes and say, My God, I thank Thee. The next morning I arose, dressed myself, and attended to my household duties, and have never had to remain in bed one single day since for that trouble.

I had suffered constantly for twenty-six years, or from the birth of my first child. I had never held my child in my arms, only as he was placed there by loving attendants. My life had been spared, but I was left with many ailments,—a physical wreck. We had employed many physicians, my husband sparing nothing in the way of expense, but trying every new remedy and every noted doctor that he could hear of or reach. I was in the hospital, underwent two operations, and my physician, who was kind and patient, tried conscientiously to help me, worked almost two years to build me up sufficiently to undergo a third operation, but all to no purpose. I only grew weaker until, in despair, my husband said, "We will quit doctoring."

I really seemed to gain for a time, then, through business changes, it became necessary for me to leave my old home and make a new one in another state. We went to Watertown, S. D., in July, and until I heard of Christian Science, the last week of November, 1901, I grew constantly weaker, until I would have as many as four and five sinking spells in one day. We thought it was the alkali water and the climate, but we have learned that neither water nor climate can affect us. "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. 380).

I can never be thankful enough to the loyal Scientist who first brought the knowledge of Truth to me. She was so kind and patient in coming to read the weekly lesson with me, and finally one day asked me if I would like to meet a practitioner, who could make many things much more clear to me. I was so eager for more I gladly said

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"Yes," and very soon she and another Scientist called. Their bright, loving faces, their patient, kindly answers (for I had many questions to ask), did much for me. Freely they had received, and freely they gave. I owe so much to them that I can only repay by trying to live the truth they so earnestly taught.

I must speak of my first realization of my freedom for twenty-six years. I had sinking spells at intervals of a few weeks, the slightest exertion bringing them on. During the attack I could not stand on my feet. My physician told me I must keep off my feet, for it meant another operation, so for weary days I was confined to my couch, and only able sometimes to creep about from room to room by holding to chairs or the wall. The attacks were more severe after any little exertion, so I was in constant bondage to fear. I had children and was dependent on hired help, which made it impossible to keep off my feet at all times. When the next attack came, I did not then realize my freedom, and fear suggested that I give up to it, but this dear practitioner called and I asked her if I could go against all medical advice. It was Christmas, and I so desired to have my son and family come home, but the same faintness and weakness was there when I stood on my feet. She lovingly told me I must live one moment at a time, also that this might be my test time, and if I wanted my family, why not have them. Joy filled my heart at her words. I might trust God fearlessly. I prepared the dinner for a family of ten. Once fear crept in, everything seemed sinking away from me, when the thought came clear and strong, God is my "strength, a very present help in trouble."

I finished my dinner, and when at eleven o'clock that night I retired to my room, I wept tears of joy. I had been freed from the bondage of a lifetime, and with a heart overflowing with gratitude and love I thanked God for the truth which makes free.

We are learning day by day how good God is, and to those who have brought this truth into our lives we feel the deepest sense of thankfulness. We can only think of Mrs. Eddy with reverence for her great work for humanity, and may our lives prove our gratitude.

MRS. LUCY E. MATHER, Faulkton, S. D.

It was fear and despondency that caused me to cry out for God and, after years of wandering, to find Him in Christian Science. I was not very well bodily, but such ailments as I had were more bearable than the mental depression. This was so from my earliest remembrance, though from no visible reason. I had home, kind parents, brothers, sisters, friends; but I was restless, unsatisfied, and longed for something I could not find. The words of the Psalm were often in my thought, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

I was brought up an orthodox minister's daughter, and tried very hard to find God as others felt they had, but could not, and at times I feared that the doctrine of predestination explained my inability to reach Him. As I grew older I became skeptical. I could see evil, sorrow, sin, hardship, but could not see God, could not find Him. I wondered, and questioned, Where is He?

I was miserable, but after a while I grew more prayerful, more softened, and then "Science and Health with Key to the Scriptures" came to my notice, and surely in answer to my earnest longing.

When I began to read this book I knew I had found the way to God. I had no doubt of this, and although I felt a great distance from Him, I knew I had found the path leading to God, and the book was very sweet. Early in my study of Christian Science I was healed of chronic constipation, from which three physicians had been unable to give me any permanent relief.

My struggle with fear, pride, heartache, and other evil besetments, has been long and kept me at work, and often mortal mind has whispered, "It is no use." I could see nothing behind me and a seemingly inaccessible height in front, but I have caught a glimpse of Truth, and in moments of darkness I have declared Truth's eternal presence until I could rise higher, and know that His presence is everywhere and the absence of God is only a wrong belief.

To-day, yea always now, I feel the presence of Love encamping round about me, for error's voice is ceasing to be real to me; fears are being overcome, and I am seeing and knowing Him, God, good, in whom I have believed.

My little girl, aged nine and a half years, knows nothing of material remedies. She reads and applies the teachings of Science and Health earnestly. She is latterly getting at the handling of sin,—is struggling with the temptation to return evil for evil. She sees that thoughts of hate cause physical and other ills, and she is working well, and winning. I feel very grateful for this, for with the aid of Christian Science the problem of bringing up a child in the way it should go is solving itself, as the rules are obeyed.

Class teaching, which I have been blessed in taking this year, has lifted some heavy stones for me, as I have worked to bring out what I was taught. I am very thankful for this teaching.

I know that I cannot be too earnest in learning what our beloved Leader is working to give us, and I pray that I may see how to follow her guidance in the most direct way.

I am very thankful for the Concordance to "Science and Health with Key to the Scriptures." It is a great help, and our Church Manual is teaching me to know and apply better the meaning of the Golden Rule, hence better obedience. For these things and much more I thank Christian Science with all my heart.

MRS. ADELIA GILLIAM MORGAN, Los Angeles, Cal.

I became interested in Christian Science through the experience of my husband. The first visit the Scientist made we told her to send Science and Health by return mail, which she did, and I have made it my companion ever since, and can truly and thankfully say it is the "Key" which has unlocked many passages of Scripture for me.

My husband was healed in eight weeks of asthma which had troubled him for twenty years. Now he has no symptoms of such a disease, and with it disappeared a bad case of fistula. Since he took his first week's treatment, which was absent, we have never used one drop of medicine or other material remedies of any kind for ourselves or our children.

The following are a few of the many diseases from which we have been healed through Christian Science,—pneumonia, scarlet fever, croup, mumps, cholera infantum, eruptions, sore throat, sore eyes, and burns. The grip and earache which recently attacked my youngest boy were met in a very short time. My oldest boy, now seven, on two different occasions had a rusty nail run into that part of the foot, an injury to which is thought most dangerous. The first time it was healed instantly. The other time, being away from home and two days having passed before he had treatment, he did not wear his shoe for a week. He was where all kinds of material remedies were offered, but he accepted none of them and had a member of the family where he was visiting write home for treatment. For these and many other overcomings of error through truth I am indeed thankful to God, and especially for the spiritual uplift I have received.

I wish to express my thanks to Mrs. Eddy for this grand revelation. I am also very thankful to all others who have helped me to know the truth which makes us free.

PATTIE C. JETT, Winchester, Ky.

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I feel it my privilege to say a few words in acknowledgment of the good I have received from Christian Science treatment. I consider my experience most encouraging, as I have been wonderfully benefited, physically, mentally, and morally. All my life I was unable and afraid to pray, because I found that the reverse of my prayers came into my experience. It was impossible to read my Bible without great discouragement, feeling, as I did, that nothing in it was for me.

At last I found myself such an invalid that I required a nurse day and night, and a visit daily from the doctor. I was taking habitually three or four drugs daily, and had not had one good night's rest for over two years. In order to get rid of the restlessness I often walked in the garden half an hour at a time, in the middle of the night. I never was without a headache, backache, and a general soreness in my whole body. Ever since my nineteenth year I had been growing gradually worse and worse, although my husband spent a fortune in taking me from one specialist to another in many capitals of Europe, and never allowed me to do anything that could harm me; but no doctor or change of air helped me to recover health, and no two doctors thought alike concerning my complaints. They only agreed in one point, saying, "You must make up your mind to put up with it for the rest of your life."

I had dyspepsia with all its attendant miseries, hopeless despondency, a very troublesome and persistent nettle-rash, and internal disorders, owing to which I was in constant pain, and which made my life unbearable.

When first I heard of Christian Science, all I heard was that it cured insomnia, for which I took treatment. At the end of one week I began to enjoy everything around me, which I had not done for twenty years, and in three months' time I was in perfect health. This was nearly three years ago, and I have not required one single day's rest or any drug during this time. I am able to enjoy long, rough walks, without fatigue, although I am nearly sixty years old, and I never have a bad night's rest. I now know that I cannot be separated from God, that I am leaning on Him, and loving Him daily more and more, and am trying to become worthy of the beautiful, practical religion that our dear Leader has given us.

MRS. PHYLLIS VON HOLTHOIR, London, Eng.

With a grateful heart, I gladly add my mite of testimony to the many that are constantly appearing in the *Sentinel*, bringing hope, health, and happiness to so many despairing ones.

When I was an infant, Egyptian ophthalmia made its appearance. Caustic was used to burn the ulcers off my eyes, which caused the most agonizing suffering, and other drugs administered made even the light unendurable. The fear of blindness was constantly held over me, but after a year of the best care, I slowly regained the use of my eyes, although I was left with very poor sight.

My last years in school brought the seemingly inevitable glasses, which proved of little avail, for soon after, my sight began to fail steadily. Another oculist then examined my eyes most carefully, and said I had an absolutely incurable complication of diseases, among which he mentioned hypermetropia (far sight), etc., prostration of the nerves, and a large scar over the center of vision of one eye. He gave me peculiarly ground glasses, which he thought might relieve the constant pain, but said there was no cure for me. With the thought of blindness constantly before me, with rapidly failing sight, and in utter despair, I turned to Christian Science, though with no faith, only a hope that I could be helped. I was healed instantaneously, although I continued treatment for ten days. This was almost five years ago, and I have had no trouble with my eyes since the happy day I turned to God, the "ever-present help," as revealed in Christian Science. I am most grateful to my helper and teacher for her loving guidance of my early steps.

Christian Science has taught me there is something of more importance than material sight, and this is spiritual discernment; it is making "all things new," and our wonderful text-book is indeed a "Key to the Scriptures," unlocking its hidden treasures, and proving the Bible my best friend, instead of an incomprehensible book full of seeming contradictions.

Words fail to express my gratitude to our beloved Leader. In Science and Health, p. 3, we read, "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech," and I know the only acceptable expression of thanks is to strive to follow in the footsteps of our Master.—MABEL WRIGHT, Utica, N. Y.

Christian Science came to my aid at the time in my life when I most needed it,—when I was wickedly unhappy because, as I then believed, God had taken my mother from me. I never wanted to hear His name again; the old motto that hung on the wall, "God is Love," was only a mockery to me. To please a friend, a Christian Scientist, who, I dimly realized, had in some mysterious way made my mother's last hours happier and more free from pain, a fact which even the physicians admitted, I consented to read Science and Health.

In the long, lonely winter among strangers that followed, I slowly learned the lesson that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). Only by turning to the little book, could I conquer the paroxysms of grief and loneliness, and so I was impelled to keep up its study, and with it to open my Bible for the first time with real interest and pleasure. At the end of that winter, I could again say, "God is Love," for I had learned that He had not taken away my mother, and that only to this mortal, finite sense was I separated from her.

During my study, I had often wondered if my faith in Christian Science would be equal to a test in a physical emergency, for I had always been a great coward about pain. One morning, through a fall, I was badly burned by hot grease, and I also strained my back severely. The fear and pain were so great that I hurried to the nearest telephone and asked for help from a Scientist. In fifteen minutes I was absolutely free from pain, kept an engagement that afternoon, and the burn, which extended the length of my forearm, healed quickly and left no scar. It was about this time, too, that an inquiry from a friend made me realize that a cough of five years' duration, which had more than once reduced me to unconsciousness through exhaustion, and for which I had in vain tried all remedies, had entirely disappeared. I have never had a return of it since.

From that time on, I have had endless proofs of the power of Jesus' teachings as revealed through Science and Health, both mentally and physically. Among them are my baby's birth, her healing from convulsions and whooping-cough, and other baby ills; her perfect reliance on the Love that is the only power, and her unquestioning acceptance of the truth that casts out every discord. I have passed through the deep waters of mental trouble, but through it all I have been able to say, by the help of Christian Science, "Thy rod and thy staff they comfort me." I have seen friends healed of so-called incurable diseases, and had the great privilege of helping some to see that Christian Science is indeed the "Comforter" that was promised by Christ.

I rejoice that I have found a practical religion that I can take into the minutiæ of my daily life, and my heart goes out in gratitude to God and to His messenger, Mrs. Eddy, for the great peace and happiness that has come to me through Christian Science.

BESSE PHELPS STONE, Chicago, Ill.

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We never heard of Christian Science till last August one year ago, and never have had the opportunity of going to church except twice, but we have tried to study Science and Health, and we two have been so wonderfully helped and blessed that we cannot half express our thanks to that God-inspired woman, its author. I am sixty-six and my daughter thirty-six. We were both of us nothing but wrecks,—given up by the doctors, who told me I was old enough to die, that my daughter could not live longer than three months, and that nothing could help her. But we heard of Christian Science and we employed a practitioner, and we are both on the road to health, have not had to keep our beds one half day this year, and have done the most of our work ourselves.

We love the truth so much, and want to know all we can. Thanks to our Leader, Mrs. Eddy, for the light of Truth. As Christ taught, we are getting free, for we know that God is Life, Love, Truth, and we will strive to enter in by the straight gate.—Mrs. Cherokee A. Smith, Bond, Miss.

[Translation.]

With all my heart do I wish to express my sincere gratitude for Christian Science.

In December, 1902, I had to submit to medical treatment, because I was severely afflicted with an abdominal disease. My condition grew constantly worse, and one day hemorrhage set in. The physician ordered me to remain in bed, which I did for about three months without noticing any improvement or change for the better. The physician then advised me to go to a clinical institution at the end of February, where they intended to perform some operation. This caused us a great deal of anxiety; yet it was again proved true that "man's extremity is God's opportunity."

Through my sister, who resides in another country, I was advised to try Christian Science. My dear ones immediately turned to a practitioner here, who visited me and gave me treatment. After the second treatment I began to feel better, and my condition constantly improved. After a short time I was able to be up, and during the third week was using my sewing machine. Our baby was born in July, and to my greatest joy and against all expectation, the birth was natural, without any medical assistance. Since then I feel quite well, and have no reason to complain, while formerly I had suffered constantly from abdominal pain.

Through this beautiful proof of healing we have become faithful adherents of Christian Science, and I feel that I cannot be too grateful to Mrs. Eddy and also to the dear practitioner for her self-sacrifice and loving ways.

L. M., Dresden, Germany.

It is now five years since I began to investigate Christian Science, and I have found that even a limited understanding of it, if rightly applied, can help us under all circumstances. I have found in God, Truth, a friend who never forsakes me. It is a religion to be lived every day, and in proportion as we live it, do we derive benefits therefrom.

I would like to relate a case of healing by Christian Science. My little boy, a child of five years, was taken with what the doctor called cystitis. There was great inflammation, the parts were discolored, and the child's suffering was very great. Salves and ointments were used for three days, but all to no good. The doctor said the only relief he could give was to perform an operation, and this we positively refused to have done.

Having a slight knowledge of Christian Science my husband advised giving the case to one of our pioneer practitioners, and to our delight the child was greatly relieved in two treatments. We had the treatment continued for two weeks, at the end of which time we gave up the practitioner and the child has never had a trace of the symptoms since, and that was two years ago.

The doctor's orders were, To keep him very quiet, as moving about would make it worse, but with the Christian Science treatment we learned that matter could not swell or be inflamed (Science and Health, p. 393), and the child was allowed to ride the velocipede or do anything else he wished, and he was not affected in the least from so doing.

I cannot express my gratitude for the truth, and what it has done for me in the healing of my son and for the destruction of many other ailments. I am deeply grateful to Mrs. Eddy for bringing this healing truth to our understanding for the relief of human suffering.

Mrs. Oscar D. Sires, Charleston, S. C.

Let me say, first of all, that I thank God and also Mrs. Eddy for again showing us the way to Christ. My feet had well-nigh slipped in the old paths, from "the faith which was once delivered unto the saints," and I needed the uplifting reminder of Christian Science to establish my goings, and turn me from the mazes of material remedies to God for healing.

For eight years I had suffered with chronic dysentery. I had tried all sorts of physicians, and had been through operations with no lasting results. The last money paid for medical treatment was one thousand dollars. I received six treatments in Christian Science and was healed. Since then I have bought Science and Health by Mrs. Eddy, and have been healed of numerous other troubles. We rely upon the truth every day, every hour, and find it always the same. My recovery seems hardly possible to my friends; but it is true.—Mrs. Fannie Chambers, Thomaston, Conn.

In contributing to our periodicals, I feel I can only repeat what has already been told over and over again: that Christian Science is the old truth revealed anew, a revelation that is bringing to humanity the true understanding of God, of Life, Truth, and Love. Christian Science has transformed me from a doubtful, unhappy, discontented, miserable woman, into one who is at least learning to know God aright, and who can now see the way clear to follow the teachings of Christ Jesus.

It is now more than four years since I first heard of Christian Science. I had, from childhood, been brought up in an orthodox church, had only a material sense of God, and considered my unhappy condition a just punishment. I was endeavoring to bow to His will, though I must confess I did this with a rebellious heart. The first words of this wonderful truth spoken to me planted in my soul a joyous hope, and now I am daily realizing, more and more, that it is the true understanding of God which is the Saviour; and I know that this Christ-truth is saving me hourly.

In all things I have trusted to the understanding gained from the teachings of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in physical as well as mental troubles, and in every instance I had proven the truth of its teachings. Among the many physical diseases that I had to torment me, I will mention a few that have been overcome by a knowledge of this truth. From infancy I was held in bondage to weakness, and I was spoken of as a "poor weak vessel" not able to accomplish, in a physical way, anything that required strength. I had a weak back, liver complaint, bladder trouble, dysentery, malaria, injuries, accidents, toothache, and other troubles of like nature, which disappeared, and while I am grateful for the physical healing, I rejoice to know that I am governed by an ever-present divine Principle that is with me constantly, overcoming fear, doubt, and sin, as well as disease; but I especially glory in the spiritual understanding that is mine to-day, and I humbly express my gratitude to infinite Love, and to our beloved Leader, Mrs. Eddy, that staunch, true, loyal disciple of Christ, and to my devoted teacher for pointing the way to the greatest revelation of Truth the world has ever received.—I. C. L., Houston, Tex.

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From our Exchanges

The new evangelism which shall . . . again exert the full power of the Gospel cannot be made to order nor devised by a single man. It will have to retain all that was true and good in the old synthesis, but advance the human conception of salvation one stage closer to the divine conception. It will have to present a conception of God, of life, of duty, of destiny, to which the best religious life of our age will bow. It will have to give an adequate definition of how a Christian man should live under modern conditions, and then summon men to live so.

A compelling evangel for the working class will be wrought out only by men who love that class, share its life, understand the ideals for which it is groping, penetrate those ideals with the religious spirit of Christianity, and then proclaim a message in which the working people will find their highest self. They will never be reached by a middle class gospel preached down at them with the consciousness of superiority. WALTER RAUSCHENBUSCH.

The Independent.

We have our dreams of enjoyment and attainment, our spiritual ambitions and desires. But Christ has a higher vision of what we may do and be. He will not leave us to the lower thought and aim. At whatever cost of possessions, pleasures, or present content, he will call us up to higher ground. He may any day make his saying,—For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the good news shall save it,—as searching and imperative to us as to the rich young man. Woe to us, then, if it shall prove that we care more for our possessions than for the call of Christ.

The Congregationalist and Christian World.

The Christian is likened to a light. It is the function of light to dispel darkness. If one who professes to be a Christian sheds no light in his family, in the community, in the church, what reason is there to suppose that he is a Christian at all? He may have all the external marks of discipleship; but if he does not shine, all the rest is at least problematical. Dark-lantern Christians are a mere caricature of the genuine believer. They are of no value to the church, the community, or the cause of Christ. And is it not possible that he will say to them in the Great Day, "Depart from me; I never knew you"?—*The Examiner.*

He who is born good, or has achieved goodness, or has had goodness thrust upon him, is apt to think that he is in no danger. He is in the greatest of all dangers,—the danger of pride, of self-conceit, of ingratitude,—in a word, of Pharisaism. He who is saved from temptation has not less to thank God for than he who in temptation is saved from sin. The story of the prodigal son is also the story of the elder brother,—and that is a fact we are prone to forget. L. A.

The Outlook.

The tendency of the age in religious circles is to expand the doctrine of the everlastingness of the divine Love more and more toward a universal truth. This widely acknowledged truth sheds its gracious and inspiring influence over all denominations, modifying at least the doctrines of the past and giving a larger hope for the future, not only of souls on this earth but through all eternity.

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

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Items of Interest.

National.

The Director of the Mint says that the last silver dollar that will ever be issued by the Government of the United States has been coined. The coinage statement for June shows the coinage of about $400,000 in standard dollars. These coins are now all completed in the Philadelphia mint. There is still on hand about seven million ounces of the silver bullion purchased under the act of 1890. This has been set aside for subsidiary coinage. There is enough of it to coin over $7,000,000. This, with the subsidiary coins now in the Treasury amounts to nearly $12,000,000.

The Navy Department proposes to send out from one of its wireless telegraph stations, most likely Key West, at noon each day, ball time as given by the Weather Bureau to points throughout the United States. Thus captains of ships who are within the projecting radius of the wireless station at Key West, as well as those ashore, will be able to regulate their chronometers.

Postmaster-General Payne and Mr. Takahira, the Japanese Minister, have signed a parcels post agreement between the United States and Japan, to take effect August 1. The treaty allows a maximum limit of weight of four pounds six ounces in the mails between the two countries. The rate fixed is twelve cents a pound or fraction thereof.

The final detail in the payment of the $40,000,000 to the Panama Canal Company by this Government was completed last week. J. P. Morgan & Co. received from the subtreasury the $25,000,000 of bonds which they deposited with the treasury officials while payment for the canal properties was pending.

The total number of Porto Rican teachers who are to attend the Harvard Summer School is as follows: Two hundred and twenty-four men teachers, 157 women teachers, 14 men administrative staff, eight women. Total, 403.

Judge Beekman Winthrop, the new Governor of Porto Rico, accompanied by his wife, arrived there last week. Large crowds gathered at the dock and palace to meet him. The inauguration occurred July 4.

Miss Helen Adams Keller last week received from Radcliffe College her diploma with the degree of A. B., and with the honor *cum laude*.

Foreign.

According to reports, an arrangement has been reached between the French legation and the Sultan relative to the introduction of Algerian police into Tangier. The French Government is considering details regarding the number of the force and other matters. Chiefs of the Anghera tribe, it is reported, have written to the Sultan demanding the release of their tribesmen who are imprisoned at Tangier. They say that unless their demand is granted they will capture an Englishman and hold him as a hostage for the release of the prisoners.

President Amador has signed the bill for a monetary law passed by the Panama Legislature. The law practically establishes the gold standard and provides for a coin to be called the "Balboa," equal to the American dollar or two silver pesos. It is to be .900 fine and will weigh twenty-five grammes. The law authorizes the executive to guarantee the rate of exchange by depositing a sufficient amount in the United States and also to make with the Panama Canal Commission whatever arrangements may be necessary.

The representatives of American houses in Cuba, especially the representatives of machinery houses, are said to be growing more and more dissatisfied with the workings of the reciprocity treaty recently negotiated between the United States and Cuba. They claim that the reduction made on United States machinery does not enable them to compete with the large manufacturers of Germany and England, and there is a movement on foot to secure further concessions in the treaty.

Late reports from Tibet show that representatives have been despatched from Lhassa and that armistices were granted for conferences with the British expedition under Colonel Younghusband. This action, however, was taken only after the Tibetans had suffered severe repulses in various conflicts.

It is stated that Emperor William announced to King Edward his intention of returning the latter's visit early in August, on which occasion a large fleet will accompany him.

King Edward was in attendance at the regatta races at Kiel last week and was enthusiastically received by the German Emperor and people.

The latest official reports estimate the population of Cuba at 1,655,677, an increase of 183,880 since the census of 1900.

Industrial and Commercial.

Secretary Wilson and the Director of the Bureau of Plant Industry have received advices from the department's traveling agent, who has started from Guatemala with the newly discovered ants intended to check the boll weevils in the cotton fields, that he would arrive at New Orleans on July 4 with eighty-nine colonies of these ants, and will proceed at once with them to Texas cotton districts.

Baron Masanao Matsudaira, a member of the Japanese nobility, who has been visiting the Japanese colony in Texas, is very enthusiastic in his expression of the possibilities of rice culture in Texas. "On the whole, I concur in the belief of Mr. Ichikawa, our agricultural and horticultural expert at the St. Louis fair, that Texas is the coming rice country," he says.

It is reported that 60,000 tons of steel rails have been contracted for by the Harriman lines for this year's delivery. Of the 60,000 tons bought, it is reported that 10,000 will be used on the Union Pacific, 10,000 on the Oregon Short Line, 20,000 on the Southern Pacific, and 20,000 on the Houston & Texas Central.

Present conditions indicate that the wheat yield this year will be a "bumper" crop. Some estimates are as high as two hundred and eighty million bushels, of which Canada supplies eighty million.

The Red Star line has joined the steerage cut rate competition. The Allan-State line has also met the reduction by a rate of $13 from New York to Glasgow.

The cranberry growers in the Plymouth County belt estimate the loss by a recent hail storm at 100,000 barrels, or $500,000.

A train on the Great Western Railway, running between Plymouth and London, covered 118 miles in 99 minutes.

General.

Owing to the complete success that has attended the irrigation of the land by the erection of the barrage at Assuan on the Nile, a scheme is being formulated for increasing the height of the dam by 19 feet 6 inches, says the *Scientific American*. The realization of such a project will enable the Irrigation Department to retain behind the barrage an additional thousand million cubic meters of water, which will suffice for an increase to the perennially irrigated area of half a million acres, and add $75,000,000 to the wealth of Egypt. According to the recently published report of the Assuan reservoir, the whole of the water kept back by the dam has been devoted to special tracts, and the Egyptian Government cannot entertain any applications for water. The cost of raising the barrage will involve an expenditure approximating $2,500,000, which sum will be defrayed out of the public debt surplus.

An English naturalist has discovered a new and interesting species of spider in Australia, says an exchange. It lives in the crevices of the rocks along the seashore between high-water and low-water marks, selecting this peculiar situation, it is believed, because it finds there the food that it likes best. Of course its home is submerged when the tide is in, but it prevents the water from coming in by weaving a sheet of silk across the entrance. The web is air-tight, as well as water-tight, but enough air is enclosed when the web is stretched to last the spider until the tide recedes.

Charles A. Gardiner of New York City, one of the State regents, in a recent address before the University Convocation, made a plea for higher salaries for high school teachers. He declared that in 1902 the wages of an ordinary hod carrier in New York City averaged $767, which was $38 more than the average high school teacher received.

Of the 1,099 degrees conferred at the last Harvard Commencement, no less than 470 were for bachelors of arts in the academic department alone. At Yale a total of 620 degrees were conferred, of which 280 were for bachelors of arts.

The recently completed census returns show that the population of Belgium at the end of 1903 was 6,985,214, of which slightly more than one-half were women.

English is in the future to be an optional subject in all public schools in Saxony, on the ground that it is "the most widely used civilized language in the world."

All the cars and engines in the United States run together on a single track would, it is said, make a train nine thousand miles long.

The railroad traffic of the United States makes use of 37,000 passenger cars and 1,600,000 for freight.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Right Reasoning and Right Conclusions.

C. D. REED.

WHEN we hope to learn something without seriously disturbing our present beliefs, or when we refuse to investigate carefully because we think our meagre research has shown us the fallacy of the subject under consideration, then we are apt to stagnate, and there can be no progress.

Many people think they have unique objections to Christian Science, and even pity well-informed Christian Scientists, and wonder how they can believe such stuff. These critics really think that if said Christian Scientists could become informed, as are they, and could see the valid objections which they know exist, then they would drop Christian Science and return to the sensible views held by themselves. They seem actually to think that few, if any, of the Christian Scientists have had to meet and battle with these same objections which seem so real and unanswerable to them.

The fact is, that our paths to higher understanding are very similar, and all these apparent difficulties have seemed as real to many others, and have been met and mastered by them before they could enter into the right understanding of Christian Science. For years imaginary objections of this kind robbed me of the joys of this great truth, which, as I now know by actual demonstration, was far above my thought and conception. Reading, or hearing a few passages read, I would denounce them as errors, and, received in the old material conception of their meaning, they could well be so-called, but when spiritually understood, these very passages were found to be demonstrable truth. Reviewing my former honest objections that now seem but absurd, and which I hurled against some of the teachings of the Christian Science text-book, I am convinced that it is only a question of time until every honest seeker after truth will be lovingly guided into this higher understanding.

When I look back over the rugged way by which I have advanced even so far, I rejoice with exceeding joy that I met and conquered the seeming difficulties by investigation and demonstration, instead of assuming that the premises were false and absurd because they differed from my preconceived opinions. Short-sighted humanity seeks to explain away all of Christian Science that does not agree with its views, and many persons may even believe for a time that they have succeeded in so doing; but, like Banquo's ghost, it will not down. They at length find that their explanations of the cause of the phenomena attending the practical, every-day workings of Christian Science are far from satisfactory, and that grievous failures invariably attend every attempt to put into practice their supposed methods in lieu of genuine Christian Science. In some way all are finally driven to Truth. "Mortal belief must, through Science or suffering, lose all satisfaction in error and sin, in order to part with them" (Science and Health, p. 296).

It is difficult for some who have spent years, and who have studied hard while investigating this subject, to be able to divest themselves of their old beliefs in order to be ready for the reception of the truth. Surely vessels that are already full must be emptied before they can receive more.

How strongly we are tempted to think that our conclusions have been reached by a true process of reasoning and demonstration, hence are infallible, and therefore any conflicting conclusions are, and must remain, false, and not even worthy of our investigation. This condition of thought is to-day binding thousands of mortals to darkness, distress, and death, and how plainly this illustrates the necessity of our becoming as little children.

"Unselfed love" is the way to advancement. So long as we are satisfied with self-centered, mortal-mind conclusions, we are dead, and only as we awake to the understanding that all true thought and life proceed from God, are we truly alive.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." We must learn to recognize the Father's activity, and do His work.

Speaking the Truth.

EDWARD EVERETT NORWOOD.

THE Psalmist says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." If the meditation of our hearts—our thoughts—are correct, the words of our mouth will be correct also, for they will be the expression of right thinking. When our thoughts are based upon the recognition of impersonal good as supreme over all, and we deny matter's validity and power in every way, not only our words, but also our deeds, will be found on the side of divine Love, and thus heaven, harmony, will be attained on earth.

Then will be found Immanuel,—God with us,—good with us,—love, life, health, every good thing, with us,—and error nowhere.

Is not this what the world needs to know and do? As Christians, have we not been looking too much to the personal Saviour, and overlooking the real meaning of Immanuel, who was to save the people "from their sins"? If God is with us, how can error also be present, when God and error are antipodal? If God be an ever-present help in trouble,—and He is, and is with us,—how can error or sin any longer have dominion over us? In other words, if good be with us, then error—consumption, rheumatism, or any other evil belief (belief in evil)—cannot be with us, for it is the opposite of good.

If sin, sickness, and death do not exist in the divine Mind, and no one would admit such a belief, they must have their sense of existence only in the carnal mind at enmity with God. Then by reversing the beliefs of this so-called mind, by no longer believing in it, hearing its testimony, or talking it, in other words, by having our conversation in heaven, as the apostle enjoined, we may rise above the illusions of sense and find rest and peace in good; and Christian Science teaches us how to do this. It is a religion of power that brings its proofs with it by healing the sick and reforming the sinner; and these shadows of sense that seem so real to

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the outsider, melt away in the celestial sunlight of Love, as we rise to the summit of Divine Science and learn to do the will of God.

Bringing in the Tithes.

A. C. Z.

SCIENCE AND HEALTH (p. 595) defines the term "Tithe" as "Contribution; tenth part; homage; gratitude." And the Prophet Malachi says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Now these tithes mean not only the amount we put in the contribution basket, but our presence and our part in God's services; viz., the singing of hymns, testimonies of healing, the repetition of the Lord's Prayer, the responsive readings, etc. Note that we are to *bring* in the tithes, and not send them. Are we truly and faithfully bringing in the tithes? If so, the reward will be greater than we can ask or even think, for "no good thing will he withhold from them that walk uprightly."

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

Do we really believe these words of Scripture?

Science and Health, p. 79, says, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." And again it says, page 135, "There is to-day danger of repeating the offence of the Jews, by limiting the Holy One of Israel, and asking: 'Can God furnish a table in the wilderness?' What cannot God do?"

Now do we truly believe God will fulfil his promises? Read the following from Numbers, 23 : 19: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

God requires of us only what we are able to perform. If we do our part, He will surely bring satisfactory results. Paul says, "I have planted, Apollos watered; but God gave the increase."

In 1 Kings, 17, we read that on a certain occasion, Elijah met a starving widow who was gathering sticks with which to bake her last mouthful of meal and oil for herself and son, and he asked her to make him a cake first. Now we would call this downright selfishness, the evidence of a total lack of brotherly love and consideration; but in reality it was simply a trial of the widow's faith in God's promises that the meal should not waste, nor the cruse of oil fail. Her mortal senses declared the oil and meal to be about exhausted, and there was no evidence of further supply except the promise of God through His servant Elijah.

Had we been in the widow's place, would we have made a cake for Elijah first, and then trusted in God for the supply of further needs? Do we really believe God's promises are to be depended upon to-day? Are we willing to put mortal beliefs aside, and trust in the giver "of every good gift and every perfect gift" for our future wants? If we don't believe Him willing and capable of providing, why do we pray to Him for our daily bread? Are we proving our faith by our works as did the starving widow?

Searching and Finding.

MARY ALICE DAYTON.

WHEN our class was sent out to do service for Truth, it was with the thought, "You will need, in future, *practice* more than theory" (Miscellaneous Writings, p. 281). These words were uttered by one who knew whereof she spake, and they certainly turned thought to God as the source of wisdom and the supply needed for our work. Mrs. Eddy's humble and entire reliance on God deeply impressed me, and gave a new and practical view of the relation of Christian Science to the all-knowing Mind.

In order to establish faith, and experience the joy of Divine guidance, this point must be individually tested, and not found wanting.

Shortly after, came the first opportunity to demonstrate the truth which had been taught, and to learn that one may ask for wisdom and receive according to the need. The case was a simple one, that of quinsy. The patient was subject to such attacks, which were accompanied by fever and suffering. The conditions were met as they appeared, but without the expected results. On my way to the patient the next day this determination came, "This is nothing but error, and I will work till it is destroyed." For an hour I prayed earnestly, casting out every possible opposing suggestion, still no change for the better. Then the thought that hate was holding the consciousness came to me. I could not find it in my own motive, and asked the patient if she were harboring hard feelings towards any one. No: it was not there. Turning to God with all my heart, I became firmly convinced that the world's hatred of Christian Science was being directed toward the practitioner to prevent the demonstration of truth. Unaided I should not have reached this solution of the problem, but I bear joyful testimony that immediately the presence and peace of God manifested itself to me and to my patient, who at once expressed relief, and rapidly emerged from a sense of illness into a normal condition.

Surely divine Love had uncovered and destroyed "lurking error" (Science and Health, p. 419). "Ye shall seek me, and find me, when ye shall search for me with all your heart." "I have chosen you out of the world, therefore the world hateth you." "Be of good cheer; I have overcome the world."

Truth Unchanging.

S. W. M.

WHILE I was working in the glorious sunlight one morning, the following questions and answers came to me with convincing power. Could you, for one instant, be made to believe that the erring human mind, with all its suppositional forces combined, could change the course of the sun, or stop its beneficent influence in any direction? *No.* Would you believe for an instant that erring mortal mind could cause the plant, instead of springing upward into the sun's light, to go backward into the cold, dark earth? *No.* Well, then, is it not a greater impossibility for this erring human mind to reverse God's law, or to stay the beneficent and healing power of Truth? Mortal mind *cannot* reverse or undo the work of God or retard our growth Spiritward. Therefore when tempests rage, if we "put to silence this lie of material sense, with the truth of spiritual sense" (Science and Health, p. 318), we can still hear Jesus say, "Be not afraid," and we have this most comforting assurance, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, Life and the universe, ever-present and eternal" (Science and Health, p. 306).

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Selected Articles.

The Truth Stated.

The appended letter was recently published in the *Los Angeles* (Cal.) *Herald*, and in introducing it the editor of the *Herald* made the following explanation:—

"A few weeks ago Dr. Buckley, the most prominent figure in the Methodist Conference, delivered a lecture in this city in which he vehemently assailed Christian Science and its followers. Dr. Buckley's lecture was reported fully at the time. The following apology for the faith that is in him, is from the pen of a well-known Los Angeles lawyer and successful man of business, who prefers to conceal his identity under the pseudonym of "Bagdad." It is said that there are now over three thousand adherents of Christian Science in Los Angeles, and among its members are many men and women whose sincerity and sanity cannot be questioned. Therefore Bagdad's defence of his creed commands the respectful attention both of a liberal newspaper and of all thoughtful people."

I am not a Christian Scientist; nor yet a Methodist, though from nine to forty-five years of age, I was considered a "consistent member" of that church. For some time I have studied Christian Science, and the Rev. Dr. Buckley's late lecture in this city convinced me that in the future possibilities, if not certainties, of this Christian Science departure from old lines of religious thought and experience, there must be that which may sap the foundations of Methodism. Otherwise one of the doctor's learning, wide influence, and high religious authority could not, even for the moment, lay off the Christly garments of fairness, gentleness, and love, to wield the cruel weapons of ridicule and invective against a religious belief which is the mainstay of many of our best people.

I do not hold, with others, that in his selection of a three-headed title for his lecture he sought to allay suspicion that Christian Science was his real object of attack, or that his seeming fairness to one system included in his title was intended later on to impress his hearers that there must be a reasonable foundation for his bitterness against this Science and its Founder; nor will I criticise the speaker's taste, in pouring out his tirade of abuse and ridicule, before three thousand people, many of whom differed widely from him in religious matters, especially in a city where hundreds of homes had been gladly thrown open to him and "the visiting brethren," where his local friends had obtained $25,000 from "saint and sinner" for conference entertainment purposes, and where his audience was composed largely of the donors to this fund, some of the latter being Christian Scientists.

If asked if he is "divinely shod" for his great work, I am sure the reverend doctor's honest answer would be, "Yes! by His holy spirit, God called me to work in His vineyard," and as to "the fruit of the spirit," he would tell us that it is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and I realized that in allowing his "tree" to bring forth other fruit on this occasion, he must have labored under a stress born only of what seemed to him a well-grounded fear of the objects of his attack.

No one need fear that man can be snatched from the hollow of the Almighty's hand. Creeds will continue to flourish and die; nations may come and go, and denominational religions may wax, wane, and be forgotten, but God will still love His creation, including man. The Christ-spirit will ever abide with us, and the Bible remain our guide, though we have long hoped that some new commentator may arise, who, like Mrs. Eddy, would give the book a more spiritual interpretation than that given by the old writers, who may have had a less clear "light from above."

In "The Bishop's Address" to the conference, the missionaries in Latin countries were assured that they will be supported "in their demand for absolute religious liberty," and the doctor should concede this liberty at least to Americans, striving in America for a higher plane of thought and action. Should it not proclaim freedom from the shafts of public ridicule at home, as well as from fagot, rack, or legislative encroachment of any religious sect abroad?

Referring to Mrs. Eddy and Christian Scientists, Dr. Buckley said, "She is prospering and her people are prospering, and they will continue to prosper until the next plausible fad becomes a society craze."

If I read Christian Science aright, its demands on man are no less than those made by Christ Jesus, and such a religion should not in fairness be styled "a society craze," even by those who many years ago prophesied its early death. The *Boston Transcript* of December 31, 1894, said of it, "Every truth is in a state of agitation. . . . It is too early to predict where this movement will go, and how greatly it will affect established methods. That it has created a sensation in religious circles and called forth the implements of theological warfare, is very well known."

Are the symptoms of the "passing" of this "society craze" evident to an unbiased physician who makes an intelligent diagnosis of the case? The demand for the Christian Science text-book was hardly perceptible in the earlier years it was obtainable, though in the fall of 1901, in about twenty-five years, the sales had aggregated 218,000 volumes; while 301,000 are now in circulation in this and other lands, making 83,000, or three thousand a month, sold in the last thirty months. Hundreds of churches have been organized and are growing rapidly, and millions have been put into church edifices, free from debt before dedication, while this latest declaration from "religious circles" indicates that the "sensation" is still on.

Dr. Buckley also remarked, "From the time of Moses until now the same sort of delusions and proof of the supernatural have, in each generation, caught a greater or less number of the half educated and the highly educated who are cranks; these are their prey."

This surprised me, though I had read an editorial in the *Northern Christian Advocate* of February 11, 1904, referring to Mrs. Eddy as a "successful pretender," and to her followers as "fanatical," "novelty loving," and people "who cannot be induced to put their faith into sound Christian doctrine." Even Dr. Buckley's co-religionists who know anything of the make-up of Christian Science congregations, will wonder what "possessed" him to make such a charge as this. A dozen or more of our best citizens who were sworn witnesses in the late case against the Reeds (involving Christian Science men and methods), could be seen by the speaker in less than a half day, if he really desired facts on this point; among them he would find no "cranks" or illiterates, but some of our best and most successful men and women, who are doing much of the active business of the country: an able commercial broker, two successful dealers in real estate, the local head of our largest express company, an "A 1" county official, a leading lawyer in most active practice after serving terms as judge in two of our highest courts, one of our largest manufacturers, and some of the brainiest and most womanly of women.

Another of Dr. Buckley's epigrams was, "When you see a Christian Scientist with false teeth, you see a contradiction." In the absence of natural teeth, did he find a fact which legitimately contradicts the Principle of this science? If a practitioner treated a case for growing a new molar, should it be assumed that his failure disproved the Principle on which he depends for effecting cures?

If the primary arithmetician fails to solve a problem in higher mathematics, does that failure contradict the principle of mathematics?

When Christ Jesus' disciples failed to cure the dumb epileptic, whom he healed immediately afterward, was the Christ-Principle of healing contradicted by their failure?

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Failures simply prove that neither immature mathematicians, nor yet immature disciples have attained a sufficient comprehension of the basic laws involved, to enable them to do the work. The fundamental truth and law in each case, however, remains perfect and demonstrable.

"Mrs. Eddy's work of fiction," was the expression used by Dr. Buckley to designate the text-book of Christian Science [Science and Health with Key to the Scriptures] which has turned more people to the loving and thoughtful study of the Bible than all the books heretofore printed, to say nothing of its reclamations from untruthfulness, bad temper, bad morals, bad habits, and bad health.

The book begins with, "To those leaning on the sustaining infinite, to-day is big with blessings" (Preface, p. vii.), and ends with the last sentence of a letter from one who was treated in this Science after being given up as "a hopeless case" by leading physicians and surgeons in a large eastern city: "From a condition of extreme suffering and emaciation, I have come to a realization of perfect health, strength, and happiness, through the teachings of the Christian Science text-book;" and in the intervening seven hundred pages, no sincere seeker for the truth can find anything not conducive to the highest morality, the best citizenship, and the grandest Christianity. Read a few quotations from it,—

"The habitual struggle to be always good, is unceasing prayer" (p. 4).

"Infidelity to the marriage covenant is the social scourge of all races" (p. 56).

"Clergymen, standing on the watchtowers of the world, should uplift the standard of truth" (p. 235).

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497).

"Marriage should be the school of virtue" (p. 65).

"Chastity is the cement of civilization and progress" (p. 57).

"The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning" (p. 235).

"What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (p. 4).

"Practice, not profession,—understanding, not belief,—gain the ear and right hand of omnipotence; and they assuredly call down infinite blessings" (p. 15).

"Sorrow for wrong-doing is but one step towards reform, and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation" (p. 5).

These excerpts were written by this "pretender," for this "work of fiction" to be used by the "cranks" and "half educated," who comprise the "prey" of this religious body.

Dr. Buckley said further, "They are dying all over the country," and "they can't restore an eye or a lost limb; Christ did; even Paul could do more than these people can." I find him an exception to the well-known rule that those who most bitterly denounce Christian Science, know little or nothing even of its letter, for he declared, "I have taken the course; I know the whole thing from beginning to end."

The learned doctor must know that none of "these people" claim they can out-miracle Paul, and no work on this Science states that it is yet so well understood that the operation of the Principle involved restores lost eyes or limbs, or forever wards off death. Dr. Buckley should remember his reading in this text-book, that "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death" (p. 254), and "All of truth is not understood; hence its healing power is not fully demonstrated" (p. 495); also, "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not appear for an indefinite time" (p. 348).

In conclusion, the speaker said, "I wanted to read to you a prayer that I had by one of Mrs. Eddy's scholars, but I am unable to find it; I will hand it to the *Advocate* in the morning." It appeared in the *Advocate,* head-lined, "Dr. Buckley's Discovery—A Prayer of a Christian Scientist," and with it appeared his note to the editor, as follows: "The 'Prayer,' a copy of which you ask, was found by me in a work issued by 'Dr.' Hazzard, president of the 'New York School of Primitive and Practical Christian Science.' While he was not at the time one of Mrs. Eddy's devotees, the spirit of the 'Prayer' greatly resembles her productions."

His saying "a copy of which you ask," instead of "a copy of which I promised my audience," was unfortunate; for the uncharitable might think he wanted the printed church record to show that his responsibility for thus labelling and giving publicity to such a vulgarly foolish production was limited to furnishing a copy on request; though I counted it an effort to correct the error he fell into, in his previous statement that the "Prayer" was that of a student of Mrs. Eddy, for in his note he claims only that it "greatly resembles" her productions. Why not have so stated in his lecture? I am credibly informed that this Dr. Hazzard never was a pupil of Mrs. Eddy's, and Dr. Buckley knows that neither the book, its author, or his "school" were ever connected with the Christian Science movement; he knows that the "Prayer" and the expressions, "Harmatia of Thought," "Heavenly Holy Reality," "Splendid Fact," and "Shining and Glorious Verity," which are found in it, condemn both book and author as most inimical to Christian Science. He has read in Science and Health that "In divine Science, wherein prayers are mental, *all* may avail themselves of God" (p. 12), that "Long prayers, superstition, and creeds, may clip the strong pinions of love, and clothe religion in human robes" (p. 4), and he should know that, aside from the Lord's Prayer, written or printed petitions are not used.

I have learned that this denomination seeks no quarrel with other churches, or with the medical profession; as was said in the *Advertiser-Gazette* (N. Y.),—

"The literary productions of Mrs. Eddy and the Christian Science Publication Committee are written in a kindly spirit, free from mud-slinging and all abuse. Those who contend with them should do so in the same kindly spirit, answering argument with argument, advancing theory and facts against their theories and facts."

On this point Mrs. Eddy writes,—

"Let no enmity, no untempered controversy, spring up between Christian Science students and Christians who wholly or partially differ from them" (Unity of Good, p. 6).

"Students are advised . . . to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions" (Science and Health, p. 444).

"To perpetuate a cold distance between our denomination and other sects, and close the door on church or individuals —however much this is done to us—is not Christian Science" (Pulpit and Press, p. 30).

"At all times respect the character and philanthropy of the better class of M.D's—and if you are stoned from the pulpit, say in your heart as the devout St. Stephen said" (Message to the Mother Church, June, 1900, p. 22).

"I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death" (No and Yes, p. 17).

In the light of the sacred book which Dr. Buckley must love, are not the teachings and practice of this Science at least excusable? Peter, John, and the other apostles; Paul and the early Christian fathers for three hundred years, healed simultaneously both sin and disease, and should we not rather rejoice if the world seems emerging from the night of materialism in which this spiritual power of dual healing

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was lost? All Christians admit Christ Jesus' healing works, and all may read his commands making it as obligatory on his followers to heal the body of disease as to cleanse the soul from sin; he said, "Go ye . . . and as ye go, preach . . . heal the sick;" and following his precept and example, his disciples made both sickness and sin the subjects of their tender ministrations. His promises were, "The works that I do shall he do also," and "These signs shall follow them that believe; in my name shall they cast out devils [evils], . . . they shall lay hands on the sick and they shall recover," and when Peter was asked by what power he healed the man "lame from his birth," he said, "By the name of Jesus Christ of Nazareth; . . . even by him doth this man stand here before you whole." At no time did Christ intimate that this power would at any time be withdrawn, and though theology has not rationally explained its loss, in time it will admit that our materialistic tendencies so clouded our spiritual natures that we were unable to utilize this power to do the works his immediate followers did.

Let wits, religious and profane, laugh out of existence, if they can, the myriads of "incurable cases" brought to health in this Science, and, as I view it, they will not have robbed it of its power to heal the sins of humanity on a most practical basis. Its main object still lies before it, for its mission "now, as in the time of its earlier demonstration, is not primarily one of physical healing. . . . But these signs [healing] are only to demonstrate its divine origin,—to attest the reality of its higher mission, or Christ-power to take away the sins of the world" (Science and Health, p. 150). If under its workings disease only were cured, the learned Dr. Buckley might with some show of fairness relegate it, as he did, to the realm of hypnotism, in which also he professed to be an adept, but I think the honest student will come to regard its other good works as the best proof of the divinity of its mission, and will agree with a writer in the *New York Medical Journal*, who says:—

"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 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, life-long invalids rendered hale and hearty, chronic grumblers turned into cheery, good fellows, consumptives healed, and the insane restored to their right minds."

"At evening time there shall be light."
Let this sweet promise, my dear Lord,
Like Bethlehem's Star, my sure guide be,
Till at the evening's bursting light,
The far-off gates of pearl I see.

In days gone by this sentiment has given man a degree of patience and Christian resignation in times of trouble, but if Christian Science revamps it on a basis of faith advanced to the understanding of God, and sings to us that there are no "far-off gates of pearl;" that this "evening time," promised by ancient seer, came with the close of the old dispensation, and that its "bursting light" brightened into the Resurrection morn; if it teaches absolute reliance on Christ's promises, and proves that here and now we may be within the "gates of pearl," demonstrates that we may be free from sickness and sin, let us not risk injury to ourselves or hurt to others by seeking to hinder its rapid progress as a factor in Christ's salvage corps.

Dr. Buckley doubtless has read the immortal Whittier's words, written years ago, without invoking the persecutor's wrath:—

That healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is evermore the same.

And if this faith, be it new or be it a revivification of the old, sing with healing effect.—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain
(Miscellaneous Writings, by Mary B. G. Eddy, p. 396),

in humanity's name let it sing on, at least until we have some evidence that its fruits are not those of the Spirit.

"BAGDAD."

Among the Churches.

Canyon City, Tex.

The Christian Scientists of Canyon City, Texas, have purchased a plot of ground one block from the public square, and built thereon a reading room where they now hold regular services.

In making this demonstration we have realized that "Except the Lord build the house, they labor in vain that build it." And our hearts turn with gratitude to our beloved Leader, Mrs. Eddy, who by example and precept has taught us what God is and the possibilities of a "life hid with Christ" in Him.—MRS. V. EDNA HENSON.

Laying of Corner-stone in Green Bay, Wis.

The corner-stone of First Church of Christ, Scientist, has been laid with quiet but impressive ceremonies. There was a silent prayer followed by the audible repetition of the Lord's Prayer by all those present.

A copper box containing the Bible and the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, the history of the church, and the city papers were placed in the corner-stone.

The work virtually began during the early spring, although the excavating was done last fall. The members of the local church expect to get into the new building by fall.—*Correspondence.*

Fourth Church, Chicago, Ill.

Fourth Church of Christ, Scientist, of Chicago, has begun the construction of a church edifice, to seat about one thousand persons. This building will be located at the corner of Harvard Avenue and 67th Street.

The spiritual growth of this church is marked, and while this step will rejoice us all, we are not unmindful that we need to strengthen one another for greater overcoming,—even to the work of the building up of the body of Christ, Truth, until we all attain unto the unity of the knowledge of God.

Each victory in this work brings to us greater love for her who hath opened our ears to hear the healing Christ, and heightens our desire to unite with her in her "life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207).—GENEVIEVE N. LAYTON, *Clerk.*

A Loving Thought.

A SURPLUS of one hundred and twenty-five dollars having accumulated in the general fund of our Sunday School, the thought occurred that it be transferred to our local church building fund; but upon remembering that the Mother Church Building Fund was still incomplete, we knew our first love and duty were due the latter, and we have accordingly sent a draft for the above amount to Mr. Chase.

GEO. W. MILLER, *Secretary of Sunday School.*
Omaha, Neb.

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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 New By-law.

ARTICLE XXVI.

THOU SHALT NOT STEAL.—SECTION 15. Neither a Christian Scientist, his student or his patient, nor a member of the Mother Church, shall daily and continuously haunt Mrs. Eddy's drive by meeting her once or more every day when she goes out—on penalty of being disciplined and dealt with justly by her church. Mrs. Eddy objects to said intrusion, inasmuch as she desires one hour for herself. And she who for forty years has "borne the burden and heat of the day," should be allowed this. The only exception to this By-Law is on public occasions, when she has the privilege of seeing others and of being seen.

A Question of Education.

IN recent years quite a number of educational institutions have been established which have been referred to or advertised as "Christian Science schools," and because of this designation the impression has gone out that they are in some manner a part of our denominational institutions. This is a mistake, and to call these institutions "Christian Science schools" is no more in keeping with the facts than it would be to call a certain store a "Christian Science dry goods store" because the proprietor is a Christian Scientist.

If such institutions were authorized to teach Christian Science, they might properly be called "Christian Science schools," but not being so authorized, the designation is a misnomer. The By-laws of the Mother Church are very explicit as to who may and who may not teach Christian Science, the number of pupils that may be taught by an authorized teacher of Christian Science, etc., and it can readily be seen that such institutions as those to which we refer are not within the scope of the By-laws, and are not contemplated by them.

Such schools are nothing more nor less than private enterprises, and their usefulness must depend entirely upon the ability and capacity of those in charge of them to impart information in such branches as are necessary to the sound and thorough education of the young. Christian Science is not taught through mathematics, music, chemistry, nor any other of the studies comprising the curriculum of the schools; and attempts to teach it by any method other than the orderly and authorized one should be avoided.

Christian Scientists believe in education, in the very best that can be obtained; but they also know that each educational institution must stand upon its own merits as a school, rather than as a direct or *quasi* adjunct of the Christian Science movement. M.

The True Working Basis.

IT is not unusual for those coming to Christian Science to make very large demands upon it in the way of insistence that their every problem, physical and metaphysical, shall be promptly solved. This is especially true, perhaps, of those who are somewhat habituated to theological and philosophical thought, and sometimes such persons have named the speedy settlement of all their difficulties as the one ground on which they are willing to honor the subject of Christian Science with their serious consideration.

For these as for all others it is needful to understand that while the working basis of the novice in Christian Science is very comprehensive in its inductions, it is necessarily of modest area in its demonstrable knowledge. We cannot enter upon "the narrow way" until the inflations of self-confidence and intellectual pride have collapsed, and we have become "as a little child" in our teachableness and simplicity. In the course of this schooling in humility, we learn to say, "I don't know," regarding many things concerning which we were once not only opinionated but dogmatic. We also learn that our ability to solve the larger problems to-morrow is invariably heralded by our willingness to recognize the beginnings of spiritual perception, and patiently work at the lesser problems to-day. We thus come to apprehend that though the kingdom of Truth is higher than the heavens, and compasses all knowledge and all reality, its disclosure in the awakening consciousness is fittingly likened to the grain of mustard-seed "which indeed is the least of all seeds, but when it is grown, it . . . becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Respecting the apprehension of the profoundest truths, Mrs. Eddy has said that it is to be reached "by following upward individual convictions undisturbed by the frightened sense of any need of attempting to solve every Life-problem in a day." "Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin" (Unity of Good, pp. 6, 7).

The well knowing of a simple proposition is the preliminary, the little beginning, of the largest achievement, and there can be neither poise nor contentment for the student until this fact is accepted. It is ours to apprehend and to declare that Christian Science embraces all knowledge, and that it is adequate to the solution of all questions, when utilized by one having the Mind that was in Christ Jesus; but let us not be tripped by the subtle temptation to concede that since we cannot answer all questions, have not proved equal to all the problems presented, and are often led to frankly say, "I don't know," we are therefore astray and do not "hold the Truth in righteousness." One may have a perfectly clear and correct understanding of a law of mathematics long before he is able to utilize it in all the fields of its legitimate application, and for the reason that to work out a given problem he needs not only a command of the rule, but of all essential data as well, and it is this fact that gives such significance to the subject of mental diagnosis. A case in point is illustrative. A very intelligent man who had been treated in Christian Science for some weeks without satisfying results, made serious complaint, and was ready to pass condemnatory judgment upon Christian Science. Just then, and most unexpectedly it was learned by the practitioner that the patient was owing a friend a large sum of borrowed money, the return of which he was persistently evading by most unfair and unjust means! Though a practitioner's apprehension of Truth were clear and competent, such a condition of thought upon the part of the patient, would abundantly explain a failure of demonstration. Jesus not only knew the truth, he also perceived the masked subtleties of error, and to this clearness of perception his followers need to attain before they can intelligently hope to duplicate all his wondrous deeds.

The working out of the individual salvation in Christian Science calls for a solid foundation rather than a broad one in the sense of a present ability to raise the dead, or answer all of mortal mind's caviling questions in its own phrasing and vocabulary. The blind man whom Jesus healed knew very little about the dialectics of philosophy, nevertheless he was more than a match for all the philoso-

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phers, and for the reason that he knew one thing thoroughly and had the grace to rest his assurance upon what he knew, and to stick to it, while freely admitting that there were many other things of which he had no definite knowledge whatever. W.

"On Earth Peace."

So long as war continues no one can claim that the moral and intellectual faculties of the race are greatly in the ascendancy, or that the animal does not dominate mortal man. A very interesting article which appeared recently in a Russian newspaper says, "A people cannot pass suddenly from a state of cruel barbarism to one of civilization by means of purely technical skill, without passing through the incomparable school of nineteen hundred years of Christianity, which, perhaps, is the most valuable possession in Europe."

It is no less interesting than encouraging to note that in the great crises of life, nations and individuals alike, turn instinctively to the teachings of Christ Jesus and admit that they are the true standard of living. The pity is that all do not better understand them, and find in Truth a ready and satisfactory solution for every problem of human existence. While strife goes on between man and man, it is likely to extend to classes and to nations, through the belief in conflicting interests. The Apostle James says that "wars and fightings" come from "the lusts that war in your members." All strife undoubtedly comes from our failure to realize that we cannot afford to sacrifice our peace of mind for any material consideration whatever. When through scientific understanding it is seen that every struggle should tend to overcome evil with good, it will also become clear that the undertaking must begin with the individual, and continue until the victory for right is gained. Then the efforts will be directed to ever-extending conquests, and new regions in human consciousness will be won for God and His Christ.

For the coming of God's kingdom millions pray daily, and yet the Psalmist said, "Thy dominion endureth throughout all generations." It therefore remains for mankind to recognize this "dominion" and obey its laws. To mortal sense, the strife is great and the entrenchments of error seem very formidable. For long ages, the indulgence of sin, and submission to sickness and death have seemed to constitute a large part of human experience, but when we are awakened by Christian Science we perceive that evil has no claim upon us because it is not of God. No one who understands and follows Christ's teachings, in the light of Christian Science, need fear for the future of mankind. In spite of all the strife which may arise, nay, even because of it, humanity will be impelled to turn to Truth to find rest from its ceaseless woes.

Through type and symbol the Bible reveals the world's great struggle to attain true peace. The Word of God appears as a mighty warrior of whom it is said, "In righteousness he doth judge and make war," and it is significant that all the armies which follow him are clothed in linen "clean and white," and this betokens the character of the warfare. Says Christ, "In the world . . . tribulation; . . . in me, . . . peace." Truly "He maketh wars to cease." Our Leader says, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, or death. . . . Truth and Love prevail against the dragon because the dragon cannot safely war with them. Thus endeth the warfare between the flesh and Spirit" (Science and Health, p. 567). K.

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.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

Letters to our Leader.

Chicago, Ill., May 30, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—I wish to tell you how gladly I received the recent By-law, "Church Organizations Ample."

Though I have never affiliated with any secret order, I have been benented by this By-law, because it has shown so many who are ready, how to lay down all "earth-weights" and has again shown us all that God is indeed speaking to us through you,—His messenger to this age.

In grateful love, CHARLES J. PRENTISS.

Western Springs, Ill., May 25, 1904.

My Dearly Beloved Leader, Mrs. Eddy:—I wish to express to you my heartfelt gratitude for the By-law of the Mother Church concerning clubs and organizations.

The way had not seemed clear to take the step before, but now I gladly do so,—only too happy to obey. That I may be worthy the name of Christian Scientist, is my prayer.

With abiding love. NELLIE L. HOFFMAN.

West Somerville, Mass.

Rev. Mary Baker G. Eddy.

Beloved Leader:—Please accept this little gift as a token of love and gratitude from one who has been healed by Christian Science of a severe eye trouble which the oculists could not even relieve. About eight or nine years ago I lived in Concord, and at that time was the most miserable of women. I had to sit with a shade over my eyes most of the time and always with my back to the light, because of the pain in the eyes. I was unable to sew or read, and my friends, when they made me a visit, always did what mending I had on hand. Since my healing in Christian Science I have done quite a lot of embroidery and want to do something for you in this line, since I have been liberated through your consecration to God in giving us Christian Science. It was suggested to me that I embroider trailing arbutus on a cloth for your breakfast tray, as you were very fond of these flowers, and I was glad to do so.

Yours lovingly and gratefully,

MRS. F. L. SAVORY.

Boston, Mass., June 18, 1904.

My Dear Leader:—I write you to-night to assure you of my gratitude and love for all you have done. I think I have never before felt more alive to the great work you have accomplished and to what it has cost you! I am grateful for every By-law and realize that if every Christian Scientist in the Field would rally round our Leader, intent only in carrying out her commands, the gospel would quickly be preached "to all nations."

I am very grateful to you for all the privileges we have enjoyed this week. We have had very helpful meetings and I trust we shall all grow thereby. The overflow meeting on Wednesday evening filled the vestry. One testimony given there particularly interested me. A man whose leg was injured in the war, so that he was obliged to wear a plaster-of-Paris cast ever since, and who was very lame, attended a Sunday service at the Mother Church and was healed. When he went out of the church he *ran* for a car, and when he reached home took off the cast, and has been free ever since. Was not this a glorious proof that Christian Science is indeed the Word of God? That these proofs may attend every service and be multiplied continually, and that we may follow our blessed Leader more closely, is the earnest prayer of your ever-loving student.

ELLA E. WILLIAMS.

Boston, Mass., June 26, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—You, dearly beloved Revelator, have bestowed such a blessing upon me that I desire to let you know of it.

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Last Sunday morning, I remained at home working and praying for discernment, and in the afternoon went to church. During the service, the "windows of heaven" suddenly opened to me and I was lifted into holy communion with our God,—never before have I been so clear away from self. In looking up I saw a little bird flying just underneath the star of the sunburst. Two little birds had found their way into our Mother Church during the service; they made no noise and seemed happy in its atmosphere.

Then, when your loving letter came on Monday, I knew that your pure, ever-blessing thought, which has opened the windows of heaven for all humanity, had uplifted me and bestowed a blessing upon me which I shall never forget, nor cease to be grateful for.

Your beautiful words mean so much to me and will be a great help to me. Your ever grateful

LOUISE F. KOLLMORGEN.

Sharpsville, Pa., June 27, 1904.

Rev. Mary Baker G. Eddy.

Dear Leader:—As one [seemingly] creeping slowly along the path you have marked out, fearing and trembling at every step but never looking back, I wish to add my testimony of love, and gratitude, and faithfulness to the pioneer in that movement which is bound to remove all obstacles in the way of a pure and enlightened Christianity. All men will eventually honor that Love which casteth out fear, the Spirit that quickeneth in Christian Science. We who know the depth of your teachings, love you with pure hearts, fervently; and we love God and His son the more because of it. Freely ye have given, freely receive. One thought more to express my appreciation of your teaching, that "envy, rivalry, hate, need no temporary indulgence that they be destroyed through suffering;" also, that "the energy which heals the sick is divine." Yours in Christ,

THOS. J. HOLDERNESS.

Boston, Mass., June 27, 1904.

Rev. Mary Baker G. Eddy.

Beloved Leader:—I know it always gives you joy to learn of the good work that is going on in New Hampshire, as elsewhere, and as this is my native state, I am doubly interested to tell you of the change of sentiment in the past few years in the northern section of our dear old "Granite State."

When I was teaching school in the town of Lisbon, eighteen years ago, Christian Science was spoken of only in the most derisive manner, and all sorts of insults were heaped upon it. Last Wednesday evening the principal of this same school, with one of his assistant teachers and his graduating class (who were in Boston visiting the various historical points) visited the Mother Church and listened to our regular testimony meeting, and all seemed very kind and much interested. They were given the privilege of visiting the room of the Pastor Emeritus after the service. The principal has been teaching in this school for the past fifteen years, and although he is not a Christian Scientist, he very kindly and courteously introduced Carol Norton at his last lecture in Lisbon.

It is very gratifying to me to compare *then* with *now*, for it was while I was teaching in this school that Christian Science was first presented to me by my sister, after she had been, to me, miraculously healed in Christian Science, and I regret that I did not accept its teachings until some years later when, after everything else had failed, I was glad to accept it, and can now say that Christian Science is All in all. It rejoices my heart to see these small towns in our state coming now and then to pick up the crumbs that have fallen from our Master's table. The Christian Scientists in this town now have a regular service, and they are doing good work. With a heart full of love, I am,

Yours obediently,

MRS. HATTIE S. GALE.

Testimonies of Healing.

It is a great pleasure to give expression to the gratitude I feel for the renewed strength and hope which have come into my life through the light of Truth as revealed by the teaching of Christian Science. Looking back, I see how my prayers for light and guidance have been answered, ever since my childhood. My constant petition for years was, "Lead me in thy truth, and teach me," but all seemed so vague and indefinite.

At the age of sixteen, with great timidity and shrinking, I presented myself for membership with an orthodox Church of which my father was a deacon. I was full of youthful enthusiasm to follow in the footsteps of Christ Jesus, and my ideals of what Christianity should represent and embody were of the very highest, but on every hand there appeared nothing but limitation. Filled with a loving sympathy, I looked at the sorrow and suffering I saw around me, and which I longed to relieve, but all appeared to be wrapped in mystery. The fading of the flowers I loved, showed me that there *must* be a condition beyond that which I could see with my mortal vision; that which though beautiful was yet so transient could not be any part of the eternal and real. The non-fulfilment of hopes, the inconstancy of human affection, drove me to seek for what the world could neither give nor take away. Once there came to me in a flash a beautiful sense of the unseen, and I realized in a measure the truth of the words "the things which are seen are temporal; but the things which are not seen are eternal." I was thankful for this brief glimpse which came to me after a long illness and a letting go of materiality.

Later on, my life became weighted with care, anxiety, and struggling. My beloved father had passed away after much suffering which it broke my heart not to be able to assuage, and I felt strangely stranded, tossed about without rudder on a storm-swept sea, everything so joyless. For more than twenty years I toiled, much of the time in great weariness, to keep the home for my widowed mother, and all the time I was hungering for a fuller light, for more realization of God as Love, a fact I never doubted. The sorrows and suffering which seemed to meet me at every turn almost overcame me, and I would willingly have given my life if, by so doing, I could have relieved one twentieth part of the sin and wretchedness I saw around me. How I yearned for some light to dawn, for something to penetrate through the gloom of sense!

Now I can look back upon this time as the "long watch in the night" which led to a brighter dawn. The hand of Love was all the time leading me, although it sometimes seemed verily through "the shadow of death." I frequently broke down in health and had to give up work; then followed a long period of insomnia and weariness, and entire cessation from every form of work was ordered. At the expressed desire of my kind doctor, whom I can but remember with gratitude, for he was so anxious to help me, I entered one of our large London hospitals where I lay in bed for five weeks, just getting up each day to go through some special exercises. Later I was ordered to go away to the sea for some weeks, and I went to one of our small watering places on the east coast of England. How well I remember while there reading a text which was upon the wall of my room, "The Lord is my helper," and how I cried, "If only he would help *me*." My prayer was being answered as I had not expected. My doctor had just said I must go back to London to consult a specialist, for after my long rest, I was worse rather than better.

At this juncture, a kind friend wrote telling me that there were some Christian Scientists in Chelsea, and that she had spoken of me to one of them, and she asked if I would have help from them. I knew but very little of what Christian Science is, but I had long given up the idea that doc-

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tors could help me. I shall never forget the effect of the first letter I received from the good, patient practitioner. In this letter she had said, "Your life does not depend upon sleep, God is Life." The night following the receipt of this I was lying awake as usual and the words came to me, "Your life does not depend upon sleep, God is Life," and I was able to realize the truth,—the light had begun to dawn upon my consciousness.

It was so beautiful as I realized from time to time the truth as shown in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that I experienced the healing power as it illuminated my darkened consciousness, and I felt how truly indeed "the Sun of righteousness" had arisen "with healing in His wings." My healing has been slow and many have been the struggles to conquer the belief of mind being in the brain, and life in the nerves of the body, but I am filled with gratitude, and rejoice that I now know God to be "nigh at hand."

I know that we can grasp the hand of infinite Love and find that Love sufficient to meet "every human need" (Science and Health, p. 494). I *know* that that same Love is guiding me all the way, and I acknowledge it with gratitude. Among the many blessings which have come to me is the privilege of being in Boston for a season, and being able to attend services in the Mother Church. My only desire is to make progress in the understanding of divine Truth, and anew I consecrate all I have and am to God, praying that I may be used in the service of humanity in helping others out of the bondage of material belief into the "glorious liberty of the children of God." My gratitude and love flow out to our beloved Leader, who has given this message to the world in such a manner that all may prove for themselves the teachings of the Master who said, "I am come that they might have life, and that they might have it more abundantly."—M. LEE BAKER, London, England.

I was a great sufferer for many years from internal cancer and consumption. I was treated by the best of physicians in New York, Minneapolis, and Duluth, and was finally given up as incurable, when I heard of Christian Science. A neighbor who had been healed of consumption, kindly loaned me Science and Health by Mrs. Eddy, which I read and became interested in. In three months' time, I was healed, the truth conveyed to me by this book being the healer, and not only of these diseases, but I was made whole mentally as well. I have not been in bed one day since, or rather in eleven years. I have had many good demonstrations during this time, have passed through many a "fiery trial," but this blessed truth has caused me to stand, at times seemingly alone, and God was with me.

I will mention a demonstration of painless childbirth which I have had since coming to Idaho. Perhaps it may help some sister who is looking through the *Journal* for a demonstration of this kind as I was, before my baby came. Good help being scarce here I did my housework up to the time I was confined, and was in perfect health. I awoke my husband one morning at five o'clock, and at half past five baby was born, no one being present but my husband and myself. It was quite a surprise to the rest of the family to see me sitting by the fire with a new baby on my lap. My son got the breakfast, of which I ate heartily; at noon I joined the family in the dining-room. I was out on the porch the second day, around the yard the third day, and have been perfectly well ever since, which has been now over three years. To one who had previously passed through agony untold, with a physician in attendance, this seemed wonderful. I hope this will interest some one who is seeking the truth, and I wish to express my sincere love for our beloved Leader, who has given us the "Key to the Scriptures."—ELIZABETH CASE CULVER, Lewiston, Idaho.

Christian Science was brought to my notice more than a dozen years ago, by its slipping in nearly unawares and doing some good healing work in my family. My mental status at that time was that of an avowed infidel.

None of the religious doctrines that had been presented to my thought were acceptable. I simply could not believe them. The Bible was a conundrum that I had ceased to try to unravel. I was interested in the writings of agnostics, and I wanted truth and fact, not fable or fiction.

On many points my thought was very bitter towards Christian theology as I understood it, and I looked into Christian Science expecting to find a lot of superstition, but instead my infidel theories got such a jolt as they never had before. The fallacy of intelligence springing from matter was clearly shown, and I said on reading Science and Health, that if its teachings were true, it would revolutionize the world. My thought was completely changed, and it was rather a bitter dose to have to admit that I had been in error until more than fifty years old, but Truth conquered the error of pride of opinion, and now I am gladly learning life's problems from the standpoint that "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), instead of, all is matter and force.

The teaching of Science and Health is the most profound philosophy the world has known. In its light, life has become a joy, and to meet its battles an effort worthy our best ability. It has been my privilege to stand by the bed of the afflicted when medical science so-called, with all its world-wide experience was helpless as a child; and I have then seen Christian Science step in and easily restore the suffering to health, happiness, and usefulness. I bowed my head and said, It is enough; now let Thy servant live that he may be of some good to the world.

J. C. PERCY, Parnell City, Mo.

Two and a half years ago, I searched the magazines and papers for anything which might throw light on the problem of existence, and I found an article in the *North American Review* on Christian Science and eagerly read it. When I left it, it was with the strong hope that now I had found something that would lead me to the light. The following Sunday I attended service, and shortly afterwards purchased a text-book. The next two months I spent all my spare time in its study, often reading late into the night.

Just at this time I visited some friends whom I had not seen since learning of this truth. They met me with the exclamation, "How changed you look!" and then commented on my improved physical appearance. This was the first intimation I had that the reading of Science and Health was improving my health. I was conscious of such a sense of freedom and joy because of having found the truth (I knew it was the truth from the first reading) that I never gave a thought to the physical healing. Since then, however, I have had many occasions to test its efficacy in healing, and always with success. I wish to speak of one occasion in particular, but before doing so, I want to give my impression of Christian Science literature.

After reading Science and Health, I immediately began to read our Leader's other publications, and finally the Mother Church Manual. The more I read the more I found myself thinking after this fashion, "These Christian Scientists ought to be wonderful people, they surely have no excuse if they go astray, safeguarded as they are." The wisdom shown in directing Christian Scientists to pray this prayer, "Thy kingdom come. Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (Manual, p. 57), impressed me very much and has been a great help to me.

About eight months from the time that I first heard of Christian Science, I was for a period of some weeks in seem-

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ingly great mental darkness, and at last in great physical distress, and I could not get free. While working, the thought came very forcibly to me, "If Truth and Love reigned in you, you would not be in this condition," and I at once saw the way out of it. Holding mortal sense in abeyance, I threw the entire weight of my thought, all my energy, into the wish to have "the reign of divine Truth, Life, and Love" established in me; and immediately the discordant condition yielded and harmony was established. This proof seemed wonderful to me because it came about so suddenly, and after so many days of fruitless work which did not go to the root of the difficulty. The lesson I learned has been of great value to me since.

To sum up,—my experience has taught me this: when I obey good unhesitatingly and unreservedly, the way is easy and harmony real; but when I do the opposite, the way seems hard, and discord, real.

Although I did not realize it at first, I have every reason to believe that, if I had not had Christian Science during the last two years, I would now be a physical wreck. I am very grateful to our Leader and to others for the help it has brought me.—GEORGE BOLDT, Schenectady, N. Y.

In Science and Health we read, "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery, and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation" (p. 401). In the following case, however, the adjustment came so quickly there was not time to call a surgeon.

Two years ago, while out coasting with a party of young people, my son became the subject of a painful accident. He came home limping and said he had broken his toe. While he was undressing his foot, I was realizing as best I could the perfect, indestructible idea of Truth. On examination he said, "It was broken, but it is set." In passing him I glanced at the foot which was so swollen that it seemed nearly round. I continued treating him at intervals during the evening, and he said he suffered little or no pain. The next morning he found that an overshoe fitted that foot better than the regular shoe, so went to the office wearing one. In the evening when he came home he had on a close fitting felt slipper, and the next morning he wore his shoe, although limping very perceptibly. At the end of three days it was healed.

But that is not all. The work was done so quickly, and I did not "stand porter at the door of thought" (Science and Health, p. 392), so error whispered, "It may be that the bone was not broken." I did not silence the tempter, and after a while the suggestion was, "I don't believe that bone was broken," and because of this I had my work to do over again. It seemed that mortal mind had to be satisfied on this point.

The following July our family went to the lake for the usual outing, and while there that foot got hurt. It seemed a small matter at first, but it was enough to give error a chance. I was absent from the camp at the time, and when I returned after two days, I was confronted by such a picture that my heart quailed for an instant as suggestions of blood poisoning, surgical operations, and every other dreadful thing crowded upon me, for there in plain sight, just under the thin skin, was the end of the bone. I did not say a word, but took my books and went to my own tent to be alone and to work. All day and most of the night I wrestled with that monster,—fear,—but toward morning, I fell asleep with a sense of victory. During the following day the inflammation subsided and the bone went into place. At the end of three days, the healing was again completed perfectly, and he was wearing heavy hunting boots, and was climbing the mountain sides before the week was finished.

I don't know how to express my gratitude for what I understand of Christian Science, and what it is doing for mankind; to the workers at headquarters, to our Leader, and to God. Surely it is only through our daily lives that we can prove our gratitude.—M. C., Spokane, Wash.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 372, we read, "A just acknowledgment of Truth, and what it has done for us, is an effectual help."

Being a business man with an active family of growing children, I have had many opportunities to see what an "effectual help" Christian Science is to one in any situation in life. In my business Christian Science has been a great help because it has enlarged my business capacity, has made me keener and clearer in thought and more ready to see opportunities which were formerly missed. It has shown me that honesty is the only policy in business as in everything else, and that a man's business will prosper in proportion to his reflection of justice, true activity, courage and benevolence, all of which are qualities of the divine Mind. In my home, Christian Science has been an "effectual help" in many ways. It healed a son of severe complications after measles; it healed me of a severe attack of stomach trouble, and ailments of less severity.

The grandest benefits to the family circle, however, are seen in the increased harmony which prevails, and the greater freedom in thought and action. These may not appear at first but "a just acknowledgment of Truth" each day will surely bring them about and prove to any one who will try it what an "effectual help" Christian Science is.

"A just acknowledgment of Truth" is not only a help to the one who makes it, but also to the one who hears it, for it tells of help received through Christian Science from the infinite Father who "is no respecter of persons," but is ready and willing to help equally each and every one of His children; and it proves both the brotherhood of man and the fatherhood of God.

DAVENPORT BROMFIELD, San Mateo, Cal.

As I am deprived, at present, of an opportunity to attend meetings or church, I wish to express through the *Sentinel* my sincere gratitude for the great blessing Christian Science has been to me. In the year 1892, I was almost instantaneously healed of a stomach trouble from which I had suffered for years, and which several prominent physicians had pronounced an ailment that they could not relieve. I was finally told there was no help for me,—that it was merely a matter of time how long I could stand the pain I suffered, as it would eventually wear me out.

Just at that time I came in contact with a Christian Scientist. I was living in Chicago, and across the hall from me was a representative of this faith. I did not care for her acquaintance, however, simply because I did not care for a "new religion."

This lady proved herself a "neighbor" in several ways, and simply through a sense of duty I called upon her. I apologized for my wrapper, as I could not wear a dress in comfort, and her reply caused me to put myself under treatment at once.

I had lived upon liquids, except occasionally, when excessive hunger forced me to eat a hearty meal. From the first treatment I ate and drank whatever my appetite called for. I am sure I was healed in the first treatment, but I did not realize it for several days. I enjoyed the instruction that I gained each day by talking with my practitioner, and the Scriptures became so much more to me with the better understanding of God.

I have not been as faithful in the Science as I should have been. I have had much to contend with according to mortal sense, being the only Christian Scientist in my family.

"Whom the Lord loveth he chasteneth," and through

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suffering I have been awakened to a sense of my duty. Lately I have been healed of a serious ailment, and several minor troubles.

I am sincerely thankful to God, and to dear Mrs. Eddy, that I am blessed with a knowledge of this glorious truth; and the most earnest desire of my heart is to be useful in helping others to see its blessed light. What can exceed the pleasure of realizing that good is all.

MRS. J. V. WINN, Marion, Ala.

In the fall of 1900, my need for something more satisfying and effective for health, for the government of my children, and for my own thought, became so great that I decided to try the last resort; namely, Christian Science. This decision reached, the next important step was to secure a copy of the text-book, Science and Health, and also the help of a practitioner. In a very short time a radical change was noticeable. I was born and reared in a very weak and dependent condition, but Truth has given me health and strength. Before coming to Christian Science I had nearly all my work done by some one, now I do my own work, and care for three little ones under six years of age.

I rejoice in the freedom I enjoyed at the birth of my last babe, and also for the good which she reflects. I cannot help giving Christian Science unlimited credit for all this. My attitude of thought toward the Bible is revolutionized, and I want to thank the publication committees for their successful efforts in the Field at large. I am grateful to my teacher, who has shown such love and patience in her efforts for me; and above all to Mrs. Eddy, our Leader, who by her daily walk with God points out each advanced step for the followers of Science.

MRS. ADNA T. HOLCOMB, Jamestown, N. Y.

[Translation.]

The fifteenth number of *Der Christian Science Herold* has arrived, and is a welcome guest. I know that I should have expressed my gratitude long ago for the innumerable blessings we have received.

June is called the month of roses, and I have always loved it because it brings my favorite flower, and June, 1895, brought me the rose from paradise; its stem, flower, and leaves tell of Truth, Life, and Love; they never fade, but unfold more beautifully as time passes on. This flower is Christian Science.

When I heard of it for the first time, the prophecy of Amos was fulfilled in me: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Through an understanding of the word of God, a neighbor was able to heal me of heart disease with which I had been afflicted for ten years. At the same time, I was freed from the discouraging belief that God had sent me my suffering to draw me to Him. I now feel drawn to God with all my heart, yet not through disease but through the daily study of the Bible, and Science and Health which elucidates the Scriptures. I have always had a great longing for something better, and this, Christian Science has brought to me. There is no question about Life which is not finally answered through the faithful study of the Bible and Science and Health.

I shall try to show my gratitude to God, and to our beloved Leader, Mrs. Eddy, by loving my neighbor as myself. May our dear *Herold* go across the oceans and find its way over the mountains and into the valleys, to carry the blessed message that God is here and everywhere to heal and to save.—FRAU AUGUSTA J. LILIE, Chenoa, Ill.

In grateful acknowledgment of the many benefits received through the power of Christian Science, I send this word to others who may be seeking for the truth of being.

From a child I was always ailing, many times suffering intensely from organic troubles. I had been treated by many different methods in *materia medica,* and by hygiene, osteopathy, etc., but without any permanent benefit. The thought would often come, Why is not an invariable method found which can explain and solve all these problems of life and deliver us from physical and mental suffering? Why must we grope blindly? Why do not the dear, honest men and women who are striving, studying, and praying to be able to answer our questions, find this rule and satisfy us as to God, man, and the universe? How I pondered these things! How I searched earnestly and honestly to find something tangible! How I yearned to know how to pray to some sort of a real, living, satisfying God!

Inasmuch as "Desire is prayer" (Science and Health, p. 1), my prayer was answered. I found my dear, loving Father-Mother God to be good, and my life "hid with Christ in God," through the study of the Christian Science text-book, Science and Health. Through its teachings, I see errors of temperament and disposition, such as sensitiveness or self-pity, gradually diminishing,—becoming displaced by more unselfed love, more reliance upon God, good, infinite intelligence. I have found the great Physician who healeth all my diseases and satisfieth my longing heart.

Through the application of Christian Science I have seen all manner of so-called chronic and organic diseases healed; and false appetites, such as drink and tobacco habits, overcome. Misery has been turned into joy and praise to God, for deliverance from the "fire that consumeth to destruction." I have seen empty and hopeless lives made to blossom and bear much fruit of the Spirit, love begetting love, in the ideal brotherhood of man "seeking his own in another's good" (Science and Health, p. 518). I feel most grateful for the conscious presence of peace which I know is "God with us."

For my own healing and for the knowledge that Christian Science is preventive as well as curative, I express heartfelt gratitude to the dear friends who guided my first infant steps toward the "light, that shineth more and more unto the perfect day;" to my teacher, for his wise counsel, and, above all, to our patient and wise Leader.

NERELLA R. OGDEN, Chicago, Ill.

When I think of what I once was, and compare it with my present condition, words fail to express my gratitude for what Christian Science has done for me. I have been helped in many ways physically, but that is nothing compared to the help received spiritually. The Bible is a new book to me, and I now know that the promises of God are sure, if we but claim them for ourselves. Many times have I proven that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). I find Christian Science very helpful with my children, where many fears and doubts have been destroyed. I feel very grateful to our Leader who has labored so long and earnestly to give us this great truth, and also to all who have helped me in any way. My greatest desire is that I may so live as to be worthy to be called a true Christian Scientist.

MRS. ETTA C. BOCK, Chicago, Ill.

Had Christian Science not gone to the beginning and established its foundation upon God and His spiritual creation, it could not have stood a brief time even, much less grown to its present proportions in the short space of thirty years.—CHARLES K. SKINNER.

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From Our Exchanges.

It may be said at the outset that too many churches are born religiously tired. Their members believe nothing can be done to keep the young men from saloons and to stimulate the good morals of the town, and they do not even try. They ring their church bell, they warm the meeting-house, they open the doors, they "hire a minister," they announce the services—and "let it go at that." In these days of abundant reading matter, much of it interesting although by no means elevating, in these days when the business "hustler" is idealized, the churches cannot depend upon the mere fact that they exist and go through the motions of worship and of proclaiming the truth, in order to exert wide-reaching spiritual power. They must do something as well as be something and believe something.—*The Standard.*

A great deal of our modern life is full of the illusion—I will not characterize it by a stronger or more contemptuous term—the illusion that we can make humanity great and pure and honest and loving by a vision of great ideals. No; the place for the vision of great ideals comes when the mental and spiritual eye has been opened by nurture and discipline, to recognize the great spiritual ideals and to distinguish them from ideals that are false, the *ignis fatuus* of false teachers and false promises. Believe me, that is one of the sublimest offices of the elder Testament to which the apostle bids us turn back.

BISHOP HENRY C. POTTER.
The Homiletic Review.

The Gospel of Christ is one and immutable; the comprehension and expression of it in history has been of infinite variety. No individual, no Church, no age of history has ever comprehended the full scope of God's saving purposes in Jesus Christ. Neither has any proclaimed it without foreign admixtures that clogged and thwarted it. A fuller and purer expression of the evangel has therefore always been possible and desirable. It is on the face of it unlikely that the Gospel as commonly understood by us is the whole Gospel or a completely pure Gospel. It is a lack of Christian humility to assume that our Gospel and *the Gospel* are identical. WALTER RAUSCHENBUSCH.
The Independent.

After all, there is nothing that really goes to the heart of another like recognition of his personal worth. Carlyle was right when he said that appreciation, affection, even from a dog, is infinitely precious. Most of us can recall days when we walked with a lighter step because there had come to us the cordial recognition of another human soul. We do not always think what resources of encouragement and helpfulness lie in an honest word of recognition of another's work or purpose.—*The Watchman.*

We are turning back to review Christianity and ask if, after all, the Golden Rule is not workable and the life of Jesus Christ an every-day possibility. The Church is doing its work in the field of imagination. Its great, eternal truths must be anchored more surely to every-day life, yet the preacher will more and more fill the imagination with that central thought of religion, the assertion that we are the children of God. This was the distinctive doctrine of Christianity.—*The Christian Register.*

There are conflicts and battles and hard work in the Christian life, and we must have a piety that is vigorous and militant, and capable of bearing burdens. And such piety must have the inspiration and strength and joy that come from the consciousness of God's nearness, from seeing Him face to face, as He reveals Himself in the face of Jesus Christ, whom to see is to have seen the Father.

The Examiner.

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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.

A reception in honor of Independence Day was given in London by American Ambassador Choate, which was attended by about fifteen hundred guests, including many distinguished Englishmen. The American Society of London also celebrated the day with the usual banquet in the evening. The day was observed at Paris by a banquet by the American Chamber of Commerce. Many notable French officials were among the guests. The American College at Rome honored the day at a banquet at which there was a liberal display of American flags. At Genoa, on board the Brooklyn, the flagship of the South Atlantic squadron, mirth and good-will marked the day, and in the evening the local authorities entertained the American naval officers. At Berlin the usual excursion to the suburb of Grunau took place, and at St. Petersburg a dinner was given by the American Charge d'Affaires, Mr. Eddy.

Secretary Hay, through Ambassador Choate, has been inquiring into the object of the Tibetan expedition. It is said that the British Government has indicated its willingness to withdraw the expedition as soon as it can obtain from the Tibetans promises of yielding the points which were at issue between India and Tibet before the expedition crossed the border. These are pledges of freedom of trade between the two countries and official recognition of the right of the British Government representative to exercise his functions in Tibet. It is said that the British Government has received the American inquiries on this subject in a kindly spirit, as tending to emphasize the determination of the American Government to do everything possible to protect the integrity of China.

The members of the Yale-Harvard team who will compete with the athletes from Oxford and Cambridge on track and field, sailed last week on the steamer Teutonic for Liverpool. The meet will take place on July 23, at the Queen's Club, London.

Mr. Beekman Winthrop was inaugurated Governor of Porto Rico on the 4th. The ceremonies were opened by the firing of a national salute and this was followed by an imposing patriotic demonstration. The city was profusely decorated.

The transport Kilpatrick, with about four hundred Porto Rican teachers for the Summer School at Harvard, and the Sumner with two hundred for Cornell, reached port last week.

The Democratic Convention at St. Louis nominated as candidates for President and Vice-President, Judge Alton B. Parker of New York and Henry G. Davis of West Virginia.

Foreign.

On the 2d, Dover was elaborately decorated and great crowds were out to witness the customary picturesque ceremonial which installed Lord Curzon, Viceroy of India, as Lord Warden of the Cinque Ports,—Hastings, Romney, Hythe, Dover, Sandwich, Winchelza, and Rye. The Cinque Ports were created by William the Conqueror. The Lord Wardenship is now only an honorary dignity. The late Lord Salisbury was predecessor of Lord Curzon as Lord Warden.

Lord Curzon first made a triumphal tour of the town, and then proceeded to Dover Castle, at the entrance of which he was welcomed by the barons of the Cinque Ports in gorgeous robes. A procession was formed, headed by the mace bearers and bands, with all the local notables, which proceeded along a troop-lined route through the town to the college grounds, where the installation ceremony, which dates from the year 1265, was carried out. The castle batteries saluted as the Barons of the Cinque Ports promised allegiance to their new Lord Warden and Admiral of the Cinque Ports.

The Italian Government has introduced a measure sanctioning the construction of the Apulian aqueduct. This project consists of an irrigation system for the arid table-land of Apulia. The aqueduct is to cross the Apennines by means of a tunnel seven and one-half miles long, and will have several subsidiary canals, so that twenty-one communes, containing a population of about two millions, will receive an adequate supply of water. It is estimated that the scheme will cost twenty-one million dollars, and will not be completed before the year 1920.

General Rafael Reyes was declared elected President of Colombia on July 4, according to a cable message received at the State Department. The United States received from Colombia some time ago an intimation that no American minister was desired. W. W. Russell had been appointed minister, but his orders to proceed to Bogota were revoked. It is believed that General Reyes will be glad to receive Mr. Russell at an early day.

British troops of the Tibetan expedition last week captured the Gyangste jong, a strongly fortified position. This was defended by three thousand Tibetans. A messenger has been sent to the Tibetan peace delegates to inform them that Colonel Younghusband is still willing to treat with them, provided they arrive at the place appointed within a reasonable time.

French officials at Tangier are reported as saying that affairs there are critical. Raisuli, the bandit, is only a few miles from the city and is collecting men. An outbreak is feared.

Industrial and Commercial.

It is reported that a contract has been signed with a New York Wireless telegrapn company, providing for five of the longest wireless circuits in the world, says the *Scientific American*. The Government has been given the full use of the system, and incurs the expense of installing it. The contract is the first step toward the realization of a plan for placing New England and Panama in wireless communication. After the establishment of the service, its extension to the Orient is a matter of no difficulty. The circuits are as follows: Key West to Panama, 1,000 miles; Porto Rico to Key West, 1,000 miles; south Cuban coast to Panama, 720 miles; Pensacola to Key West, 450 miles; South Cuba to Porto Rico, 600 miles. Stations have already been erected by the company on the Atlantic coast from New England to Florida, and by means of the naval wireless station to be erected at Panama connections will be made with the De Forest stations now in course of construction on the Pacific, and thence to the Aleutian Islands, which station will be the key to the Alaskan business.

Work on the most difficult irrigation project that the United States Reclamation Service has undertaken has been begun near Montrose, Col., says the New York *Sun*. The Gunnison River, which now runs through a precipitous cañon between walls of rock three thousand feet high, is to be diverted, through a tunnel five and three-quarters miles long, into the Uncompahgre Valley, where one hundred and fifty thousand acres of arid lands will be rendered fertile by its waters. The difficulty of the project lies in the boring of the tunnel through the Vernal Mesa. There is nothing to equal it in the history of irrigation in America, and in American railroading only the Hoosac Tunnel approaches it in length.

The steamship Baltic of the White Star line, the largest steamship afloat, reached New York from Liverpool last week on her maiden trip. She was about seven and one-half days in making the passage. Her tonnage is 24,000 tons; cargo capacity, 28,000 tons; displacement at load draft, 40,000 tons, and she can accommodate three thousand passengers.

With the addition of the Baltic the White Star line's fleet now consists of 31 steamers—besides tenders—the aggregate tonnage of which amounts to the total of 360,000 tons. Of these 31 steamers, no fewer than 27 are fitted with twin screws, whilst 21 are each over 10,000 tons. It possesses in the Baltic, Cedric, and Celtic, the three largest vessels afloat.

Domestic trade movements covering the first five months of the current year as reported in the Monthly Summary of Internal Commerce for May by the Department of Commerce and Labor, through its Bureau of Statistics, indicate that there has been a decrease in the consuming demands of the country. On the other hand, some leading commercial activities continue to maintain an increase in the volume of business, in comparison with the corresponding periods of 1903. This is the case with live stock receipts, for which reports were received from leading distributing centres of the West.

The President of the Brooklyn Rapid Transit Company is reported as saying: "It is true that our agent is in Montreal looking for men. We have been greatly pleased with the service rendered by undergraduates of the colleges during the summer months. The young men we get from colleges are not only intelligent and faithful, but they are polite, diplomatic, and honest. They are the best men we get for such service, and they give such general satisfaction, both to the company and its patrons, that we are anxious to have as many of them as we can." The Boston Elevated and the Boston and Lynn Railroad also employ during the summer months many college students.

For the purpose of securing land for the location of a vast colony of Japanese, two head officials of the Toyo Kesen Steamship Company's line have recently arrived at Houston, Texas. The plans are to bring the Orientals over by the steamship line for colonization in Texas and Louisiana. The plan seems to be the largest colonization scheme yet devised for Texas. It is said the plans contemplate a colony of ten thousand families.

According to the *National Geographic Magazine*, the total catch of food fishes in the United States and Alaska, as shown by the last canvas, was 1,733,314,324 pounds, valued at $45,531,165. The number of men employed was 214,056, and the capital invested was $72,261,646.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

From Belief to Understanding.

C. W. CHADWICK.

I ONCE thought that simply to believe in God and to try to live a moral life, was all that could be expected of me in this world. Need I say that Christian Science has shown me where I signally failed to do even this?

My former religious teaching was that of an orthodox church, of which my father was a member. It is needless to say that such worship on my part did not reach higher than blind faith, for how could I be expected to think intelligently about Spirit, of whom I had no knowledge. I was more or less proud of my belief in a God of Spirit, but I can now see that I never really knew the meaning of the words. I certainly had no mental grasp of the presence and power of Spirit to overcome the claims of sickness and sin that constantly assailed me. I can now see where my belief in God was no better than that of other professing Christians. And right here I want to say that Christian Science has made me more charitable. No longer am I inclined to boast, "You haven't the truth, but I have," for the Master has said, "By their fruits ye shall know them." Life to me now means obedience to divine Principle, mental activity, consecration, demonstration, overcoming.

I can truthfully say that I had never learned how to appeal intelligently to God for help in time of trouble, but I did resort continually to all manner of material means, not knowing that this was separating me from God. Matter was my god, and I served it faithfully until the light of Christian Science entered our household. Since my first reading of that wonderful book, "Science and Health with Key to the Scriptures," over twelve years ago, not a drop of medicine has entered our home, and every trouble has been overcome through entire reliance upon God, as taught in Christian Science.

Among my church friends were some of the most lovable, kind, and unselfish people I ever knew, and I had often wondered why such as these should be bound by the fetters of disease, as many of them seemed to be. The reading of this book solved the mystery for me, for I saw that their faith in God had not yet attained to the spiritual understanding which reveals the supremacy of divine Mind, the God "who healeth all thy diseases."

My own health was restored, after I had failed to receive it through faithful adherence to *materia medica*, after my invalid mother, who for twenty years "had suffered many things of many physicians," and was seemingly the worse for it all, was also healed when every available means except Christian Science had been tried, and when my wife was made whole after six years of pronounced suffering and helplessness. In view of all these things can I be blamed for saying that there is a vast difference between believing in God and understanding God, between profession and demonstration? Can I be blamed for desiring to be an exponent of a religion that can be made practical in the every-day life; a religion that can and does heal both sickness and sin when all else has failed; a religion that raises the standard of morality above matter and the flesh, and that enables us actually to overcome evil in all its forms; a religion that acquaints us with the Truth and the Science of our being?

In all my past experience I had never dreamed of what it meant to work out my own salvation with fear and trembling. I have learned, however, that there is a work to be done, here and now, before the harmony of being can be realized. Where was I? Simply drifting with the current of mortal thought, ignorantly believing but not understanding, consequently "without God in the world." I believed that God was ever-present,—and yet He seemed far away. I had seldom expressed a prayer in words, and was wont to criticise long prayers by the clergy. Christian Science has taught me to pray daily, and I have been doing it for over twelve years, perhaps not so faithfully as I might, but with these results: better health and morals; more peace and happiness than I had ever hoped to have on earth; more charity for my neighbor; more love and reverence for the Bible; more faith in God, omnipotent good; more of a desire to do His will, to be pure in thought, the thought of Life and Love becoming nearer and dearer to me every day; my every need supplied through the understanding of God as the only source of supply; a growing sense of appreciation of what our beloved Leader, Mrs. Eddy, has done and is doing for the whole world; and last, but not least, the sweet satisfaction and joy unspeakable of daily seeing others led out of the bondage of blind belief into the peace and harmony of spiritual enlightenment.

In my search for knowledge, I sought something practical, in civil and mechanical engineering, but these failed to satisfy me. Two years after graduating from a polytechnic institute, I found my health failing me, and it was then that my attention was called to Christian Science. In this I found what I was looking for, in Mind, not in matter.

Some of my classmates and friends marvelled that I should so soon become imbued with the teachings of what they thought to be a mere theory or fad; some even took occasion to tell me that I was losing my mind. Little did they realize that I was just beginning to find my Mind, for Christian Science has taught me all I ever knew of Mind. I once believed that it was an inhabitant of the brain; I now know that Mind never entered the confines of matter, and that if we will but let spiritual sense have control of the human mechanism, there will appear a far more honest, more wise, and more noble man than physiology and anatomy ever dreamed of; yea, there will be revealed to human consciousness the ideal man, who is forever spiritual, the likeness of God. Even as students of Christian Science we might simply believe this great truth until the end of time, and it would avail us nothing; but when we understand that man is spiritual, and can demonstrate it "with signs following," we are then working out our salvation, in obedience to the injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The slight understanding of Christian Science I have al-

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ready gained encourages me to press forward "toward the mark for the prize of the high calling of God in Christ Jesus."

My heart is filled with loving gratitude to our revered Leader, who, through Divine revelation, has received this Christ teaching "in the understanding," and formulated it into a system which has made it possible for us all to attain that spiritual consciousness whereby God's word may be imparted to our fellow-man, healing him of sickness and of sin.

Making our Demonstration.

MORRIS WEBER.

AT the end of a fruitful year of study in geometry, our teacher drew an unusual diagram on the blackboard and wrote down certain propositions connected therewith, and told us to prove them. None of us was equal to the task, so he gave us two weeks' time to work out the problem, and said, "Now I know those propositions are true, that they can be proven, and that you understand the principle of mathematics sufficiently to convince yourselves of their truth."

The first night we were all very eager to work. Forgetting all other lessons, we studied on that problem till midnight, looking up references and rules that we had forgotten, but all to no avail. The solution began to look impossible, and some ventured to affirm that our teacher had only played a huge joke on us, and was trying to make us study up our old lessons; that the conclusions he had drawn were false, hence could not be proven. For some days a few of us kept on trying, but finally only three remained who were convinced of the correctness of our teacher's assertions and that it was possible for us to work out the proof.

That day we three came together again and spent the better part of the night in trying to solve the problem by a united effort, but we failed again, this time because each of us thought that the methods of the others were erroneous, misleading, and fruitless, so each one of the three took up the task individually, and we finally did find the propositions to be true. Then the teacher asked us to prove them to the rest of the class. It was interesting to discover that, starting from the simplest propositions in geometry, we had reached one correct conclusion after another, and depending ever on the one basic law we had brought out the proof of the original proposition. It was a long and circuitous way, but the teacher let us alone till we had made the demonstration after our own method. Then stepping to the blackboard, he solved the problem and made the diagram clear with a few well-defined lines.

In our effort to apprehend Christian Science we seem to go through a kindred experience. To a vainly investigating, but eager world, one who was pure enough to perceive the absolute demands of Spirit, has reaffirmed in her own language, the Master's proposition, "It is the spirit that quickeneth; the flesh profiteth nothing." She says, "All is infinite Mind and its infinite manifestation, for God is All in all" (Science and Health, p. 468). The truth of these words she has demonstrated to this age by healing the sick as well as reforming sinners, and she has asked us to follow her example.

Many may start by a long, roundabout way and, when wearied of the prolonged struggle, may become discouraged or else, seeing others advance more quickly, may fall into the temptation to leave the work to them; but when they begin to understand, even in some degree, that "The minutiæ and grandeur of lesser individualities reflect the one divine individuality" (Science and Health, p. 303), they will then take up their individual work gladly and fulfil the Scriptural injunction, "Work out your own salvation with fear and trembling."

The bias of education and custom, differing circumstances and experiences in individual life as well as that of nations, may seem to confuse us in our common work, by establishing the rule of minds many. Mrs. Eddy says, "I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death" (No and Yes, p. 17). When we have learned to heed this loving counsel of our Leader we shall be more tolerant towards one another, look away from personality to Principle, and work in unity for the same glorious end; namely, the attainment of a consciousness, where, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Discharging our Indebtedness.

ELLA R. HALL.

IN Christian Science we understand that God's children are free born, heirs to His kingdom, "joint-heirs with Christ," therefore not indebted to any one, inasmuch as the kingdom of heaven is theirs by Divine right.

This statement admitted, we are called upon to prove our claim, by learning to obey the first commandment, "Thou shalt have no other gods before me." To material sense, however, we are mortgaged, "body and soul," to mortal mind, and are subject to all its laws of limitation; but as this mortal mind is only a counterfeit of immortal Mind, the debt must be seen as invalid. This recognition is the first step toward the discharging of our indebtedness, and the very easiest one. Our active work is to destroy in consciousness the false claims of material sense; namely, envy, pride, hatred, malice, dishonesty, self-will, self-righteousness, uncharitableness; in a word, all the delusions and illusions of mortal mind that would becloud our title to our spiritual estate,—our true heritage,—for to the extent that we do entertain in consciousness this false array of thought, are we in bondage to material sense, with its fruits,—sin, sickness, and death.

Our Leader clearly defines our indebtedness as follows: "To keep the commandments of our Master and follow his example, is our proper debt to him" (Science and Health, p. 4).

As students of Christian Science, we are *now* making strong demands for our spiritual estate,—trying daily to prove by right thinking and consequent right acting our perfect title to God's kingdom, which is within us, is at hand, right here, and everywhere.

To hinder us in this grand demonstration, error, "the so-called intelligence of mortal mind" (Science and Health, p. 282), sets up a denial of our claim, and if we are unable to prove our title our claim is worthless. This seeming opposition, however, need not discourage us, for, to the extent that we are learning Truth, "the intelligence of immortal Mind" (Science and Health, p. 282), are we eliminating from consciousness all sense of sin, all sense of substance in matter with its resultant lack or limitation,—in short, all sense of a power opposed to God as All in all. So working, we are gradually realizing that now are we spiritual beings, inseparable from Spirit,—the source of all supply, wisdom, and strength. The realization of this truth, though in a limited degree, is a source of comfort to the student.

Our Leader further tells us that "God's thoughts are perfect and eternal, are substance and Life" (Science and Health, p. 286). Think of it, thoughts being "substance and Life!" Then it is not only our privilege but our duty so to learn the quality of God's thoughts that we shall be able to think them and reflect them. And this we *can* do since, as she tells us in "Miscellaneous Writings" (p. 183), "Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection.*"

To manifest right thinking, human consciousness must first be spiritualized by "bringing into captivity every thought to the obedience of Christ." Also, "Divine Mind

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rightly demands man's entire obedience, affection, and strength" (Science and Health, p. 183). In the degree that we are doing this are we thinking into manifestation God's substance, which is the only wealth worth having, in that it is spiritual, therefore imperishable. And this leads to the right thought of our Temple, now building in Boston.

In order to build a Temple worthy of our Cause, we should daily realize that "now are we the sons of God," therefore we can give without any sense of exhausting our supply, because its source is omnipresent Mind. The only enrichment obtainable is by letting go our material sense of substance,—emptying consciousness of all that would hinder the perfect inflow of divine Love. "The substance of things hoped for, the evidence of things not seen." In the degree that our thoughts are pure are they unobstructed channels for God's supply, since it is through our thoughts that good has its expression or unfoldment. "Truly, man is the channel, Thou the flowing stream."

The absence of material riches should not deter us from giving. Neither should we fear to pledge the unseen. It requires faith to do this, but it is the faith that leads to understanding, which is the recognition of man's ability to reflect even now the omnipresence of Spirit.

To sum it up, the whole proposition resolves itself into a question of desire. Therefore, in order to hasten the realization of the Church universal which rises finally into the Church triumphant, we should daily pray that our desires become purer, and stronger, and more active. Then, all working together for God, good, we shall soon behold the "Temple Beautiful," standing as a loving expression of right thinking, and of loving gratitude to God for His revelation of Christian Science to suffering humanity, and bearing witness to the spiritual Temple "not made with hands, eternal in the heavens."

Love's Fraternity.

D.

As an instance where Love is breaking down the barriers of conservatism, I wish to tell through the *Sentinel* of a memorable meeting held in the town of Braintree, Mass., on the Sunday before Memorial Day. The commander of the Grand Army Post arranged for a memorial service in the Town Hall. The audience was made up of the members of the Post and their friends, and several hundred of the townspeople. There was singing by the public school children, Scripture reading, prayer, and an address. On the platform sat the clergy of Braintree, representing all phases of the Protestant faith, the Catholic priest of the parish, and a representative of the branch Christian Science church. The Post commander was so desirous that the Scientists should not be overlooked, that he made a personal call upon them to extend the invitation. The example of Christian fellowship here shown recalls our Leader's words in the 1902 Message: "When the churches and I round the gospel of grace, in the circle of love, we shall meet again never to part."

Our Work.

CORNELIA E. BAILEY.

Our text-book says of error, "It is *no thing*" (Science and Health, p. 554). This small sentence bears a message of Truth to mortals, and gives the earnest student food for thought, for it means much in its application to the phenomena of false thinking, as expressed through the material senses.

One definition of the word error is "a mistake." This leads to the contemplation of something that may be corrected, and when correction is made, does not a mistake return to nothingness? In fact, it was nothing at the first, and never belonged to a true condition.

If, when the light of truth first dawns upon our thought, we take our stand therein firmly, and allow nothing to divert us, each day of earnest effort will add to our understanding sufficient for our growth, and as we thus progress, error's nothingness becomes more and more apparent. To *know* it as nothing means the destruction of all fear, and with the passing of this frightened sense, the reality—the true consciousness—stands revealed, just where God has placed it, and just where it has always been. All along, the only power or presence that error has had, has been its entertainment by so-called mortal mind, and it is indeed a joyous time for us, when we begin to realize our freedom from its bondage, and to know it as "*no thing*."

And so our work is plain to us. Our growth demands integrity and wholeness of purpose, manifested "in patient obedience to a patient God" (Science and Health, p. 242). Our constant desire is our prayer, and bespeaks our sincerity. Such prayer never fails of reward, for God works with us.

Spiritual Bounty.

ADA J. MILLER.

"Thou preparest a table before me in the presence of mine enemies."
Psalm 23.

In Christian Science we learn that our enemies are any thoughts that would try to displace harmony in our consciousness. Whatever would assert itself as a power apart from God is an enemy; whatever would try to convince us that we have cause for fear or anxiety or sorrow is an enemy. When we realize that man reflects the Divine energy and intelligence, that in reality all that comes to man or goes from him is an emanation from divine Mind, this is a table spread before us in the wilderness of human doubts, fears, and perplexities.

Jesus said, "I have meat to eat that ye know not of." This "meat" which sustained him was his constant realization of the omnipotence of Spirit, God, and this is the meat that divine Love places before us in the wilderness, in the very presence of our enemies. This gives us real nourishment and strength, and with its sustaining power we can "fight the good fight of faith;" we can conquer every enemy, and our faces will shine with the light of life and love. At a time when fear, anxiety, doubt, were besieging on every hand; when perplexity would have prevented clear thought, when worry would have destroyed all sense of peace,—then came these words, "Thou preparest a table before me in the presence of mine enemies," and they proved the "Peace, be still!" that brought the calm.

[Written for the *Sentinel*.]

Omnipresence.

ELOISE CAMERON MC GREGOR.

I know in all Thy world there is no place
Or cause for pain;
Within Infinity there is no space
Evil could gain.

I know that near Thy boundless Divine love
Hate cannot come.
All sheltered, safe from fear and high above,
Is man's true home.

Higher than Truth can no one think or know—
Error's a lie.
Deeper than Life can no one long to go—
Man cannot die!

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Selected Articles.

Not Revolutionary but Evolutionary.

Christian Science does not nullify any theory or practice which it cannot replace with something better and more desirable. The difficulty with some critics is that they do not note what it gives in return for that which it disavows. It would not "snatch the mariner's compass from his ship," but would improve it; it would not "tear up the railroad tracks," but would make them better and safer; it would not "pluck down the telegraph and telephone," but would give the inventors and operators a higher degree of intelligence by which to improve them. Christian Science would not "take clothes from the naked," nor "homes from the little ones," but would give to its adherents an increased degree of sobriety, industry, and good sense, so that they might yet improve their conditions.

Our critic is entirely wrong in his premises as to the meaning of Christian Science; hence he is equally erroneous in his conclusions. If he will examine the condition of his friends who have espoused Christian Science, he will find that this truth has made them better business men; better railroad men; better telephone operators or inventors; that it has made parents more dutiful and tender. And this will be convincing that the logical outcome of Christian Science influence is the exact reverse of that which he, in his ignorance of the subject, has suggested. ALFRED FARLOW.

Boston Courier.

"Where shall wisdom be found? and where is the place of understanding?" This deep human yearning for something better, higher, and holier than the systems of the times marked the appearing of our Lord and Saviour nineteen centuries ago, and that Christ Jesus gave to the world the Science of right thinking no Christian man or woman will deny. Christian Science is the re-discovery of the modes and methods of primitive Christianity, showing us how to apply practically Christ's teachings in our daily lives in the overcoming of sickness, sin, and mortal discords. Now a very natural question arises, "Does Christian Science show by its fruits (results) that it is authorized in this assumption?" This query can be answered positively in the affirmative. That within a quarter of a century Christian Science has healed hundreds of thousands of cases, many of them pronounced incurable by physicians, that it has awakened the sinner and reclaimed the infidel and brought happiness and prosperity to thousands of homes which formerly contained gloom, wretchedness, and poverty, are facts that can be abundantly verified by an honest investigator. If these are the present fruits, what may not the harvest be when Christian Science is more generally known and accepted, and its adherents have grown in grace and understanding! Judged from a basis of results, and there is no other consistent and just basis of judgment, Christian Science will be found pre-eminently logical and the acme of common sense. CALEB H. CUSHING.

Portland (Me.) *Argus.*

It is one thing to believe that the gospel is of God, and quite another to prove that the gospel is the power of God over sin and disease. And yet such proofs were given by the Master and his students. A New York lawyer testified at our Wednesday service, that he and his wife had been healed by Christian Science, and he said that in the Christian Science Church he attended there are some thirteen hundred members and a congregation of two thousand. In this membership there are people who have been healed of almost every conceivable type of disease. He said that he knew personally of more cases that have been healed in Christian Science than are recorded in all the New Testament. He added that orthodox belief in the gospel rests on the evidence of four men, Matthew, Mark, Luke, and John, all of whom died nearly two thousand years ago, and no writing of theirs remains.

The witnesses to the efficacy of Christian Science to heal and to save men to-day, in every way that divine Truth ever healed or saved, are unnumbered and fast increasing. These witnesses are our countrymen, and can be examined and cross-examined, and some of them have undergone such examinations in the courts of law, and by uncontradicted and unimpeached evidence the facts of Christian Science healing have been proved. So that Christian Science not only rests on the Bible but on a divine and working Principle, the Mind of Christ, whose mighty works are to-day established in our land by a host of witnesses and by proofs positive and convincing to all who without bias have examined the evidence. WM. H. JENNINGS.

Nebraska State Journal.

The world has had many religions, philosophies, and systems of therapeutics, both physical and metaphysical, all of which when weighed in the balance have been found wanting in some respects, and we ask, Is there any fairer standard by which to judge their relative values than the injunction of the Holy Scriptures "by their fruits ye shall know them"?

The writer's first impressions of Christian Science were gathered from reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," in the early part of 1892. At that time he was suffering from a disordered liver and chronic dyspepsia which had defied medical treatment. About three weeks after the commencement of this study a distinct physical improvement was noticeable, and although there was no help received outside of the reading of Mrs. Eddy's book, this healing influence continued until every symptom of the old diseases had completely vanished. This wholly unexpected recovery created a desire for a better understanding of the law governing this physical phenomenon, and a close study of this great metaphysical Principle during the past twelve years has conclusively proved its efficacy under all conditions where circumstances make its demonstration possible.

Any intellectual effort to contradict Christian Science by theoretical argument, no matter how able and scholarly the attempt may be, will tend to emphasize the vast difference between the wisdom of man and the Divine intelligence, and the gulf existing between them can only be bridged over by yielding the former in favor of the latter.

RICHARD P. VERRALL.

The Psychological Review.

Individual sin healing was as instantaneous with Jesus as was his healing of disease. Does not the law of God work through the prayers and sermons of Christian ministers, thereby destroying sin in some degree for their members and congregations? If these prayers and sermons do not cleanse the listening sinner in any degree, then why give them? Because this work is not instantaneous and complete, and because sin doth yet much abound both within and without church congregations, shall the splendid efforts of our great and good ministers be said to be anti-Christian and worthless? The golden rule is the sword of the Spirit. It cuts wide and deep. In its divine operation it measures back to us as we measure to others. It is not what is called the law of nature, but the law of God, which is spiritual law, that is transforming men and uplifting humanity and moving the world onward toward health and holiness. JOHN CARVETH.

Maple Rapids (Mich.) *Dispatch.*

The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be.

SOCRATES.

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The Lectures.

Dublin, Ireland.

Notwithstanding the fact that all Dublin seemed to be in Kingstown on last Tuesday night [May 3], giving their Majesties a royal send-off, Judge Hanna's lecture in the Antient Concert Rooms attracted about seven hundred people of all ranks and sects. If he could return and give another lecture next week, I believe he would draw double that number at least, so profound was the impression he seemed to create. I can answer for myself, at all events. I went there in a keenly critical spirit, but I came away feeling that it was good for me to have been there. I have in my time sampled every form of religion, and have studied, more or less, every ism of man's creation, but I never before attended a lecture on Christian Science. The result is that all the isms are forgotten.

This seems to me to be the only form of religion which suits the needs of all, where all God's creatures can meet on common ground. It is as sublime and infinitely potential as the Creator himself,—the religion which should eventually "cover the earth as waters cover the sea." Put in a nutshell, it is *practical* Christianity, the simple teaching of the Bible, which, after all, is supposed to be comprehensible to babes. For an hour and a quarter Judge Hanna spoke, testifying to the faith that was in him by quoting text after text from the Sacred Word, and proving incontrovertibly that Christian Science is simply a knowledge of Christ, and that its followers merely claim to see Christ as he was, and is, and ever shall be. When he had finished, his hearers, who listened with breathless interest, experienced a disappointment at the brevity of his lecture.

In common with all Christian Scientists Judge Hanna possesses a countenance which seems to be illumined by God's eternal sunshine. The doctrine he preaches is that of infinite Love, in which fear has no place, strength knows no weakness, and the peace of which passes the understanding of mortal mind.

SYDNEY BROOKS.

The Figaro and Irish Gentlewoman.

Manchester, N. H.

The body of the Manchester Opera House was well filled last evening [May 31] when Edward A. Kimball of Chicago, Ill., gave a talk on Christian Science. Mr. Kimball spoke in part as follows:—

Ten years ago the president of the World's Parliament of Religions said to me,—

"Mrs. Eddy is already one of the world's illustrious religious leaders."

Inch by inch this conviction is forcing its way into the consciousness of humanity, but the present and future acknowledgment of her character and life-work will not rest on the uncertain contingencies of human opinion. By means of self-evident facts, by reason of achieved results which are in response to the deepest human needs, by reason of her manifest struggle in behalf of mankind and her manifest success against outrageous odds, by means of these facts and even more, all that will ever mean character, fame, or reputation has been established and will be determined.

The threadbare declaration that no woman ever founded a successful religious movement has an answer in the fact that a woman has done it. The barbaric assumption that a woman is a mental or spiritual inferior, without capacity for initiative, without constructive or administrative ability, is answered by the fact that Mrs. Eddy has brought to pass a denominational organization which is so adequate and competent as to compel the admission on the part of those who are inimical to Christian Science that it has no superior.

The shallow gibe that Christian Science is but a "fad," and that Mrs. Eddy's teaching is a fanciful vagary of the passing hour, without substance or utility, is met by the fact that a million people have been healed through these means, of diseases largely considered fatal, or have been reclaimed from desperate conditions of sin and vice. The history of one thousand years presents no spectacle that is parallel or equivalent.—*The Union.*

Indianapolis, Ind.

Clarence A. Buskirk, former Attorney-General of Indiana, delivered a lecture on "Christian Science: the Provable and Practical Gospel of Love," at the Propylæum yesterday afternoon [June 12]. The Propylæum was crowded. In the audience were people from all parts of the state. The lecture was under the auspices of First Church of Christ, Scientist, of this city. Mr. Buskirk was introduced by Judge Stuart T. McConnell of Logansport.

The Indianapolis News.

Fort Dodge, Ia.

A large and attentive audience greeted Mrs. Sue Harper Mims who spoke on Christian Science at the Congregational Church last evening [May 26]. She was introduced by Judge Smith of Mason City, who spoke in part as follows:—

The last time I addressed a Fort Dodge audience was on our national Independence Day, when, of course, I had a great deal to say about liberty. To-night it is my privilege to introduce a speaker who is one of the authorized voices of a church which asserts the need and the possibility on earth, of a greater liberty, a more essential freedom, than mere civil, political, and social liberty; that is to say, the liberty of the children of God; the perfect liberty which the Master referred to when he said, "Ye shall know the truth, and the truth shall make you free." The context of that statement, and the whole record of his ministry shows what he meant.

Jesus taught and practised a religion which liberated men from the bondage of sickness and sin. Christian Science claims to be the same religion, and surely, if it is taking the first steps toward overcoming the ills, as well as the sins of mortal flesh, it ought to be received with joy.

Christian Science asks all truth-seekers to investigate and learn what it teaches and what it does for mankind; to compare its teaching with what Jesus taught; to weigh its results in the scales furnished by the Master.

The Fort Dodge Messenger.

Lectures at other Places.

Freeport, Ill.—Bicknell Young, April 18.
Beatrice, Neb.—Bicknell Young, May 24.
Ida Grove, Ia.—Mrs. Sue Harper Mims, May 24.
Oswego, N. Y.—Judge William G. Ewing, May 26.
Reading, Pa.—Judge William G. Ewing, May 29.
Winchester, Ky.—Bicknell Young, June 3.
Lynchburg, Va.—William D. McCrackan, June 5.
Janesville, Wis.—Mrs. Sue Harper Mims, June 5.
Lexington, Ky.—Bicknell Young, June 5.
Boonville, N. Y.—Rev. Arthur R. Vosburgh, June 5.
Newburyport, Mass.—Judge William G. Ewing, June 6.
Niagara Falls, N. Y.—Edward A. Kimball, June 7.
Lamar, Mo.—Miss Mary Brookins, June 7.
Wilmington, Del.—Bicknell Young, June 7.
Racine, Wis.—Mrs. Sue Harper Mims, June 7.
Kinston, N. C.—Bicknell Young, June 9.
South Bend, Ind.—Edward A. Kimball, June 12.
Fremont, O.—Bicknell Young, June 12.
Charlotte, Mich.—Edward A. Kimball, June 13.
Haverhill, Mass.—Judge Septimus J. Hanna, June 17.

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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 Dedication of the Concord Church.

To-day is the first anniversary of the laying of the corner-stone of the edifice presented to our Concord brethren by Mrs. Eddy; to-morrow will occur the dedication of this beautiful structure,—a splendid testimonial to the present efficacy of Jesus' gospel in behalf of humanity.

The simple services marking this event will be attended by thousands of Christian Scientists from all parts of the United States and other lands, and their hearts will rejoice with Mrs. Eddy in the fruition of her desire for a church building in her home city, in keeping with the dignity and high purpose of the Cause of which she is the Leader; but the thought of many will turn to the early days of her work, the trials that have beset her path, the self-denials through which they were overcome, the bitter opposition, the waiting, the watching, the patient and enduring heroism which have attended her every step in this great work, and they will thank God anew that they are of this generation, and that through Mrs. Eddy's labor in the Master's vineyard, they are seeing the fulfilment of Isaiah's prophecy, "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."

The growth of the Church in Concord has been along the same lines as in other cities; first, some one healed, then, "two or three gathered together" in Christ's name, then a gradual increase of their members through the healing of this one and that one, until finally a strong and vigorous church organization stands forth to proclaim the gospel of peace, righteousness, and health to all.

Jesus said to his disciples, "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," but the import of these words, and the ability to put them into practice, was early lost to his followers because they knew not the absolutely scientific basis of his teachings, the Principle of his works. This Principle was re-discovered and revealed to the world by Mrs. Eddy less than forty years ago, and for some time she stood alone as the only practitioner of her system, the only apostle of the healing gospel of Christ, but to-day her followers are to be found in every quarter of the globe, the fruits of her ministry are seen in every land, and thousands upon thousands join in grateful recognition of her inspired ministry.

Notwithstanding the great growth of the Christian Science movement, we are ever reminded of our Master's words, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The needs of humanity are great, and as followers of Christ Jesus we pray that every human experience will inspire us to more earnest work for our fellow-men, all to the praise of His holy name.

Our Leader has presented this building to First Church of Christ, Scientist, in Concord, but the thanks of its beloved members can be no more sincere than are the thanks of Christian Scientists throughout the entire Field. M.

The Real Issue.

Most people firmly believe not a few propositions, the necessary outcome of which, were it seen, would be instantly rejected. Their growth is registered, therefore, in the successive disclosures of the illogic of their thought, and if they are honest truth-lovers, they are grateful for these discoveries, whether they are effected through the kindness of a gentle friend or the severity of an unsparing critic.

This is especially true of suffering Christian people whose earnestness and sincerity have been robbed of their legitimate return by the ignorance or prejudice into which they were born, and which has been retained as the result of an educated but unintelligent reverence for creeds.

This condition of things makes it possible for critics of Christian Science unwittingly to render general religious aspiration a distinct service by precipitating a more careful consideration of the nature and sequence of the issue between the teaching of Christian Science and all the many varieties of materialistic belief. Such an unintended good will be conveyed to its thoughtful Christian readers by a late book whose author admits the facts of Christian Science healing, soundly belabors the doctors and ministers who minify or ignore them, and then undertakes to explain them as the outcome of "neuro-psychopathic tendencies." Granting, he says, Mrs. Eddy's premises, that God, Spirit, and Spirit's manifestation include all reality, and hence that matter, Spirit's opposite, is unreal, her reasoning is logical and her conclusions necessary. Having made this frank confession that the statements of Christian Science are consistent with its premises, and that Christian Scientists "have healed the sick by hundreds of thousands," he proceeds to inveigh against the "notion" that God is all, and that there is no material *thing*, as a "monumental absurdity," and to ridicule the idea that the fact of healing should be adduced, "to prove the theory that there is nothing to heal!" The entirely satisfying evidence that Christian Scientists are "mentally degenerate," he finds in their obliviousness to the facts of human experience; namely, sin, sickness, and death.

This writer has been quoted very frequently by clerical critics of Christian Science, and yet it is manifest that his position is subversive of all Christian faith, and no less condemnatory of Christ Jesus than of Christian Science.

That God is Spirit, the only Cause and Creator, the omnipresent Being "in whom all things consist," and that there is no truth in evil, was surely taught by Jesus, and these statements have always been theoretically accepted by his followers; and if a true understanding of God as Spirit, and of His manifestations as spiritual and perfect, has no significance or relation to the healing of sickness to-day, it certainly cannot have had such relation in apostolic times, and the conclusion that healing is the result of psychic states and influences is precisely as valid for Jesus and his disciples as it is for Christian Scientists.

That the materialist's contention leads directly and inevitably to this stricture upon the nature of the ministry of Christ Jesus, is further illustrated by another work just published, on the mentality of Jesus, in which, on the basis of material science, the Christian explanation of his saving works is made to appear ridiculous, and the hypnotic means of healing, which it is claimed he used, is fully discussed. Christian believers who deny the possibility of spiritual healing to-day, and who quote from these and kindred writers in a vain endeavor to refute the teaching of Christian Science, must surely awaken to the fact that they are accepting an incongruous affiliation, and practically consenting to a point of view which involves the denial of the fundamental postulates of the Christian faith for which they stand.

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The recognition of this fact is making it clear to many, as it will eventually to all, that Christian believers must either accept and begin to demonstrate spiritual healing as the natural and perennial phenomena of a divine law which is operative and available to-day, or else the healing work of the early church must be explained by some other means than that which has been accepted by the Christian church.

This is the issue between Christian Science and all forms of materialistic philosophy and faith, and in so far as worldly-wise critics of Christian Science are making it more apparent, in so far they are hastening the day when all the followers of Christ Jesus will truly honor him by seeking to attain to that knowledge of spiritual truth which he demonstrated to be the liberator from every human ill.

In its positive and practical stand for the healing of sickness through spiritual means alone, Christian Science is adhering to the only tenable ground for the explanation of the so-called miracles of Jesus, and is fighting "the good fight of faith" which Paul so earnestly commends as incumbent upon every Christian believer, and which alone can effect the overthrow of that materialism that binds humanity to-day with the shackles of suffering and despair.

W.

Entering the Fold.

ON last Sunday all the branch churches of our denomination were observing the Communion, at which service new members are received after having promised fealty to the tenets of the Mother Church. Some of these applicants have come from other churches; some are the children of Christian Scientists, and have so learned to remember their Creator in the days of their youth as to rely upon Him alone if sickness or trouble come to them; while others have come from the dreary wastes of agnosticism, to which they had been driven by their failures to find God in creed or dogma; and they have proved, each and all, in some degree that the spiritually scientific understanding of God heals both the sick and the sinful, even as in Jesus' day. To all of them the Christ has spoken, saying, "Are ye able to drink of the cup that I shall drink of?" and most of them have pondered long the step now taken in becoming members of the Church of Christ, Scientist. There are many who respond to the call of Truth with hearts made light and joyous by their healing, and all know that in the ratio of their faithfulness they will partake of Christ's cup and grow strong thereby, for they have learned that in no other way can they escape from the thraldom of materiality and gain the glorious freedom of spiritual being.

It is such a joy to know that in Christian Science we do not follow "a stranger" but are led by the familiar voice of the "good shepherd" who calls us to the fold where we "go in and out, and find pasture." While it is true that unforeseen difficulties may come to us, there will also come blessings beyond the range of our present vision, and each day, if we are true to our pledge, will bring a new and holier sense of "union and communion" with God which will lift us above every difficulty.

At this time it were well for the older members to recall the paths by which they have been led, and as they do so they will feel a deep and tender interest in the younger members, and never by any thoughtless word or deed cause them to wander from the strait and narrow path of Christ-like living.

A number of years ago, our beloved Leader, in a public address to her students, urged upon them the necessity for daily communion with God, and said that in this new realm of thought the Christian Scientist might be likened to a man who went into a new country and made a little clearing on which he built a rude shelter for himself, and perchance his family. In process of time, a larger clearing was made in the forest, and a better home provided. After many years had passed, a splendid mansion would perhaps mark the site of that first humble abode, while all around it would be found other beautiful homes,—possibly a great city. Her words can never be forgotten and are ofttimes an inspiration to those who were privileged to hear them, for they gained thereby an enlarged and purified sense of their own future and that of the Cause so dear to them.

Bonar says.—

> But see, the Pillar-cloud is rising now
> And moving onward through the desert night
> It beckons, and I follow, for I know
> It leads me to the heritage of light.
>
> Feast after feast thus comes and passes by;
> Yet passing points to the glad feast above—
> Giving sweet foretaste of the festal joy,
> The Lamb's great bridal feast of bliss and love.

K.

Letters to our Leader.

[When this letter was received at the office of the *Sentinel*, it bore the following endorsement in the handwriting of our Leader: "Received from the darling children of the Sunday School $20.00.—M. B. G. EDDY."]

Rutland, Vt., July 5, 1904.

Beloved Leader:—My heart yearns for words with which to express its love and gratitude to you as I send this gift from our little Sunday School of six children. The sum is small, but the largest gift to you has not carried with it more genuine and loyal love and gratitude. It is the desire of these little ones that you expend the enclosed sum upon some article to be used in the room set apart for you in the new church in Concord, and may it ever remind you that the seed of your noble effort has taken root in Rutland. I am sure that it will gladden your faithful heart to know that since I wrote you last year, the work of Truth has steadily advanced here, much good fruit being in evidence to prove the healing power of Truth. And now, to you, dear Leader and friend,—the one who has made all this possible for us,—to you there go loving greetings to-day, from the little church in Rutland, Vt.

Obediently yours,
HELEN S. B. ROSS.

Richmond, Va., June 29, 1904.

Rev. Mary B. G. Eddy.

Beloved:—Among the many blessings which have come to me through the Christ-truth, the destruction of my great fear of death is certainly not the least. A week or so after my precious mother passed away, I dreamed one night of standing by her dead body and weeping uncontrollably, just as I had done after she passed away. While I was standing there, wretched beyond description, I suddenly felt the pressure of an arm around my waist. Looking up, I beheld my dear mother; she was smiling at me and looked radiantly happy, young, and beautiful. I gazed at her, lost in wonder, then looked at the form I had thought was my mother, my real mother meanwhile leading me away gently from the inanimate form. As I was being led away, I looked back repeatedly at the dead body, then would look up into the beautiful face of my mother and find her smiling at me. Finally she led me where I could no longer see the dead figure, and then I awoke. I was comforted somewhat by my dream, and thought of it constantly, but never until I came into Christian Science did I understand its meaning. Now I know full well that it is just as you teach,—there is no death.

I thank God that the dreadful fear of death which I had has passed away, and in its stead I now think of Life eternal. God bless you for what you are doing for all mankind.

Enclosed please find check for one hundred dollars for your dear church in Concord.

Reverently and lovingly yours,
HELEN L. YOUNGER.

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Chicago, Ill., June 22, 1904.

Mrs. Mary B. G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—I want you to know that many were ready and waiting for the By-law, "Church Organizations Ample." Less than a week prior to the time that it was published, a number of men, members of the Christian Science Church here, were speaking together of a well-known order of which they had all been members. Each one of those men said in substance that he had found in Christian Science all that he required, and that he no longer attended the meetings of the order referred to, nor those of any other order or society. They expressed themselves as having found in Christian Science that which they had all their lives been looking and searching for,—the truth; that they were perfectly satisfied, and had no time or inclination for any other societies.

We welcome these by-laws and know that they lead to a better understanding of the truth that makes us free indeed.

Very truly,

E. C. Wood.

San Francisco, Cal., June 23, 1904.

Rev. Mary Baker Eddy, Concord, N. H.

My Dear Leader:—In line with your request for thorough and quick healing (Art. XXXII., Sect. 7, Church Manual), I am happy to be able to say, that in the past month I have had twenty-two cases of healing in from one to six treatments; six of them instantaneous. One case of spinal meningitis was healed in two days. (It was so diagnosed by the physician who had been in attendance.) I beg of you to feel that I write this not for my praise, but for your gladness and your praise, for without the knowledge that I have learned through you, I had still been in the gall of bitterness. I can feel nothing but thanksgiving to God that He has so endowed you that you are able to break this bread and give it to us, that we may give it again to others. Jesus said, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Gratefully yours,

W. T. Kilgrove.

Chicago, June 5, 1904.

Beloved Leader:—As the import of the new By-law, "Church Organizations Ample," unfolds, I am impelled to write and thank you for all the good which has come to me through you.

I am endeavoring to deserve the name of a Christian Scientist, and I know that not by the ways and methods of the world can we reach "the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 226). It is my daily prayer not to depart one iota from the path marked out for us by you, whose purity of purpose and steadfast allegiance to God, divine Principle, make you a wise guide and Leader.

Lovingly and obediently,

Mabel L. Sinclair.

A Little Boy's Gift to the Concord Church.

While attending a meeting at our church the First Reader mentioned that it would be nice if we gave something to the Concord Church. The thought came to me that I had better *earn* mine, so the next day, being Friday, I printed some cards, on my little hand press, and right away I had orders so bountiful that some were a week ahead, and within two weeks I had three dollars from seven different avenues I realized that every one of those avenues will get a blessing for putting their substance of Love into the Concord Church. I am deeply grateful for all that Christian Science has done for me; it helps me in school and in my daily life.

J. E. O., New York, N. Y.

Testimonies of Healing.

It is with a deep sense of gratitude that I send the particulars of my healing through Christian Science. While visiting friends in the southwestern part of Ontario, about three years ago, my attention was called to Christian Science and the wonderful healing it was doing. I had lived in New York for twenty-five years, but had never heard of Christian Science before, to my recollection.

Up to that time, for seventeen years, I had suffered with indigestion and gastritis in the worst form, often being overcome from a seeming pressure against the heart. I had asthma for four years, also had worn glasses for four years. It seemed to me that I had swallowed every known medicine to relieve my indigestion, but they only gave me temporary benefit. I purchased a copy of Science and Health, and simply from the reading of that grand book I was completely healed of all my physical ailments in two weeks' time. I have used no medicine from that day to this, and with God's help, and the wonderful light revealed to me through the reading of Mrs. Eddy's book, I never expect to again. I used to smoke eight or ten cigars a day, and also took an occasional drink, but the desire for these has gone,—I feel forever. I travel on the road, and am constantly being invited to indulge, but it is no effort to abstain, and in many instances I find that my refusal helps others.

While I fully appreciate the release from my physical troubles, this pales into insignificance in comparison with the spiritual uplifting Christian Science has brought me. I had not been inside a church for more than ten years, to attend regular services, until I entered a Christian Science Church. What I saw and realized there, seemed so genuine that I loved Christian Science from the very start. I have never taken a treatment,—every inch of the way has been through study and practical demonstration, and I know that all can do the same thing if they will only try. About a year ago I had the benefit of class instruction, which answered much that I wanted to know, and it was of the greatest help in keeping me firm in the position that I had taken in Christian Science. It has helped me in a business way, and has taught me the value of a brother's and sister's love. Our family was reunited last Christmas for the first time in fifteen years, and I give the praise to God who has shown us through our dear Leader, Mrs. Eddy, the Discoverer of Christian Science, how to make love manifest, and to bring us all together again after all these years. I hope that if this reaches the eyes of any who are struggling, that they may know it is for us to hold firmly to the truth. No matter how dark, at times, the way may seem, the light will break through at the very time it looks the darkest.

Since I have been in Science I have overcome a case of ulcerated tooth in one night through the reading of Science and Health; also a severe attack of grip in thirty-six hours by obeying the Scripture saying, "Physician, heal thyself."

B. H. Norton, New York, N. Y.

I am deeply grateful for all the good that has come into my life through Christian Science. I read the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for three hours, and was healed of a trouble in my head from which I had suffered for twelve years, and which prevented me from reading, except at short intervals. If I read for half an hour at a time, especially in the evening, it meant a sleepless night and a very tired head the next day.

I shall never forget the great spiritual uplifting and sweet sense of peace which accompanied the reading of that book. I had then never seen a Christian Scientist, and all that I knew of it was what I had read in some *Journals* sent me from America by a dear young friend. While reading them I saw that there was another book called "Science and Health with Key to the Scriptures," and as what I had read in

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the *Journals,* seemed very beautiful and appealed to me as the teachings of Jesus, having the "signs," which he said should follow them that believe, I thought I must get it, so finding the address of some Christian Scientists at the end of the *Journal,* I wrote to one and procured a copy, with the result mentioned.

Some time afterwards I took Christian Science treatment, as I suffered from many different ailments, having been all my life in bondage to *materia medica,* nearly always having to take medicine, or wear plasters. I have sometimes worn as many as six at a time. I have also worn electric belts, and an abdominal support for an internal trouble, for which I had doctored with many physicians, without any permanent relief. I was under Christian Science treatment five weeks, and was healed of the internal trouble from which I had suffered for more than twenty years, constipation of many years' standing, liver and stomach trouble, neuralgia, and sick headaches. It is now four years and a half since I had treatments, and I have never used any material remedies since. Some time after, I had the privilege of class instruction, for which I am very grateful, as it has been a great help to me.

I have had many beautiful demonstrations of the power of Truth to overcome error; it would take up too much space to tell them, even if I could remember them, but there is one I would like to write of, as at the time it seemed very wonderful to me.

For more than thirty-five years I had had an enlarged stiff toe-joint caused by wearing, when a girl, a shoe that was too short. At first it was very painful, but after a few years it was only occasionally that it hurt me. A little more than three years ago, when out walking, it commenced to pain. I at once denied the error, and silently declared the omnipotence and omnipresence of God. At the same time the thought came, what if my toe-joint should get all right? The pain quickly stopped, and I forgot all about it until one day shortly after, I discovered I could bend my toe-joint. I could scarcely believe it, and I immediately took off my shoe and stocking, and to my great joy my toe-joint was healed, and looked just like the one on my other foot. I am a member of the Mother Church in Boston, also of Second Church of Christ, Scientist, London.

I am very thankful to our heavenly Father for the revelation of this glorious truth which makes us free; and I should like to express my grateful thanks to The Christian Science Publishing Society, and to all who so kindly contribute to our periodicals; they are a constant source of help and comfort. To our dear Leader through whose pure consciousness this blessed truth has been revealed, my heart goes out in tender love and gratitude deeper than words can express. My earnest desire is that by my daily life I may prove myself worthy the name of Christian Scientist.—MRS. SARAH HAMBRIDGE, Southampton, England.

[Translation.]

I desire to testify to all the good that has been received by me through God's loving guidance, and to express my thanks that He has sent us such a faithful messenger in our Leader, Mrs. Eddy, who has brought to us an understanding of the teachings of Jesus. Truly "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Twelve years ago I was in the shadow of death; broken down physically and mentally. I was almost in despair, when the first ray of light came to me through Christian Science which gives "light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." From childhood I had been a member of a church and had tried to find happiness and contentment therein, but the more I tried to be a Christian the more I seemed to experience anxiety and despair. Then I began to be ailing, and for sixteen years was ill and in pain. I tried everything that I was advised to try and had several physicians, yet all human help was of no avail. I am, however, grateful to all those dear ones who sought to help me, especially my husband, who tried every available means to restore me.

When all hope seemed gone, the messenger of peace, Christian Science, came to me. It was truly my redeemer, although my healing was very slow. For the last twelve years my husband and I have walked in this path of peace and have learned to overcome all evil through the power of God, and He has blessed our work.

We have all of Mrs. Eddy's books, and they are our great treasure, for they interpret the Bible to us. More and more do we recognize what our Leader has done for all humanity; God bless her and all the laborers in this great work of love.

MRS. LENA C. NAHNSEN, Cedar Falls, Ia.

About three years ago, a niece living with us, who worked at dressmaking, became so much afflicted with astigmatism that she was wearing two pairs of glasses, with a green shade over both. She was troubled with indigestion, constipation, biliousness, nausea, and headaches; in fact, it seemed as if the ills that tormented her were legion. She had lately consulted one of the best oculists in our city, who simply repeated what had been told her before by leading oculists in other parts of the country: that there was no cure for astigmatism, and the only relief which they would be able to afford her must result alone from changing her glasses now and then, making them stronger and stronger. She had not experienced any relief from the change lately made, and was almost ready to yield to despair when a lady friend said to her, "Why, Miss M., your eyes can be cured!" This seemed almost a cruel mockery; yet, with no longer any hope in *materia medica,* she hastened to see a Christian Science practitioner as she was directed, and now, thank God, whereas she was blind, now she can see. For about three years she has been able to read and sew without glasses, and she can now eat anything she wants to eat without any dread of consequences, whereas before she dared not eat many things she liked.

When I was told she had consulted a Christian Scientist, and had accepted treatment, to say that I was angry is to put it mildly. I had come to look on religion as a farce,—a ridiculous sham. Where was the dividing line between the church and the world? What did the professing Christian possess or what could he do more than the non-professor? God is no respecter of persons, He sends the rain and sunshine on the just and the unjust alike. If miracles had ever been wrought by the church, the days of miracles were past. But what I said or what I did made no difference in the rising and the setting of the sun. Time moved on just the same, and soon brought marked improvement in my niece; the green shade first, and then the glasses were laid aside, and I was forced to admit that the demonstration was wonderful. My wife and daughter had embraced Christian Science and were rejoicing in the truth. I was offering no opposition.

Now for many years I had been subject to indigestion and constipation, and had turned to man for relief through drugs. I had tried homœopathy, allopathy, patent medicines, hot water, diet, everything, and everything failed me. If apparent relief was afforded for a while by any particular nostrum, the effect was not lasting. One morning I said to my daughter, what shall I do? everything seems to fail me and I do not know which way to turn for relief. She answered me, "Papa, if you will give up *materia medica,* I will treat you." And I immediately responded, saying, "My daughter, from this day on I will not take any more medicine, and I will submit to your treatment." From that day to this, about two years and a half, having put my hand to the plow, I have not turned back.

The Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," are our daily com-

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panions; and from these and in our daily experience we have learned that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), and we shall continue in the things which we have learned and been assured of, knowing of whom we have learned them.

From the demonstrations made in our family, others have been brought to a knowledge of Truth, and have found the grace of God sufficient for them, for His strength is made perfect in weakness.

J. R. McCONNELL, New Orleans, La.

From a child I had suffered with constipation and scarcely knew what it was to be natural until it led to a more serious trouble. I had been treated by many physicians, with electricity, and the use of drugs of all kinds for years, and growing worse constantly, I submitted to an operation. As this, however, was of no permanent benefit, and the physician said there was nothing more he could do, through the advice of a friend, I turned to Christian Science as a last resort.

My healing was very slow, and I was many times tempted to give it up. Fear had such a strong hold on me, that I was constantly expecting trouble. I had about ten weeks' treatment, and a great deal of what seemed uphill work, and I think I can truthfully say that had it not been for Christian Science, I should not be here now, enjoying the best health I have ever known. I cannot begin to tell what a great help this truth is in my every-day life. I am very grateful to the dear Scientist who has helped me along the way, and for the benefits derived from the Christian Science literature. Through the study of our Leader's books alone, I have been able to make many demonstrations for myself and others.—F. H. P., Dorchester, Mass.

It is with a sense of the deepest gratitude to the Founder of Christian Science and the dear practitioners who have so patiently helped me that I acknowledge what has been done for me. Particularly do I recall a very severe spell of vomiting and pain caused by chronic liver trouble. In answer to a call, the practitioner kindly came and in one hour the vomiting had ceased. Heretofore those attacks would not yield for hours, and I had been obliged to take strong medicines, which left me prostrate for days. Under Christian Science treatment, I was able to sit up the next day, and on the second day went to the house of the practitioner.

Two attacks, some months later, were conquered by absent treatment, and I seldom have even a slight return of the trouble. In addition to the physical help, I have been wonderfully led in business affairs. When every avenue seemed closed to me, and I could not see one ray of light, the dear practitioner would always say, "Your Father is leading you," and as I look back, how plainly I now see that my Father *was* leading me.

I am most thankful for what has been done for my husband, who had an ailment of over two years' standing, part of that time being entirely helpless. He is now able to assist in the business (the means for which was so beautifully provided), notwithstanding the physician's verdict that he was incurable.

It has been my privilege to listen to a most helpful lecture delivered by Judge Hanna, and how grateful I am for these messengers who bring us such tidings of Love, of health, and of good-will to all men.

MRS. M. BENNETT, Portland, Ore.

I wish to express my gratitude for what Christian Science has done for me. Nearly two years ago I left school, and with my dear mother went to California in search of health. I was suffering from stomach trouble and was held in constant bondage by the fear of food with its imaginary power. I had tried dieting until, at the time of meeting with Christian Science, I was living on two meals a day, which usually consisted of the white of an egg beaten up, and a little rice for breakfast, and in the evening some broth and a little more rice. These meals were interspersed with hot water. I tell the above simply to show the contrast with the meals I began to eat when I learned somewhat of man's dominion, and the practical truth of the Master's saying, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Pancakes, an indigestable food, according to *materia medica,* were eaten without pain. Right now this does not seem so wonderful, but when I think of the effects of the white of an egg, in the old way, compared with the effects of a pancake, in the new way, I then begin to realize that it was not stomach, but mortal mind, which suffered so, and that Christ, Truth, did come to my consciousness, and cast out this whimsical belief.

Since my acceptance of Christian Science I have seen many illustrations of the power of Truth, especially among my own folks. My mother has been wonderfully helped, and we both had the pleasure of uniting with the church here at the last communion. With humility and gratitude I thank God for His loving kindness in leading me from the darkness of mortal error into the light of divine Love as revealed to us in Mrs. Eddy's book, Science and Health.—CLYDE HENDRIE, Denver, Col.

For months I have endeavored to make an acknowledgment of what Christian Science has done for me, but have been held back by the thought that I could not tell it properly. I can, however, say this much,—the half can never be told.

Until four years ago my life was a dreary waste of fear and worry "having no hope, and without God in the world." I was a partial invalid, and my husband had been doomed by *materia medica* as a sufferer with a fatal disease. In our distress we turned to Christian Science and placed ourselves under treatment.

In a very short time I regained my health, and soon saw my husband literally transformed from a physical wreck, who used both liquor and profanity, into a man of sound health, with every trace of the fatal disease eradicated, the appetite for liquor absolutely destroyed, and with no inclination to use profane language. The application of our understanding of Truth has brought harmony to our home, success to our business, and the peace "which passeth all understanding" to our hearts.

I owe an endless debt of gratitude to Mrs. Eddy for this great revelation of Truth which she has given to the world in "Science and Health with Key to the Scriptures," and to the practitioner and teacher who worked so faithfully, patiently, and wisely to lead me into the light of Truth.—E.

I have demonstrated the power of Truth again and again over so-called physical ills. Troubles of weak eyes, neuralgic headaches and weak constitution generally have been or are being overcome. It is, however, more for the lifting of the veil and the shifting of the scene into light, that I am grateful to Christian Science.

When I look back to a year ago I see I was an unhappy young person, though I had no reason to be so, except for a distressingly large sense of self. Morbidly conscious and sensitive, I was vaguely aware of the desire for something, I knew not exactly what, and would shed tears frequently because details made up so great a part of life, because people weren't so good as they should have been, and because God seemed so far away and so awful. I then thought that I desired an impossible world if I wanted these things different, but I see now that I wanted the only

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real world, divine Love's world, and that it was I, not things, which needed changing.

A Christian Scientist talked to me one day, and then sent me several numbers of the *Christian Science Sentinel* and the *Journal*. I went to one service, and almost immediately left off my glasses. Now, it seems impossible that ever I should have felt the way I did fifteen months ago. Imagine thinking life made up of details; man more evil than good; God, infinite Love, far away and awful. Things are indeed different. People, to-day, speak to me of my "good spirits," where they used to ask me, "What is the trouble?" and encourage me to "cheer up." Although my way in the truth has not been one of roses by any means, for I have had opposition and loneliness to struggle against, Christian Science has brought happiness to me as it must to all who wish to serve the only true God in "perfect love." I want to thank those who have helped me "fight the good fight," and set my feet firmly in the "way of Truth." Those who, like myself, have walked the narrow path almost alone to the place where Love need be the only Shepherd, realize what help a single hand can give, and what encouragement is found in a few words.

I hope to prove my gratitude to our Leader in other ways than words, and to be worthy the honored name of Christian Scientist.—CAROLINE FISKE, New York, N. Y.

Through Christian Science, I have been healed of the grip, acute bronchitis, chronic constipation, and sick headaches. Twice I have had a tooth extracted without so much as feeling the instrument used, experiencing no fear; while previous to receiving Christian Science treatment, the thought of having any dentistry done made me sick for days.

I will also cite one of several occasions when financial aid has been received. While without a home, in debt, and very unhappy over the estrangement of friends, and not knowing how to meet the expenses of a long vacation, I came to Christian Science for help. Within a few weeks, a relative of whom I was extremely fond, wrote promising transportation if I would spend the summer in her beautiful home. There were seeming obstacles, all of which were overcome through a realization of God as the only source of supply. While very thankful for the physical healing, that is little compared to the spiritual uplifting, resulting from a study of the Bible in connection with Science and Health by Mrs. Eddy.

I cannot close without expressing gratitude to God, to the Discoverer of Christian Science, to my practitioner, and to all others who have aided me to a knowledge of the truth which makes free.—E. A. W., Milwaukee, Wis.

I would like to tell the readers of the *Sentinel* my first experience in Christian Science, and my healing by Truth which, to me, was wonderful. From a world of sickness and disappointment, I was raised to a world of health, happiness, peace, and love. I was healed of heart trouble, constipation, diabetes, and nervous headaches. I was hard of hearing, had sore eyes, was a constant user of tobacco, and did not know for months what a night's rest was. I was healed of all these ailments in one treatment. I well remember that when the truth dawned upon me the darkness disappeared like frost before the sun. God's perfect light flowed in, like the sunlight flooding a dark room when the curtain is suddenly lifted. My spiritual uplifting was wonderful,—the things I once hated I now loved, and my enemies were my best friends. I loved every one, and everything was joy and peace around me.

My wife was also healed of troubles that the doctor said would require a surgical operation to remove, but Truth did the work for her. Since then I have taken class instruction from one of Mrs. Eddy's students. We both remember with gratitude our faithful practitioner who led us so lovingly to Truth, and we thank God every day for this revelation of divine Love through Mrs. Eddy in Christian Science.—FRANK KISER, Hiawatha, Kan.

I came into the understanding of Christian Science about five years ago, for the physical healing, being at that time almost an invalid from a complication of diseases. I was under the doctor's care for two years for uterine trouble, but got no better, or only for a little while, and I had grown so weak and nervous that I was unable to attend to my household duties or my children. I also suffered from gastritis which my little daughter, then ten years old, healed in one treatment. These are a few of the many things which Christian Science has lifted me out of. Some of my healing has been slow and sometimes I have had to work pretty hard, but with the end would come that rest and sweet "peace of God which passeth all understanding."

Previous to my coming to Science I had attended an orthodox church all my life, but I never felt the spiritual uplifting that comes to the true Christian until I found Christian Science.

I cannot find words to express my thankfulness to our Leader, Mrs. Eddy, for this great truth. It has not only helped me, but my four children have all been greatly benefited. It enables me to solve the many problems that arise daily, and my heart goes out with gratitude and love to God for His many blessings, and to those who have so kindly helped me.

MRS. ELLA ROBERTSON NOBLE, Kansas City, Mo.

I wish to add my testimony to those of the many who have been healed through the truth as taught by our Leader, Mrs. Eddy.

I became interested in Christian Science about six years ago through the healing of my sister, and since then it has been our only physician. I will relate two instances which proved to me that God is the only power. About three years ago I was overcome with an attack of gravel. I seemed to suffer terribly, and not being able to overcome it myself I called in a practitioner, who, since then, has become my teacher, and in about two weeks the trouble was entirely destroyed.

A few months ago I was healed of a severe case of typhoid fever through the earnest efforts of the same dear Scientist, and in less than five weeks I was back in the shop at work as usual. Now I am the picture of health, weighing more than ever before.

For the healing and many other proofs of God's care, my wife joins with me in thanking God, also Mrs. Eddy, and our teacher.—GEORGE M. DIEHL, Sheboygan, Wis.

A sense of Deity as the infinite Person or omniscience leads to the worship of an impersonal God, and this is understood and demonstrated through the medium of Christian Science. The organization which sets forth this scientific worship must of necessity be impersonally and liberally conducted to harmonize with the primary assumption of all law, and that which represents in outward form or association an invisible Principle must partake of the character and mode of that Principle; therefore Principle must be placed above person, and impersonality and democracy be seen as of kindred nature,—the true ways and means of the democracy of Spirit, in human affairs.

CAROL NORTON.

Man was made for love, he lives by love; and the measure of his life is the largeness and liberty of his love.

CHANNING.

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From our Exchanges.

How Long Should the Long Prayer Be. Surely not twenty minutes! A good church deacon said, not long ago, that on a particular Sunday, just an ordinary day, his minister prayed twenty-two minutes and preached twenty-five, and that the prayer, as a regular thing, reached the 'teens. The record for three Sundays consecutively was fourteen, sixteen, and seventeen and one half minutes. A business man in the congregation said he always took that time to figure out some difficult problems in his business affairs. It was further asserted that the prayers were always the same, that they lacked the element of petition and confession and seemed oratorical and were given entirely too much to instructing the Lord. There seemed to be no vital connection between the minister and his people—no bearing up of their needs to God. It is questionable whether he was conscious of the impression thus made upon them, for he was earnest and sincere, but the congregation, even including the young people and the children, talked of it and grew weary; some even stayed away from the services on account of it or came in after the prayer was over.

. . . . . .

If some preachers wonder why men in the strenuous, hurrying life of business are not more interested in the preaching services, is it possible a radical change in "the long prayer" would in a majority of cases help matters tremendously? . . . The petition ought to be free from any sentence or word which can seem like telling the Lord anything about people, conditions, or things, and without so much as a hint of preaching "thrown into the form of a prayer"—just asking in three to five minutes at most for the helps and the blessings the people and their minister may safely be known to need. *Our Readers' Forum.*
The Congregationalist and Christian World.

Some instructive conclusions are drawn by Eugene M. Camp in an interpretation in *The Congregationalist* of the recent census of attendance in New York churches. It is a curious comment on the passion for furnishing an attractive and enriched service to find, as the census seems to show, that "churches which offer expensive music, provide an æsthetic ritual, and maintain high-salaried preachers are no better attended in proportion to their membership and seating capacity than those which depend on their congregations to sing service and hymns, provide nothing that can be called a ritual, and afford preachers at mere living stipends. . . . The count seems to prove that if people attend public worship at all they attend to worship God, and not to be entertained."—*The Christian Advocate.*

Our advantages and blessings are not in things, so much as they are in states of mind and heart, whether things are many or few, excellent or otherwise. The Saviour's lowly pathway, without possessions and with multiplied burdens such as no other ever carried, while there was left to him communion with his Father, and the certainty that he was opening, even through the gates of his broken heart, the door of paradise to men, was the way richest of all, in spite of the cross which overshadowed it. It is easy for discontent to dig the grave of happiness in the same soil where a pure and loving heart would plant flowers of paradise.
The Examiner.

Most people know enough, and are convinced of enough spiritual truth to make them far better men and women than they are. The fact that condemns them is that their action is so utterly out of harmony with their convictions. What they need above all is not more knowledge. To use a figure from the factory, their moral convictions are not belted to their ways of daily thinking and feeling and acting.—*The Watchman.*

The Christian Science Text-Book.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

The New Concordance.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of Science and Health, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 595 pages 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, $5. Twelve or more to one address, $4.50 each.

Church Manual.—Containing the By-laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to Joseph Armstrong, 250 Huntington, Avenue, Boston, Mass.

Church Tenets.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to William B. Johnson, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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Stephen A. Chase, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

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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.

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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 Bureau of Insular Affairs of the War Department has received a copy of an enactment of the Philippine Commission providing for the administration and temporary leasing and sale of the land commonly known as the Friar Lands, for the purchase of which the government of the Philippine Islands recently has contracted. It provides for surveys, and permits the present occupants of any such lands either to buy or to lease them, any leases to be for not more than three years and at a reasonable rental. Those wishing to purchase may do so at the actual cost to the Government, and will be allowed ten years in which to pay for the same in equal annual instalments, with interest on deferred payments at the rate of four per cent. The act further provides that all irrigation, common to all properties, shall remain under the control of the government of the islands. All money derived from the leasing and sale of these lands is to constitute a trust fund for the payment of principal and interest of the bonds issued by the Philippines for the purpose of raising money to pay the purchase price of these Friar Lands.

The Navy Department has been informed that a contract has been made with the Cuban Government to raise the wreck of the battleship Maine, which has lain in the mud of the harbor of Havana since the explosion on the night of February 15, 1898. The communication, which asks what ownership, if any, the United States claims, has been referred to the Judge Advocate General of the Navy for consideration. The Cuban Government, it is understood, makes no claim of ownership in the wreck, and is governed in its action simply by a desire to improve the navigation of the harbor.

The Panama Canal Commission has established custom houses in the Canal Zone at Ancon and Christobal. This action is considered by the Panamans as contrary to treaty implications. They claim that under the treaty all ports in Panama are under the jurisdiction of the Panama authorities. It is believed that this slight misunderstanding will be readily adjusted.

Information has come to the State Department of the settlement of the Acre boundary dispute between Brazil and Peru, involving the ownership of a large tract of country rich in rubber production.

W. H. Ellis, bound for Abyssinia, has arrived at Jibutil with the commercial treaty between the United States and Abyssinia.

Foreign.

The advance of the British mission on Lhassa, the capital of Tibet, has commenced. Colonel Younghusband has proclaimed the intention of the British Government to secure reparation from the Tibetans for the "overt acts of war," and the decision that any interference with the progress of the mission "will meet with condign punishment and only result in making the terms demanded more exacting, and the measures to enforce them more severe."

The Supreme Court of Germany has rendered an opinion that the title of doctor, conferred by American dental colleges, is not to be recognized in Germany, constituting a violation of the German law against unfair competition, and its use is therefore prohibited. Three hundred and twenty dentists in Germany, who heretofore held the title of doctor from American colleges, are affected by this decision.

Sir Chen-Tung Liang-Chen, the first Chinese Minister to Mexico and also Minister to the United States, has been officially received by President Diaz at Mexico City. The reception was a brilliant spectacle. Speeches expressing the friendly relations existing between the two countries were exchanged.

Paul Kruger, former President of the Transvaal Republic, passed away at Clarens, Switzerland, on the 14th.

Industrial and Commercial.

No better evidence of the remarkable growth and present magnitude of the petroleum industry in southeast Texas could be asked than is afforded by the figures showing the amount of steel and earthen tankage which has been built in this section in the past three and one-half years to provide oil storage facilities, says the *Manufacturers' Record*. A summary of the tankage completed to July 1, 1904, is as follows: Total capacity of steel tankage in Texas fields, 11,006,000 barrels; total capacity of covered earthen reservoirs, 7,845,000 barrels; total capacity of open earthen reservoirs, 10,940,000 barrels; total, all classes, 29,791,000 barrels, representing an investment of $2,751,500 for steel tanks, of $1,333,750 for earthen reservoirs, lined and covered, and of $1,422,200 for ground reservoirs, neither covered nor lined, a total investment in this line, not including wooden tanks, of $5,507,450.

Exports of fruit from the United States in the fiscal year 1904 will exceed $20,000,000, against less than $3,000,000 in 1894 and less than $2,000,000 in 1884. Apples, oranges, apricots, prunes, and raisins form the principal items in the exports of fruits. The value of the apple exportations in 1904 will amount to about $8,500,000, $5,500,000 worth in the natural state and $3,000,000 worth as dried fruit.

The exportation of prunes from the United States has grown from 16,000,000 pounds in 1898 to an estimated volume in 1904 of 74,000,000, valued at about $3,500,000. Raisins are also becoming an important feature of the export trade in fruits, the total number of pounds of raisins exported in 1903 being 4,250,000.

The increase in the size of ocean vessels is illustrated by those transacting the business of the port of New York, says an exchange. In 1883 the total sailings from New York numbered 1,222, while in 1903 they numbered 1,025, a decrease of 197 in twenty years, during which the city grew immensely in size and wealth. But the net tonnage in 1883 was 2,586,224, while in 1903 it reached 4,858,842 tons. This is the result of the great increase in size and carrying capacity, an increase that is going on now more rapidly than ever before.

Thomas Andrews, Naval Architect and Superintending Engineer for Harland & Wolff, who had absolute authority as to the building of the Oceanic, Celtic, Cedric, and Baltic, says it has been decided to call the new White Star boat, which is now being constructed at Belfast, the Adriatic. The Adriatic will differ from the Baltic in that she will have one-half knot an hour additional speed, and 15,550 indicated horsepower, as against 14,000 of the Baltic.

R. Peacock, an Egyptian railroad man from Assiout, is visiting this country. He is Locomotive Superintendent of the Egyptian State Railways, and has come here at the request of his Government, to inspect the American railways, with a view to introducing some of the modern American methods of transportation into his country.

The first message over the Seattle-Sitka cable line has reached Seattle. It was sent while the cable ship Burnside was at sea, and was ticked over the free end of the wire to Sitka; thence, via Skaguay, it came over the Canadian telegraph lines.

Earthenware shipments to this country are increasing. The number of crates shipped from Liverpool to all American ports from January 1, last, to June 25, was 29,039, as against 27,367 in the same period last year.

The record for climbing the eight-mile carriage road up Mount Washington by an automobile was lowered last week from the previous record of one hour and 48 minutes to 24 minutes 37.6 seconds.

John B McDonald, the contractor, has announced that the subway construction work is practically completed, and that the new transit line in New York will be turned over to the Interborough Company on August 1.

General.

The discovery by the University of Chicago's Oriental expedition of the ruins of a Babylonian temple containing vases, statues, and inscriptions dating back to 4500 B.C. has just been announced. The ruined walls and foundations of four temples, built one above the other, have been uncovered.

Among the articles found are marble statues, an engraved marble lamp, fragments of white marble, onyx, and sandstone vases, and various oronze objects, among them a large spike terminating in a finely shaped lion.

The registration of the Harvard Summer School is now something over 760. As the greater part of the students are teachers, their geographical distribution is very widespread. Practically every State in the Union is represented, besides Canada, Alaska, Japan, Porto Rico, England, and other countries.

According to *The Tribune* the only country without a railroad is Iceland, but one is about to be built there seventeen miles long, for the purpose of working some sulphur mines which are at that distance from the nearest harbor.

A crusade is being carried on by the police in Germany against proprietary medicines. Out of over one hundred samples analyzed, eighty per cent were said to have no medicinal value.

Last week the Gainsboro portrait of Maria Walpole, Countess of Waldegrave and Duchess of Gloucester, brought at auction $63,525. This broke the record auction price of $55,000.

Nearly eight hundred miles of telephone wire have already been put up in Abyssinia, and one thousand more are in process of construction.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Dedication of the Church in Concord.

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ADDRESS BY OUR LEADER, MARY BAKER G. EDDY, THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren:—Never more sweet than to-day, seem to me, and must seem to thee, those words of our loved Lord, "Lo, I am with you alway, even unto the end." Thus may it ever be that Christ rejoiceth and comforteth us. Sitting at his feet, I send to you the throbbing of every pulse of my desire for the ripening and rich fruit of this branch of His vine; and thank God who hath sent forth His word to heal and to save.

At this period, the greatest man or woman on earth stands at the vestibule of Christian Science, struggling to enter into the perfect love of God and man. The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity and that whereby we reach our higher nature. Material theorems tend to check spiritual attraction—a tendency towards God the infinite and eternal—by an opposite attraction towards the temporary and finite. Truth, life, and love are the only legitimate and eternal demands upon man; they are spiritual laws enforcing obedience thereto and punishing disobedience thereof.

Even Epictetus, a heathen philosopher who held that Zeus, the Master of the gods, could not control human will, writes, "What is the essence of God? Mind." The general thought most regards material things, and keeps Mind much out of sight. The Christian, however, strives for the spiritual,—he abides in a right purpose, as in laws which it were impious to transgress, and follows fearlessly Truth. The heart that beats mostly for self is seldom alight with Love. To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science.

It is of less importance that we receive from mankind justice, than that we deserve it. Most of us willingly accept dead truisms that can be buried at will; but a live Truth, even though it be a sapling within rich soil and with blossoms on its branches, scares folks. The trenchant Truth that cuts its way through iron and sod, most men avoid until compelled to glance at it, then open their hearts to it for actual being, health, holiness, and immortality.

I am asked, "Is there a hell?" Yes, there is a hell for all who persist in breaking the Golden Rule, or in disobeying the commandments of God. Physical science shows that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,—even the fire of a guilty conscience waking to a true sense of itself, and burning in torture until the sinner is consumed, his sins destroyed, which may take millions of cycles; but of the time no man knoweth. The advanced psychist knows that this situation is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.

Concealed crimes, the wrongs done to others, are millstones hung around the necks of the wicked. Christ Jesus "paid our debt and set us free," by enabling us to pay it,—for which we are still his debtors, washing the Wayshower's feet with tears of joy.

The intentional destroyer of others, would destroy himself eternally, were it not that his suffering reforms him; thus balancing his account with divine Love that never remits the sentence necessary to reclaim the sinner. Hence these words of Christ Jesus: "Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke, 13 : 27, 28). He is saved through Christ, Truth, who gains self-knowledge, self-control, and the kingdom of heaven within himself—within his own consciousness. Mortals must drink of the cup of their Lord and Master sufficiently to unself mortality, and destroy its erroneous claims—therefore, said Jesus: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

We cannot boast ourselves of to-morrow; sufficient unto each day is the duty thereof. Lest human reason becloud spiritual understanding, say not in thy heart, Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God and "He will direct thy path." The God-like man said, "My burden is light,"—when evil was avenging itself on its destroyer; his pre-eminent goodness. Only he who learns through meekness and love the falsity of supposititious life and intelligence in matter,—can triumph over their ultimatum,—sin, suffering, and death.

God's mercy for mortal ignorance and need, is assured; then who shall question our want of more faith in His ever-present help in times of trouble? Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Strength is in man, not in muscles; unity and power are not in atom or dust. A small group of wise thinkers is better than a wilderness of dullards, and stronger than the might of empires. Unity is spiritual co-operation, heart to heart, the bond of blessedness such as my beloved Christian Scientists all over the field, and the dear Sunday School children, have demonstrated in gifts to me of about $80,000 to be applied to building, embellishing, and furnishing our church edifice in Concord, N. H.

We read in Holy Writ, "This man began to build, and was not able to finish." This was spoken derisively; but the love that rebukes, praises also; and methinks the same wisdom which spake thus, in olden time, would say to the builder of the Christian Scientists' church edifice in Concord, N. H., "Well done, good and faithful." Our proper reason for church edifices is, that Christians may therein worship God; not that Christians may worship church edifices!

May the loving Shepherd of this feeble flock lead it gently into "green pastures beside still waters;" may He increase its members, and their faith never falter—their faith in, and understanding of divine Love,—this

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church born in my nativity, may it build upon the Rock of ages against which the waves and winds beat in vain; may the towering top of its goodly temple, burdened with beauty, pointing to the heavens, bursting into the rapture of song, long call the worshipper to seek the haven of hope, the heaven of Soul, the sweet sense of angelic song chiming chaste challenge to praise him who won the way, and taught mankind to win through meekness to might, goodness to grandeur—from cross to crown, from sense to Soul, from gleam to glory, from matter to Spirit.

MARY BAKER G. EDDY.

THE DEDICATORY SERVICES.

The new edifice, the gift of the Rev. Mary Baker G. Eddy to First Church of Christ, Scientist, of Concord, N. H., was dedicated with simple but impressive exercises Sunday, July 17. Four services were held to accommodate the crowds of visiting Scientists who went to Concord on Friday and Saturday, and by regular and special trains on Sunday. It was undoubtedly one of the most notable events that has occurred in our denomination, and it attracted a larger gathering of Christian Scientists than any that ever assembled outside of Boston.

The first service was held at 9 A.M., the second at 10.30 A.M., the third at 3 P.M., and the fourth at 7.30 P.M. These services were identical, and the number in attendance upon each was about the same, except that in the evening the attendance was larger than during the day.

The Scientists began gathering at the church long before the hour announced for the opening. By nine o'clock a congregation had gathered which filled the church to its full seating capacity, and many availed themselves of standing-room in the rear.

The floral decoration was confined to the space about the pulpit, the organ loft, and the southwest wall. Against the latter rested a magnificent cross, the gift of Christian Scientists in North and South Carolina. Masses of red roses rested upon the choir rail, while extending around in front of the pulpit was a profusion of ferns and white flowers.

The following was the order of exercises:—

Organ Prelude.

Hymn, "O'er waiting harpstrings" written by Mary Baker G. Eddy.

Selections from the Scriptures and from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.

Announcing necessary notices.

Church History, Second Reader. Miss Mary E. Tomlinson.

Words of Gratitude, First Reader. Rev. Irving C. Tomlinson, C.S.B.

Hymn, "Saw ye my Saviour?" written by Mary Baker G. Eddy.

Dedicatory Address, written by Mary Baker G. Eddy.

Hymn, "Shepherd, show me how to go" written by Mary Baker G. Eddy.

Reading of "the scientific statement of being" and the correlative Scripture according to 1 John, 3 : 1–3.

Benediction.

Following the opening hymn and selected readings, the First Reader of the church, stated that a very large number of congratulatory letters and telegrams had been received from all parts of the world. Miss Mary E. Tomlinson, the Second Reader, then gave the following interesting summary of the history of the church.

CHURCH HISTORY.

The memorable event which to-day gladdens our hearts had its beginning in the year 1889, at which time our beloved Leader, the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, came to reside in the capital city of her native state. As she has told us, in accordance with a long-cherished intention, she withdrew from active labors as Teacher of the Massachusetts Metaphysical College to fulfil duties which demanded both her attention and retirement.

This beautiful structure, which to-day we dedicate to the service of God, is proof that her intensely absorbing labors for mankind have in no way diminished her ardent love for her native state. The communicants of First Church of Christ, Scientist, in Concord, N. H., have been, and must ever be, deeply grateful for their membership in the home church of their beloved Leader. Our growth, like that of other branch churches of our denomination, has been in consequence of the healing of sin and sickness as practised by the Master and made known in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

It is but a few years since a small handful of Concord people met in private parlors for the study of the Christian Science Bible Lessons. Their numbers increased, and meetings were held in one of the smaller halls of our city. When more commodious quarters became a necessity, our Leader and friend took measures to supply the need. In a letter dated October 2, 1897, in answer to a question addressed to her by the editor of a local paper, Mrs. Eddy wrote, "When the good effects of Christian Science are seen and sufficiently understood in Concord to be appreciated, then, *Deo volente,* a beautiful stone church will be erected on one of the finest locations in this city."

Preparatory to this step, our Leader purchased in October of 1897 the property where this church now stands. At an expense of $20,000, including the land, the spacious dwelling house which then occupied this site was remodelled into a beautiful auditorium and reading room. This was accomplished under her direction in the short space of twenty-two working days. In her first letter, written to the society and read on Sunday, the 12th of December, Mrs. Eddy said, "I have provided for you a modest hall wherein to assemble as a Christian Science kindergarten for teaching the New Tongue of the Gospel, with signs following, and whereof St. Mark prophesies. From the interior of Africa to the utmost parts of the earth the sick and the heavenly homesick or hungry hearts are calling on me for help, and I am helping them. You have less need of me than they, and you must not expect me to further do your pioneer work in this city."

Sweet and sacred are the memories which linger around the little hall set apart for God's holy work. It was here that, on March 4, 1898, Mrs. Eddy addressed this society, together with the First Members of the Mother Church. The company, which filled to overflowing the upper chamber, will never forget the illumination which fell upon the 91st Psalm as she unfolded its spiritual meaning. Later in the year, in November, 1898, she taught a class of sixty-seven pupils in Christian Science Hall. These students came from all parts of this country, and from Canada, England, and Scotland.

On January 31, 1898, Mrs. Eddy conveyed to three trustees the sum of $100,000 to be appropriated to building a granite church edifice in Concord. Early in the year of 1899, First Church of Christ, Scientist, was formally incorporated under the laws of New Hampshire, and on the 22d of February was organized with seventy-three charter members. In a letter from Mrs. Eddy, which was read the following Sunday, occurred these significant words: "In the annals of our denomination this church becomes historic, having completed its organization February 22, Washington's birthday—memorable date, all unthought of until the day had passed! Then we beheld the omen—Religious

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Liberty—the Father of the universe and the father of our nation in concurrence."

For five years the members of this church were privileged to call Christian Science Hall their home. During that period thousands of visitors from all parts of the world came to the home city of her whose teachings have redeemed them from lives of misery and despair. These friends, at our Wednesday evening meetings, have given glad testimony of healing through Christian Science. From time to time this church has been the recipient of loving words of counsel and encouragement from the pen of our revered Leader. In a letter read at the first annual meeting on January 11, 1900, Mrs. Eddy tenderly wrote,—

"May this dear little Church, nestled so near my heart and native hills, be steadfast in Christ,—always abounding in love and good works. Having unfaltering faith in the prophecies, promises, and proofs of Holy Writ; having one God, one Christ, and that one the God and Saviour whereof the Scriptures declare, catch the early trumpet calls,—take step with the twentieth century,—leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run the race set before them in joy, health, holiness, till—home at last—they finish the full fruition of their faith, hope, and prayer. Faithfully, and more than ever persistently, you are now, through the providence of God, called to do your part wisely and to let your faith be known by your works. This is all we ask of any people; namely, to judge of our doctrines by its fruits. May the good folks of Concord have this opportunity, and may the God of all grace, truth, and love be and abide with you henceforth."

The public announcement that through Mrs. Eddy's generosity there was soon to be erected a beautiful church edifice of Concord granite was made at the Wednesday evening meeting on May 6, 1903. With this notice came the necessity of looking about for temporary quarters during the period of building. To meet the exigency our Unitarian neighbors graciously opened to us the doors of their church, and for thirteen months it was our privilege to gather within its hospitable walls.

On June 17, the date of the anniversary of the battle of Bunker Hill, the first foundation stone was put in place. On July 16, 1903, the anniversary of the birth of our beloved Leader, there was laid the corner-stone, with simple but impressive ceremony. Within the corner-stone was deposited the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, together with all her other writings and all the periodicals of The Christian Science Publishing Society.

The progress on the church from the beginning has been continuous. The workmen have labored with fraternal good-will and have manifested joy in their labors. We rejoice in the demonstration of completing this stately granite church on the anniversary of the laying of the corner-stone.

First Church of Christ, Scientist, Concord, N. H., today has a membership of two hundred and five. As love cannot be measured materially, neither can a brief historical sketch portray the spiritual growth of this church during the seven years of its history. The prayers of its loyal members, the spiritual aspirations, the victories are known to our heavenly Parent, and the Father which heareth in secret hath indeed rewarded us openly.

The fact that Concord is the home of the Discoverer of Christian Science has made this church the recipient of rich and beautiful gifts, which are but natural expressions of gratitude to God and love to our Leader for the great good received through her ministry. Well may we ponder the words of admonition from the donor of this church at the laying of the corner-stone one year ago,—

"The burden of proof that Christian Science is Science rests on Christian Scientists. The letter without the spirit is dead; it is the Spirit that heals the sick and the sinner, —that makes the heart tender, faithful, true. God has blessed and will bless this dear band of brethren; He has laid the chief corner-stone of the temple which to-day you commemorate, to-morrow complete, and thereafter dedicate to Truth and Love. O, may your temple and all who worship therein stand through all time for God and humanity."

Words of Gratitude.

The Rev. Irving C. Tomlinson, C.S.B., First Reader, in his address said,—

Dearly Beloved Brethren and Friends:—We welcome you to share our joy in dedicating to God this sacred sanctuary, a gift from our beloved Leader and Teacher, the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, to First Church of Christ, Scientist, in Concord, New Hampshire. Our hearts, on this glad day, are vocal with psalms of gratitude to the heavenly Father for His manifold benefits.

This momentous hour recalls those significant words uttered by the wise king as he was about to build the great temple in Jerusalem, "Behold, I build an house to the name of the Lord my God, to dedicate it to him." This massive pile of granite, towering heavenward, and built to the name of the Lord our God, begets a question asked concerning a sacred sanctuary of long ago, "What mean ye by these stones?" May we not truly answer as did the ancient scribe, "These stones shall be for a memorial unto the children of Israel forever"?

This granite tabernacle is a memorial that this Christian denomination hath kinship with all that is true in sacred history. We have not outgrown what has been held most dear by the historic church. Our religion is grounded in the sacred Scriptures. Our most precious book is the Holy Bible. Our God is the one living and true God of Moses, of David, and of Christ Jesus. Our Saviour is the appointed one foretold by the prophets, the very Christ who walked the waves of Galilee, who fed the multitude, who came forth victor over death, and who now "sitteth on the right hand of God." The Holy Spirit, which is our guide, is "the Spirit of truth; whom the world cannot receive." It is the Comforter whom the Master promised should abide with us forever.

These stones shall also be a memorial that the dear faith of our fathers has been transfused by the living Christ, so that our religion is able, day by day, to sustain and strengthen, to help and heal us. These enduring stones bear witness that in our extremity we have found our God a very present help in time of need. Our Christ is not confined in his healing ministries to three short years of work in the narrow boundaries of Palestine, but in full accord with his explicit promise, here, now and forever, he heals the sick as well as the sinful. The Holy Spirit was the Comforter of the Early Church. Likewise it comforts us with the comfort for which our hearts have so much longed.

The Bible is our daily companion, a manual on right living in our homes, on the street, and in our business. Prayer, to us, is the divinely appointed means whereby the power of Almighty God is utilized to meet man's pressing needs, in accord with the Master's promise, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

This fair structure, the symbol of Truth and Love, is to us a tender memorial that one of God's servants, by right thinking and true living, was pure enough to discover the Science of the Christ; that she was brave enough to withstand every machination which evil could devise, and to establish her discovery upon a rock-ribbed foundation, against which the gates of hell cannot prevail; that she was so wise and so loving, so long-suffering and so forgiving, that she became, through no will of her own, the Teacher and Leader of a church triumphant.

We do not forget from whence we have journeyed. We have been led out of the cruel bondage of Egypt into the

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"glorious liberty of the children of God." We have been guided through the wilderness of human doubts and fears, and have won a home in the land of peace promised to our fathers. And now we turn in joy and gratitude to her whose steadfast loyalty to God has made her our beloved Leader all the toilsome way. All this, and far more, is to us the meaning of these stones. They shall be "a memorial unto the children of Israel forever."

We all know that the visible edifice is but the symbol of the invisible idea which it enshrines. This house has been built to the name of the Lord our God, because one of His faithful servants hath these many years been erecting to the Most High "a house not made with hands, eternal in the heavens." The foundation on which she has reared an enduring structure is the rock of Christ, "for other foundation can no man lay than that is laid, which is Jesus Christ." The structure of her spiritual temple is Truth and Love; and this divine Science, which she has discovered, founded, and wisely named Christian Science, affords innumerable and indisputable proofs of its value to mankind.

She has projected into human consciousness a clearer thought of the Divine power as available for present needs. She has awakened a sleeping race into a quickened sense of its inherent possibilities, and filled and thrilled mankind with an unquestionable longing for nobler thinking and holier living. This is the spiritual house our Leader hath builded for herself and is building in the hearts of humanity. Therefore hath this visible temple been built to the name of the Lord our God.

This house, which hath been builded in Mind and made manifest in enduring granite, we this day dedicate to the service of our God. Within and without, this sacred sanctuary is set apart to the worship of God and the service of man. Even the stately outlines of this churchly edifice argue that this is a Church of Christ, and its worshipers a Christian people.

These enduring walls and this lofty tower are eternal witnesses that the vital, healing ministry of the Founder of Christianity is again preached and practised on earth. "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Its gates are open wide to all who come to worship God "in spirit and in truth." The utterance which is voiced within these walls is the gospel of glad tidings, as proclaimed by the great Master in declaring the purpose of his mission, "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."

Those who gather here are judged by the Master's test, "By their fruits ye shall know them." They fervently pray that they may more fully heed the Saviour's specific command, "Heal the sick, cleanse the lepers, raise the dead, cast out demons."

The church we now dedicate to God is likewise the symbol of a life devoted to His service. A revered clergyman who often shared the hospitality of the parental home, and knew intimately the thought and character of Mary Baker, feelingly said of her, "She was sanctified before she had birth." To-day there are multitudes to bear glad testimony to the fact that her life has been one of perpetual dedication to Truth and Love.

As a resident of Concord for nearly five years, and for several months a member of her household, I know full well of this life of dedication. I know that with her, every waking hour of every day of every year is given to the worship of God and the service of man. In her calendar there are no days of respite from active duty. The dials of the timepieces at Pleasant View have no hours for leisure. There are days of unremitting toil, whose only rest is in the sustaining presence of divine Love. There are hours of holy prayer, but in the years that I have known our Leader there has not been given one single moment to idleness. The welfare of mankind and their highest good have been her constant care.

The temple at Jerusalem was David's gift to his followers. Said he, "Because I have set my affection to the house of my God, I have . . . of gold and silver . . . given the house of my God." It was also the privilege of the people to unite with their great Leader in embellishing this house of the Lord. How beautifully do the words of the sacred historian describe our own gladness in giving into this house, for we read, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

The members of this church are indeed grateful for those love tokens that have been so gladly given to our beloved Leader. It has also been their joy to unite with you in making to her liberal and willing offerings.

We can but be grateful also that our architect has builded in enduring granite so fitting a tabernacle to enshrine that pattern which has been shown us in the mount. We are also thankful that our Leader has had a builder whose fidelity and unceasing zeal has conducted this great enterprise to a successful conclusion. Nor are we forgetful at this eventful moment of the skilled workmen who wrought so well. It is said of the ancient temple that in its erection "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." The harmony therein symbolized has been realized in this fair structure. The expert workmen who have builded here have labored as if they indeed loved their tasks. From the first foundation stone to the topmost finial they have given honest workmanship, and we render them the meed of praise which honest and skilful toil deserves.

Beloved brethren of First Church of Christ, Scientist, Concord, N. H., what a holy trust is confided to our keeping,—the stewardship of this precious gift, love's holy offering. As the word of the Lord came to Solomon, so comes it to us, "If thou wilt . . . keep all my commandments to walk in them, . . . I will dwell among the children of Israel, and will not forsake my people Israel."

It is written, "Ye are the temple of the living God," and again, "God . . . dwelleth not in temples made with hands." This, then, is God's temple, as Truth and Love abide in the hearts of the people. With God's help we accept the precious privilege and humbly turn to Him for strength and guidance. Divine Love has been with us in the past; we doubt not He will go with us and abide with us forever.

After the singing by the congregation of "Saw ye my Saviour?" came the principal event of the day, the Dedicatory Address of the Rev. Mary Baker G. Eddy. This was finely read by Bicknell Young of Chicago, a member of the Christian Science Board of Lectureship. It appears on page 739.

The following announcement from Mrs. Eddy was read at each service:—

"Not having the time to receive all the beloved ones who have so kindly come to the dedication of this church, I must not allow myself the pleasure of receiving any of them. I always try to be just, if not generous, and I cannot show my love for them in social ways without neglecting the sacred demands on my time and attention for labors which I think do them more good.

"Lovingly,

"M. B. G. Eddy."

At the close of the service the congregation was invited to make its exit from the church by the rear door, passing through the reading room and the room of our Leader.

The latter room had been fitted up expressly for Mrs.

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Eddy when she should visit the church, and it was desired that she should be the first to occupy it. She was questioned about opening it to the public, however, whereupon she answered, "By all means let our helpers see my room and feel that my love for them is already in it." The scenes in and about the church were practically the same at all the four services. Eager crowds waited for admission to each, and the overflow at the day services waited patiently about the front entrance.

Mrs. Eddy had officially announced that she should not appear in the church during the dedicatory exercises, but it became known early in the day that she would pass the church at about half past two on her daily drive, and at that hour crowds of people gathered in front of the church, lined the sidewalks on State Street, and awaited her coming with eager expectancy. Mrs. Eddy passed up the street in her carriage, amid the ringing of a welcome by the church chimes and the silent greeting of the Scientists.

Mrs. Eddy was in plain view as she rode slowly up the street, the windows of the coupe in which she rode being uncurtained. She was attired mostly in white, and recognized the people by continued salutes and repeated and animated bows. After passing the church, she continued her usual ride about the streets of the city, and then went directly to Pleasant View without reappearing near the church.

The following letter was prepared by a committee appointed by First Church of Christ, Scientist, of Concord, N. H., and sent to Mrs. Eddy, and was read at the evening service:—

The Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Teacher and Leader:—We, the members of First Church of Christ, Scientist, in Concord, N. H., deeply grateful for your munificent gift, send to you our heartfelt thanks for all that has come to us through your life of devotion and sacrifice. Your wonderful dedicatory message, to which four large congregations have listened so attentively, was a fitting consummation of your generous bestowal and has renewedly inspired us to consecrate ourselves, and all we have, to God and to the Cause of Christian Science, of which you are the revered Leader and Teacher. Faithfully and lovingly yours,

REV. IRVING C. TOMLINSON,
MRS. JOSIAH E. DWIGHT,
MISS MABEL C. GAGE.
Committee.

During the day the splendid chimes of the church were played, the following hymns being rendered: "Old Hundred;" Communion hymn, "Saw ye my Saviour?" "Abide with Me;" "Just as I am, without one plea;" "Shepherd, show me how to go;" "I love to tell the story;" "O'er waiting harpstrings of the Mind;" "Oh, the clanging bells of time;" "Blest Christmas morn;" "In the sweet bye and bye;" "I'm a pilgrim and I'm a stranger."

The number of visitors who had previously arrived in the city was augmented during the day by hundreds who came on regular and special trains from Boston. Cordial invitations were extended to visiting Scientists, and generally accepted, to make use during the day of the Unitarian Church, the Memorial Parish Hall of the Episcopal Church, the Concord City Building, the Capital Fire Insurance Company's offices, the First National Bank, and the store of William A. Thompson. The University Club welcomed all university men and women.

From the early morning hours till late in the evening, the streets near the church were thronged with visitors who had come to participate in the blessings of the occasion, as well as to show their love and loyalty to their Cause and its Leader. Many commented upon the courtesy and hospitality shown on every hand by the townspeople.

The Corner-stone Laid.

THE Corner-stone of the new auditorium for the Mother Church in Boston was laid Saturday, July 16, at eight o'clock in the forenoon, and those who participated in this "simple, prayerful, devout" service, were much gratified that, in the orderly progress of the work, this ceremony became possible upon the birthday of Mrs. Eddy. In addition to the members of the Christian Science Board of Directors, who have the work directly in charge, there were present on this occasion, Mr. Alfred Farlow, President of the Mother Church; Prof. Hermann S. Hering, First Reader; Mrs. Ella E. Williams, Second Reader, and Mr. Charles Brigham and Mr. E. Noyes Whitcomb, respectively the architect and the builder of the new edifice.

The order of the services, which were conducted by the First Reader, was as follows:—

Scripture reading, Isaiah, 28 : 16, 17,—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

And also, 1 Peter, 2 : 1–6,—

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"If so be ye have tasted that the Lord is gracious.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."

The reading of selections from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy,—

Page 241, lines 13 to 30;
136, " 1 to 5, 9 to 14;
137, " 16 to 5 next page;
583, " 12 to 19;
35, " 20 to 25.

This was followed by a few moments of silent prayer and the audible repetition of the Lord's Prayer with its spiritual interpretation, as given in the Christian Science text-book, after which the following extracts from Mrs. Eddy's writings were read:—

"Hitherto, I have observed that in proportion as this church has smiled on His 'little ones,' He has blessed her. Throughout my entire connection with the Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her; watering her waste places, and enlarging her borders.

"One thing I have greatly desired, and again earnestly request, namely: that Christian Scientists here, and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the Bread of Heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow,—even that joy which finds one's own in another's good" (Miscellaneous Writings, p. 127, lines 15 to 2 next page.

"Beloved brethren, the love of our loving Lord was never

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more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the Gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven" (Christian Science *versus* Pantheism, p. 19, lines 6–15).

The corner-stone was then laid by the members of the Christian Science Board of Directors. It contained the following articles: The Holy Bible, "Science and Health with Key to the Scriptures," and all other published writings of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science; The Christian Science Hymnal; The Mother Church; the current numbers of *The Christian Science Journal, Christian Science Sentinel, Der Christian Science Herold,* and the *Christian Science Quarterly.*

The ceremony concluded with the repetition of "the scientific statement of being," from Science and Health, and the benediction, 2 Corinthians, 13 : 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

What the Editors Say.

A Kindly Greeting.

The following note from Mrs. Eddy is proof of the spirit in which her splendid gift to the cause of religion is made. In the beautiful temple just completed and to be dedicated to-morrow, stand revealed her loving regard for Concord as well as her abiding faith in the endurance of the religion she has founded. The *Patriot* feels that in saying her gift and her words of kindly greeting are received by the good people of Concord in the spirit in which they are sent, it is but expressing what is in the mind of all.

Dear Editor:—When I removed from Boston in 1889 and came to Concord, N. H., it was that I might find retirement from many years of incessant labor for the Cause of Christian Science; and the opportunity in Concord's quiet to revise our text-book, Science and Health. Here let me add that, together with the retirement I so much coveted, I have also received from the leading people in this pleasant city all, and more than I anticipated. I love its people—love their scholarship, friendship, and granite character. I respect their religious beliefs; and thank their ancestors for helping to form mine. The movement of establishing in this city a church of our faith was then far from my purpose,—knowing that such an effort would involve a lessening of the retirement I so much desired. But the demand increased, and I consented, hoping thereby to give to many in this city a church home.

Mary B. G. Eddy.

Pleasant View, Concord, N. H., July 16, 1904.

Concord (N. H.) *Daily Patriot,* July 16.

Dedication.

From time immemorial the spot or the building upon which or wherein the public worship of the people has been conducted, has been held sacred. The feeling of reverence for such a place is as old as humanity, being one of its primal instincts.

The ancient heathen, the solemn Druids, the countless thousands who have worshiped in nature a God superior to nature, have seen and felt in the glorious forests and in the oak groves, a vision of uplifting strength and majestic beauty, and in a later age and more enlightened dispensation men have loved to copy in lofty temple of delicately carved stone the wondrous life of the trees, and fashion therefrom shrines more enduring, if not more beautiful, in which to meet each the other for a common end,—to worship and praise the Deity.

Just in so far as men have kept before them the truth, have their ideas been incorporated in their religious buildings. The height or depth or breadth of the religion of the people can be pretty accurately gauged by the works of their hands in the cause of that religion.

In olden times, when by slow processes the people reared and beautified their houses of worship, nave and transept, clerestory and dome, pillar and capital, down to the minutest detail was an object-lesson in itself, and revealed the spirit of the worker.

To-morrow will be dedicated to God in this city, through that form of ceremony observed by Christian Scientists, the beautiful temple which Mrs. Eddy has so generously given to Concord and to her people.

In order properly to memorialize the occasion and pay becoming tribute and respect to their revered Leader, thousands of Christian Scientists from all over the country will be with us.

Concord is pleased to see them come, and rejoices with them in the cause of their coming. Christian Scientists are ever welcome, but on this occasion they are doubly so.

Concord (N. H.) *Daily Patriot,* July 16.

A Splendid Gift.

There is completed to-day a splendid addition to the long list of fine public buildings for which the city of Concord, the Capital City of New Hampshire, is widely noted.

The edifice to be occupied by First Church of Christ, Scientist, of Concord, is without doubt the most beautiful structure of the kind in this state.

Perfectly planned, in reference to the prominent location it occupies and the reverent purpose it is to serve, its outward fitness was made complete when our own good Concord granite was chosen as the material for its embodiment.

The great task of its construction has been successfully accomplished in the comparatively brief time of a single year, and to-day the edifice stands ready for the simple yet impressive services of its dedication on the morrow.

The spiritual side of the occasion may then be considered. To-day we look upon the building as a building and love it for its grand beauty, its majestic simplicity.

We read above the central doorway of the church the inscription, "A Gift from Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, to First Church of Christ, Scientist, Concord, New Hampshire;" and as we read we return mental thanks to that wonderful woman for all she has done in the past for this, her city of Concord, and for this present gift, the culmination of her generosities.—*Concord* (N. H.) *Monitor,* July 16.

Mrs. Eddy and her Great Work.

The formal dedication of the new Christian Science temple at Concord, N. H., the gift of Mrs. Eddy, calls attention in a pointed way to this wonderful woman. No matter what one may believe about Christian Science, no person of intelligence can fail to realize that this woman is one of the most remarkable personages of the twentieth century.

Any personality which can command such a following as Mrs. Eddy has gathered under the banner of Christian Science, is certainly in a marked degree extraordinary. How has this wonderful woman succeeded in establishing so vigorous and so splendidly enthusiastic a body of religious workers? What is it that causes the Christian Scientists to devote themselves and their resources so unreservedly to the Cause? What new element has been injected into the religious life that produces such remarkable results? The skeptic may scoff at the idea that Mrs. Eddy has any supernatural powers, yet it cannot but be admitted that in the work she has accomplished and the power she exerts, she is easily the foremost woman of her generation. Where is there another woman who

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can number among her devoted adherents so many earnest followers? It would be preposterous to believe that these hundreds of thousands of intelligent, and many of them educated, people were simply dupes.

Rather is it reasonable to believe that Mrs. Eddy has succeeded in presenting the eternal truths in a way that has attracted men and women to her. She is now the head of a great and growing church, whose members believe her to be inspired. Were she anything but what is claimed for her, her position would be appalling. Her responsibility must be tremendous, and the demands upon her so great, that life would be burdensome indeed, were she hypocritically attempting to play a part. Measured by its success, Christian Science must embody the living truth, and Mrs. Eddy, through her remarkable personality, as the head of this growing sect, has shown qualities of leadership which stamp her as one of the greatest characters of her age.—*Lawrence* (Mass.) *Telegram.*

THE NEW CHRISTIAN SCIENCE CHURCH.

The dedication of this noble addition to Concord's public buildings was made a notable occasion by Christian Scientists, who came here Sunday in large numbers to testify to their adherence to the faith of which the new edifice is a sanctuary, and to express their gratitude to the noble woman who has made this magnificent gift to her local co-religionists. The people of Concord, too, have shared in the felicitations of the occasion, finding in it another evidence of Mrs. Eddy's efforts for this, the city of her home, so touchingly expressed in her communication to the editor of this paper on Saturday. Dedicated with the benediction of her message of love, Mrs. Eddy's gift is now added to the enrichment of the spiritual equipment of our city, to be an alluring center of faith to many far beyond our borders for decades yet to come.

Concord (N. H.) *Monitor,* July 18.

VISITORS AND THE CITY.

Certainly our visitors saw the dear old town in one of its best moods, and under most favorable conditions.

The sun fairly beamed, and if at times he waxed over fervent, he found that he had to deal with people whose fervor was not less than his own.

And everything passed off happily, thanks to the patience of those who, coming from larger cities where there is every accommodation for great crowds, bore with our somewhat limited and cramped means.

To-day the city goes back to the ordinary routine, but it is safe to say that every such day as yesterday marks a step forward in our city's life and growth. If it does not, then there is somewhere among our tradespeople and citizens a strange lack of the spirit of enterprise and appreciation of opportunity.

Concord (N. H.) *Daily Patriot,* July 18.

The late convention of Christian Scientists must bring home to every candid mind the truth that the Christian Science movement is one of the most remarkable phenomena of the age. It is due largely to the decline of systematic theology, and it resembles some of the movements in the early Church, anterior to the age of scientific theology.

The Church Federation, Gardiner, Me.

The more frequently Concord receives thousands of Christian Science visitors, the more cordial and sincere is her welcome. They are the right kind of people.

Concord (N. H.) *Daily Patriot,* July 16.

Among the Churches.

Advance in Albert Lea, Minn.

For the past year and a half we have held our services in churches of other denominations, and as we felt the need of a home of our own we have rented a very pleasant room in Syndicate Block on Broadway, which has been tastefully fitted up, and with our new chapel organ we feel happy and grateful that this demonstration has been made. Our first Sunday service in our new room was held June 5. We have a reading room in connection which is kept open every afternoon except Sunday. Our strength lies not in numbers but in the desire to do right and to love one another and work together in harmony. As a church we owe to our Leader, Mrs. Eddy, our deepest gratitude and love for what she has done for us and for mankind.

HELEN MITCHELL, *Clerk.*

A New Church Edifice in Denison Ia.

On Friday afternoon, June 10, 1904, the members of First Church of Christ, Scientist, Denison, Ia., quietly assembled to lay the corner-stone for their new church building, which is being erected on the lot recently purchased on East Tremont Street. The exercises were simple but impressive, and consisted of the reading of a selection from the Bible by the First Reader of the church, followed by silent prayer and the oral repetition of the Lord's Prayer, after which the corner-stone was put in place. It is manifest that divine Love leads the way and that in Mind every human need is supplied. But a few months ago it seemed that there were no suitable quarters for our services to be had in the city, and there was no other way open than to erect a church building for our own, and surely Mind did lead the way, for to-day our forty-one members have raised enough money to purchase a lot and erect a frame building, the contract for which has been let, and it is to be completed by August 15, 1904. We feel the ever-presence of divine Love leading us to make this demonstration.

J. W. MILLER, JR., *Clerk.*

The Christian Science Lectures Appreciated.

WE have had several lectures delivered in this city by members of the Board of Lectureship, and all have been greatly enjoyed, not only by Christian Scientists but by the masses of the people. It is very apparent to the careful observer that every lecture delivered by the members of this Board has assisted in preparing the people to understand and appreciate Christian Science, and this is proven by the steadily increasing numbers that attend these lectures, together with the favorable comments we hear afterwards.

A day or two after our last lecture one of our citizens, not a Christian Scientist, assured the writer he enjoyed the lecture very much, and said he could listen to such a talk every day for a week and not get tired. Another gentleman, who, like the first, was not a Christian Scientist, stated in substance, it was his conviction that within a few years, perhaps ten, Christian Science would heal a thousand cases of sickness where it heals one case now, and added that Christian Scientists are daily learning how to apply Christian Science more perfectly. Several times since, others have remarked how much they enjoyed our last lecture. These favorable comments, together with the increasing interest manifested, give ground for satisfaction and encouragement.

Words fail to express the gratitude of Christian Scientists for the work our lectures are doing, and it is very apparent much good is thereby accomplished for our Cause.

GEORGE TOLMIE, Ogden, Utah.

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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.

Our Leader's Dedicatory Address.

THE dedication of the Church in Concord, our Leader's splendid gift to the Christian Scientists of her home city, is an accomplished fact, and this building will stand as an enduring testimonial to the re-establishment of spiritual healing as a practical, demonstrable, and necessary feature of our Master's complete and saving gospel; but more substantial, more enduring even than this granite pile is the Dedicatory Address which Mrs. Eddy prepared for the occasion. It is one of the greatest of our Leader's writings, and it cannot help but produce a marked effect upon the religious thought of the day, even as her book, Science and Health, has leavened the world's theology and changed its views about medicine. Its tendency is to turn the thought of those who heard it away from the sordid selfishness of materiality to the infinite possibilities of the Christ-life. Its profound Christianity, its appeal for justice, righteousness, and God-like living, commend it to all.

Christian Scientists see all this in Mrs. Eddy's words, and because they have tested the efficacy of her teachings, and because they know of her consecrated life, they are followers in that Cause of which she is the Leader. They appreciate the fact that this address has cost her labor, at a very busy time, that this labor has been freely given that they might receive the blessing in store for all those who have caught even a glimpse of Christ's kingdom. They have learned that she does not spare herself, but lovingly and unselfishly takes up any additional burden, no matter what the sacrifice.

Simply to say that we appreciate this address is not sufficient return to our beloved Leader for what she has given us. The only adequate return we can make for this great gift is to be Christian Scientists in fact as well as in name. Her standard is expressed in the following words which we quote from the address,—

"To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science."

M.

Regarding a Recent By-law.

THE following editorial comment in the *Troy* (N. Y.) *Press* is a timely and proper rebuke, not only to those newspapers which have commented upon the recently published By-law, in the manner indicated, but also to those persons whose conduct in the past has made such a By-law necessary. The editorial is to the point, and the writer of it has our thanks.

"A great many of our contemporaries have discussed Mrs. Eddy's very reasonable request, and almost invariably in a would-be humorous and derisive vein. The matter of gallantry, decency, and courtesy involved seems to have been entirely overlooked in a silly attempt to heap ridicule upon this venerable woman.

"Mrs. Eddy is in the eighties, and has for years been accustomed to take a ride every afternoon. To have her route habitually lined with curiosity-seekers, trying to get 'a good look' at her, and making rude remarks which are often overheard, is an exhibition of vulgarity which must be trying to any well-ordered mind. Whether her religion is founded upon folly or wisdom, she has a right to it in this free country, and no one has the right to persecute her upon this account. The fame of Mrs. Eddy is so great that countless thousands are anxious to see her, no less among her opponents than her own followers, and the effort to do so has degenerated into a daily nuisance. It would appear as though about everybody who visited Concord has made it a business to try to get a glimpse of the author of Science and Health before leaving that beautiful town.

"Mrs. Eddy, therefore, makes a mandate for her followers to abstain from this impertinence. She has no authority over others, and can only appeal to their manliness and womanliness—to the respect due her sex. While there may be those who are insensible to all claims of gallantry and politeness, we feel sure that ladies and gentlemen of every sect, and of no sect, will be conspicuous only by their absence from the ignorant and vulgar people who may still persist in haunting the route of Mrs. Eddy's carriage in the effort to see its owner."

M.

Symbol and Substance.

IN its dignity, its chasteness, and the uniqueness of its form as well as of the end it subserves, a beautiful church is the highest symbol of the temple "not made with hands,"—a consciousness which is the place of the Divine indwelling.

Everywhere to-day the gifts of devoted hearts, framed and fashioned together into noble structures, are being dedicated with thanksgiving to the service of God. These are worthy deeds, and it is ours to rejoice that Christian Science churches are thus multiplying. The real gain of all our giving, however, lies in the growth of the temple within, whose fair towers rise only as we awaken to Truth and Love.

The root meaning of the word dedicate, is to affirm, or knowingly declare, and it is interesting to find that in a moment of exalted realization the Psalmist has clearly expressed this nobler thought. "What," inquires he, "shall I render unto the Lord for all his benefits toward me?" and then, from the heights of spiritual apprehension, there comes this wondrous answer: "I will take the cup of salvation, and call upon the name of the Lord." He is moved to give to God, and immediately his consciousness is pervaded with a sense of enrichment and of rejoicing. This is the reward of understanding, the harvesting of spiritual aspiration, that the impulses of gratitude and consecration open for us the storehouse of heaven; the Divine fulness is manifest until Paul's earnest hope and expectation is realized, and we are "enriched in everything to all bountifulness."

Our gold and our silver, our goodly stones and hewn timbers, our "Sabbaths and solemn meetings,"—of all these God hath no need, and vain indeed are such oblations if they are accounted more than human symbols of a Divine manifestation in us. The only thing we can give to God is our unreserved and abiding consent that He do for us "exceeding abundantly above all that we ask or think," that He may be glorified in us, as in His Son, our Lord.

Slowly but surely we are learning this in Christian Science, that every Christian aspiration and activity, every virtue and every grace, finds its substance and consummation in the reflection of divine Love. We can give to God, only as the flowers give to the sun.

W.

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True Appreciation.

IN the intervals between the recent dedication services, there were many joyous meetings of old friends who had come from all over the land to share with our dear brethren in Concord the blessings of the occasion, and how gladly did they express their appreciation of the words of truth to which they had listened. But this was not all; as they looked upon the stately and beautiful new edifice, the hearts of many turned instinctively to their own home churches, for they could but know that by the building and dedication of this church they will be enriched and uplifted to the extent of their mental participation in it, and yet more, by the wonderful address of our Leader, which sounds the depths of human consciousness and urges forward all lagging footsteps.

In the calm atmosphere of that holy place and hour, it was not difficult to feel the reality of the spiritual, and the transitory nature of the material. Some one has sagely said, however, that feelings are not scientific instruments by which to measure our progress, and Christian Science also shows us very clearly that only by actual attainments in the overcoming of sin and sickness can we know how far we have climbed out of the "horrible pit" and the "miry clay."

It is nevertheless true that the experience of last Sunday should have a permanent place in memory. A profound thinker says, "The virtue of a mood depends by no means upon its continuance; and its absence, which leaves the mind free to contemplate it, may work even more good than its immediate presence." Thus surely will the remembrance of this dedication accompany all who heard it, as they go out into the paths of their daily duty. Should material sense ever seem to cloud our sky, we will recall that uplifting hour and the quickening words which revealed to us anew "the things that be of God."

In our gratitude for this experience, and for our Leader's words, we will strive to understand more fully the steps by which she has climbed, and her assurance of the perfect safety of those who are willing to "lay aside every weight," and, like her, press forward to the heights of Spirit. K.

Letters and Telegrams to Our Leader.

WE are pleased that our Leader has given us permission to publish the following letters and telegrams which are but a few of the many she received upon the occasion of the dedication of the church edifice, her gift to the Church in Concord.

Precious Leader:—I have just read your dedicatory message to the Concord church. The richness of its blessed truth shines like rarest jewels. The inspiration of its burden of tender love stirred my heart to deeper consecration and holier aspiration. It seems to compass the Science and theology of Christianity. My heart thanks you, precious one, and my life must prove the heart's gratitude. Especially do I thank you for your most satisfactory answer to the question on "hell." It brought to my thought a clearer sense of the importance and necessity of obedience to God's commands. May divine Love crown you with the royal diadem of victory, and may the quickening of this word in us to higher, spiritual issues bring to your loving heart the reward of joy and comfort so justly merited.

As ever your loving student,

LAURA E. SARGENT.

July 18, 1904.

Baltimore, Md., July 11, 1904.

Dear Leader:—I now expect to attend the dedicatory service of the Christian Science Church in Concord next Sunday. Can I serve you in any way?

It may perhaps interest you to know that at the recent intercollegiate boat race between Yale and Harvard, at New London, my nephew, Walter S. Cross, was captain. Three years ago his eyes were in such a terrible condition that it seemed he must give up his college course, but I persuaded him to try Christian Science treatment, as the best oculists in Boston had pronounced his case incurable, and he was perfectly healed.

With dearest love,

ELLEN.

[Telegram.]

Kansas City, Mo., July 16, 1904.

To Rev. Mary Baker Eddy.

Beloved Leader and Teacher:—"Alleluia: for the Lord God omnipotent reigneth." Let us be glad and rejoice and give honor to Him. We are grateful to you for your By-laws, which have hedged about the Church of Christ, Scientist, that it may be presented to the Father-Mother God, holy and without blemish, a glorious church. Your obedience to God and your loving labor in our behalf are appreciated more and more as time goes on. Second Church of Christ, Scientist, Kansas City, joins me in loving greeting to you and grateful acknowledgment for benefits received through your teachings. We trust that the electrolier sent by our dear members for your room in the new church will always bespeak our loving gratitude.

Your loving and grateful student,

AMANDA J. BAIRD.

[Telegram.]

Warsaw, Ind., July 16, 1904.

To Rev. Mary Baker G. Eddy, Concord, N. H.

The undersigned, one family of Christian Scientists, all from the Jewish faith, unite in sending their love and congratulations to you and the Scientists in Concord, upon this, the dedication day of the Concord Church. Through Christian Science you have revealed the heavenly manna, the pearl of great price, the truth which makes men free, the possibility of a universal brotherhood. Your spiritual interpretation of the Scripture reconciles Jew and Gentile to religious amalgamation, maintaining one God, one Life, one Truth, one Love. For your patient, loving efforts in our behalf, we owe you immeasurable gratitude. May God send His choicest blessings upon you.

JACOB S. SHIELD.	BEN SHIELD.
ANNA SHIELD.	J. ROSENSTOCK.
S. M. SHIELD.	MRS. J. ROSENSTOCK.
MRS. S. M. SHIELD.	LOUIS G. ROSENSTOCK.
RAE SHIELD.	SAMUEL GUTMAN.
HATTIE SHIELD.	

[Telegram.]

New Orleans, La., July 10, 1904.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader:—The congregation assembled at this church to-day send you greetings and love for the revelation of the communion with God which heals the sick and is doing so much for mankind, and they pray that they may ever be found obedient to your spiritual call symbolized by your late gift to the Mother Church.

SECOND CHURCH OF CHRIST, SCIENTIST, New Orleans, La.

Toronto, July 15, 1904.

Rev. Mary B. G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—For many years I have looked forward with pleasant anticipation to the time when a church would be ready for dedication in Concord, N. H., and to-day I hail with gladness the announcement. I look upon this church as a most valuable symbol, and I deeply regret that it will not be my privilege to participate in the dedicatory service. Circumstances seem to require me at home at present, and I am endeavoring to know that

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I cannot suffer loss, inasmuch as I am doing my duty here for those who seem to need my help. But I assure you, dear Leader, I shall be present with you in the spirit of rejoicing for this added proof of the triumph of Spirit. We can have but a faint conception of what it means to you, who have stood a faithful sentinel all these years, working for what we to-day are seeing accomplished.

With much love, I am, yours in Christ,

ISABELLA M. STEWART.

Rock Island, Ill., July 10, 1904.

To our beloved Leader.

As a token of love for you, and an acknowledgment of the blessing you have brought to us through the discovery of Christian Science, and your ceaseless vigils and labors to preserve it to the world, we, the children of the Sunday School of First Church of Christ, Scientist, Rock Island, enclose herewith a draft for fifty dollars which we would be glad to have used to supply flowers for the dedicatory service in your dear church in Concord, Sunday, July 17.

With loving greeting,

LOUIS KOHN, *Superintendent of Sunday School.*

New Paynesville, Minn., July 12, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—The power of divine Principle, Life, set forth in "Science and Health with Key to the Scriptures" by you, was demonstrated for us by Mrs. Mary Gibson, and this saved Carl's life.

On July 5, 1900, while playing with fire crackers, his clothing caught fire, and two thirds of his body from his waist up to his nostrils, was burned beyond medical aid. This we did not seek, however, but by striving to know the truth, he is to-day well, sound in mind and body, and able to understand the promise, "He shall cover thee with His feathers, and under His wings shalt thou trust." The whole surface has been completely covered with new skin, without suffering, and by entire dependence on the Truth of being.

In May he received the dollar given for standing highest in his grade in school, and at once decided to send it to Mrs. Eddy's church. Said he, "She helped me to build my new structure."

This is a case where I can only say of God's wonderful love and care and of my dear practitioner's patience and love, the half can never be told.

Sincerely,

M. C. VAN VORST.

Denver, Col., July 15, 1904.

Reverend Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—To-day we are the guests of our sisters, Mrs. Perry and Miss Hall, and our desire is unanimous to send you a few words of greeting. We are seeking to be of one Mind, uniting in brotherly love at the foot of the cross to aid in enlarging the Mother Church edifice, doing whatever work for the Cause of Christian Science that you, under divine leading, shall direct.

We note Psalm 61 : 6, 7, 8. We, your students, can bear testimony to your self-sacrificing life and patient teaching, which for nineteen years has led each of us in the path of Christ. We thank you for calling one of our number to your home, knowing that a blessing to one of us is a blessing to us all as we are one in Truth.

We shall not be present at the dedication of First Church of Christ, Scientist, of Concord, N. H., on July 17, but our tender love is with you, rejoicing in this beautiful demonstration in stone, "The structure of Truth and Love" (Science and Health, p. 583). "From the least unto the greatest" these church homes are dear to our hearts. This is especially true of the Concord home which your eyes and thought can rest upon in thanksgiving and pleasant remembrance. We have recently moved into our beautiful new church edifice, under the roof of which we expect fully to realize the unity and peace of brotherly kindness promised us as co-workers in His vineyard, through obedience to our Church Manual.

From the small meetings held at Mrs. Hall's home in 1885, which were conducted in obedience to your directions, our church has advanced to the largest and most beautiful church building in our city. We were told by the trustees that twenty-five hundred persons attended our first service, one thousand being turned away.

Each one of us is busy laboring from early to late for this beautiful Cause. We are yours to command whenever and wherever you need us.

In loving gratitude, your faithful and loyal students,

JOHN C. RYAN, C.S.B.
MRS. J. C. RYAN, C.S.B.
MRS. AMANDA L. WILLOUGHBY, C.S.D.
W. H. H. BENFORD. C.S.B.
MRS. SARAH E. BENFORD, C.S.B.
MRS. MARY H. COLLINS, C.S.D.
MRS. MARY P. NICHOLS, C.S.D.
M. NETTIE HALL, C.S.D.
MINNIE B. HALL PERRY, C.S.D.
MRS. ELNORA B. TROSTLER, C.S.B.
GEO. B. WICKERSHAM, C.S.D.

Orange, N. J., July 9, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, in Orange, N. J., lovingly begs permission to tender you the accompanying remittance, one hundred and fifty dollars, through the hands of your loyal student, Miss Nemi Robertson, C.S.D., who was our first First Reader. We hope it may give you pleasure to accept this love-offering and to devote it to some service for First Church of Christ, Scientist, in Concord, N. H., now about to enter its new edifice erected through your generosity.

Our church and congregation joyfully seize the opportunity to offer this slight token of our love and gratitude to you for the priceless gift bestowed upon us in your God-inspired volume, "Science and Health with Key to the Scriptures," and your other writings, and in your Christian labors.

Obeying the great Teacher, who meekly "endured such contradiction of sinners against himself," you have patiently and bravely borne for the welfare of men the burdens of "the world's hatred of Truth and Love" (Science and Health, p. 50). In a sublime consecration to your Divine mission, alone and by mortals unfriended, you have voiced the message of divine Love, declaring to mankind "the unknown God," who forgiveth all our iniquities; who healeth all our diseases. For this, your self-immolative love toward the human race, our thankful hearts rise up and call you blessed.

Our first outburst of gratitude for physical healing was like the joy of sunshine after the deluge, and with the "bow in the cloud," as a perpetual token that God-given health shall never be destroyed by any flood of error. When this was succeeded by a precious sense of "God's forgiveness of sin in the destruction of sin" (Science and Health, p. 497), and the full glory of the saving truth you have revealed, with its infinite possibilities, began to dawn in our hearts they were stirred to larger gratitude and a higher appreciation of your incalculable service to men in discovering this truth and bringing us this gospel.

We acknowledge a special debt of love because after discovering for mankind, and pointing out to us the footsteps of our Master, the great Wayshower, you have with heaven-taught wisdom provided the rules required for the safe guidance of your church, taking us by the hand

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and leading us on our way past many dangers not foreseen by us, but clear to your illumined vision.

If our obedience has sometimes seemed to the human sense to involve temporary sacrifice, the results of that obedience have shown us the need of your gentle counsels, and have taught us to trust and revere the love and wisdom that ever inspire them.

As you have thus "held uncomplaining guard" (Science and Health, p. 48) over your dear Mother Church and its branches, from your solitary watch-tower, your demonstrations of love are daily reminders to us that "he that keepeth Israel shall neither slumber nor sleep."

With assurances of tender love and glad loyalty.

By order of the Trustees,

THEO. D. WARREN, *President.*

[We are privileged to read this loving letter to our dear Leader, and rejoice with her in the good it expresses.—EDS.]

Atlanta, Ga., July 11, 1904.

Rev. Mary B. G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—With a heart overflowing with love and gratitude to God and to you, dear Leader, for the manifold blessings I have received through the study of "Science and Health with Key to the Scriptures," I wish to make grateful acknowledgment. Thirteen years ago your work, Science and Health, was put into my hands by our family physician, who said, "Well, here is a *new* remedy. I've brought you this book to read." Eagerly did I take the book, read it, and was healed of many ailments,—chronic constipation, insomnia, dyspepsia, neuralgia headaches,—and not only was I healed, but my three-months-old baby, who had not seen a well day since her birth, was healed. Words can never express the love and gratitude I have for you for this revelation of Immanuel, or God with us. Each day I try to follow, in loving obedience, the way mapped out by you for us; and so to live that deeds, not words, may attest my discipleship and thus prove, dear Leader, these words, found on page 85 of our Church Manual: "Healing the sick and sinner with truth, demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration."

How glad I am to tell you that after several years of stubborn resistance to Truth, the physician who gave me Science and Health became a devoted student of the book, and both he and his wife took class instructions of our dear teacher.

Under the supremacy of Spirit, sickness is healed, and sin and sorrow destroyed. In place of doubt and fear, is calm trustfulness. For all these blessings, my heart overflows with deepest love and gratitude to God, and to you our dear Leader; and may I ever be found worthy to be called a Christian Scientist, your faithful follower. With deepest love and reverence.

Your student's student,

ANNETTE DOWNS.

[The letter from abroad which follows will appeal to all loyal Christian Scientists, as it echoes the thoughts which so many feel for our revered Leader, and which the writer has so opportunely expressed.—EDS.]

Mrs. Mary Baker G. Eddy.

Dearest Leader:—Will you give me the great pleasure of writing to you, not to tell you that I exist, but to thank you for your watchfulness, and steadfastness, and that you were "ready" when the Son of Man came to you. It is so easy for us, your followers, to walk where you point the way, even though the stones bruise our feet, for we are like Thomas, we have your proofs, but you are blessed indeed, because when you had not yet seen, you believed.

I am writing this for the same reason that I pray, "Not to enlighten the Infinite," but to help me understand God.

This letter helps me to understand "our Leader," for as I appreciate her watchfulness I will watch with her, as I comprehend her steadfastness I shall be obedient to the law that governs her, and as I discern her love for her fellow-man, I shall be able to reflect the Christ love in my daily life. While this renewing of my mind is going on, I am trying to come into a closer communion with God, and to depend upon His guidance, but lest I mistake the voice, I shall verify my understanding, by the advice you give to your students and followers.

Yours in sincerest love and obedience,

MRS. LISABETH E. A. PARKER.

Paris, France, July 2, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader, Teacher, and Friend:—We, the members of First Church of Christ, Scientist, Providence, Rhode Island, in annual meeting assembled, desire, from overflowing hearts, to send you a message expressing, if possible, the love, loyalty, and appreciation we feel toward you, for all the manifold blessings and rich experiences that have been ours.

We can truthfully say that we owe to you our health, our hope of heaven, and our very lives. How shall we undertake to pay this our debt of gratitude? Can any service or sacrifice be too great? If we, as Christian Scientists, know but feebly what it has cost you to bring to humanity this heaven-born gift, how ignorant must be the world; but universal recognition, though tardy, will surely come, and the Discoverer and Founder of Christian Science will take her rightful place in human hearts.

We can only say, that for the coming year we will strive harder, work more faithfully, and love more unselfishly and wisely, and in this way try to show our genuine appreciation of your unselfish and heaven-blest labor in our behalf.

May God tenderly guard you, His faithful sentinel.

KITTIE B. WALSH, *Clerk.*

[Written for the *Sentinel.*]

Love's Ministry.

MARY J. ELMENDORF.

THE hand of Love supernal rolls the heavy stone away
That marked my sepulchre and, leading forth into the day,
Bares to the sabres of His sun my shadowy bonds of clay.

Love's blessing is as sweet as meadow-fragrance after rain;
Love's voice is harmony; golden His touch, surcease to pain,
His Presence o'er me streams as moonlight o'er the quiet plain.

Calm as the Morning Star, above the seething mists of sin,
Love's high watch-tower stands; through toil, its mighty view I win.
And lo! my burdens fade, and exaltation mounts within.

Love makes my swift feet chamois-firm to tread His paths along;
Love gives mine eyes the eagle's vision, unafraid and strong;
Love takes the tears from out my heart, and breathes therein a song.

Love bids me glance not downward toward the wastes of slavery,
But upward where refreshing waters promise ecstasy,—
The heights whence lie unrolled green vistas of Eternity.

Love onward—homeward!—calls, where I shall earn my rightful place
Amid the lilies white of everlasting peace and grace,
And find the Saviour waiting with the sunrise in his face;

The sunrise of that Resurrection Morning when, before
The might of Truth, death's potency was lost forevermore,
And Love resplendent stood revealed,—Immortal Conqueror!

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The Lectures.

Belfast, Ireland.

The Christian Scientists of Belfast, Ireland, have been very greatly encouraged by the success of the lecture delivered by Judge Septimus J. Hanna on May 5. They had taken for the purpose one of the largest halls in the city. There were about one thousand persons present, and the audience, which was a very attentive one, was largely drawn from the more intellectual and refined class. The lecturer was introduced by Mr. Mann Harbison, a venerable elder of the Presbyterian Church, who performed his task in the kindliest spirit, and though he had been specially requested not to give a vote of thanks, he was so carried away by the lecture, that he rose at the close and said that he simply must thank Judge Hanna for coming so many hundreds of miles to give such a beautiful discourse.

The lecture has done much good and brought many interested enquirers to the rooms and service, and we are truly grateful for the great blessing these lectures always bring.

Correspondence.

Lewiston, Me.

That interest in Christian Science is growing more and more general may be judged from the increasing attendance at lectures upon this subject given from year to year.

This season W. D. McCrackan of New York was secured to speak at the Empire, Sunday afternoon [May 22]. The response on the part of the public was unexpectedly large.

Mr. R. F. Gordon of the Auburn Church made a brief introductory speech. He announced this as the sixth annual lecture in these cities. He alluded to the vital interest to-day in the discovery of Christian Science, and continued:—

That the authority and jurisdiction of the truth and its adaptability to every human need is not confined to the future, the far-off, but embraces the present, here and now, was made manifest in the life and work of the Galilean prophet, who taught this truth by precept and by demonstration, saving the sinner from his love of sin, cleansing the leper from his leprosy, and raising the dead; thus proving that his religion healed the sick man as well as the sinner.

Through her abiding faith in God, her ceaseless labor of love, and her self-sacrifice, Mary Baker G. Eddy has discovered this same Divine law and its rules of application that reclaims the infidel and heals the sick, that makes a man a more loving neighbor and a better citizen.

Lewiston Journal.

Edinburgh, Scotland.

On Saturday, May 21, a lecture on Christian Science was delivered by Judge Septimus J. Hanna, in the Music Hall, Edinburgh. There was a large audience. The lecturer was introduced by Mr. C. W. I. Tennant, Second Reader of First Church of Christ, Scientist, Edinburgh. Mr. Tennant said in part,—

The question, "What is Christian Science?" is being asked to-day on all sides. It is to answer, in part, this question that the lecturer has accepted the invitation of First Church of Christ, Scientist, Edinburgh, to come and deliver a lecture to you this afternoon on the subject.

As to the beneficial effects of a slight understanding of Christian Science, I can say that I owe my presence on this platform to-day, to its healing efficacy. A little over four years ago I was pronounced by the medical faculty to be suffering from an incurable disease; I then heard of Christian Science, and through the fuller knowledge I gained of God and man from the study of the Christian Science textbook, together with the Bible, perfect health has been restored to me, as well as great happiness and peace of mind These conditions are being eagerly sought after by the world, and are being found by many thousands of weary sufferers all over the globe, in Christian Science.

I have much pleasure in introducing to you Judge Septimus J. Hanna, and I trust you will give him an attentive and patient hearing.

The lecture which followed can best be summed up by the word "Satisfying." Nothing could have been more lucid, logical, and convincing than the presentation of the subject by Judge Hanna. The audience followed every word with the deepest attention, and when, from time to time, the lecturer laid some momentous question before his hearers, the silence was profound. The impression given by the attitude of the audience was that they felt his arguments to be unanswerable, and many remained seated in deep thought after the conclusion of the lecture. A criticism which was freely expressed amongst those present was indeed the highest of compliments. Although the Judge spoke for nearly one hour and twenty minutes, many were heard to exclaim, "Why was it so short?" A number of clergymen were noticed among the audience. One of these, when appealed to for his opinion at the close of the lecture, replied, "Well, it certainly is Scriptural." Another, an Episcopal clergyman, preached a sermon in favor of Christian Science on the following day.

Time alone can reveal all that has been accomplished by Judge Hanna's lecture tour in the British Isles; but there is already abundant evidence that it marks an era in the history of the Cause.—*Correspondence.*

Florence, Col.

The Christian Scientists of Florence, Col., feel deeply grateful for the lecture by Judge William G. Ewing on the evening of May 9. The Opera House was well filled with a splendid audience representing our most intelligent and earnest citizens. Judge Ewing was introduced by Hon. Lee Champion, a lawyer of our city, who said in part:—

The ultimate of all religious teaching, religious thought, and religious endeavor must be the attainment or approximation of some high ideal. A correct moral life is, and always has been, the ultimate of all the creeds. That this is true we fancy will not be questioned; for we are taught to-day, and history records, that mankind has for ages past been taught that man must approximate some perfect ideal, or he will be punished; when he succeeds in so doing the reward of eternal life—eternal happiness and eternal joy—follows.

We do not feel that it makes any difference whether a belief is born in the glow of nineteenth-century intelligence, or whether you may trace its lineage in direct descent to the immediate followers of the Nazarene; whether a belief is covered with the dust of ages or whether it shines new, polished with the thought of modern times; whatever may be the case, the correct criterion is the results obtained; and if in their daily life the members of any religious creed shall follow faithfully the things which they believe; shall color their life with the merits of their creed; shall by their acts and doings influence neighborhoods and communities for good; then I say that belief is answering the purposes of its creation and existence, and certainly merits the approval of all persons.

I have observed that Christian Scientists are constant in their endeavor to respond to the duties of their belief, and that they strive to enunciate that great doctrine of the Nazarene, "All things whatsoever ye would that men should do to you, do ye even so to them."—*Correspondence.*

When man lives with God, his voice should be as sweet as the murmur of the brook and the rustle of the corn.

EMERSON.

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Testimonies of Healing.

I would like to give my testimony to the Field, telling briefly what Christian Science has done for me. A dear relative, a young Scientist, had often told me that I could be helped in Christian Science, and as I was in great need of help, she did for me what she could in the way of sending me the literature, and when visiting me would read to me out of Science and Health, but it did not seem that I was ready. The reading matter was stored away without being looked at, and the teachings of Science and Health, I could not then understand; in fact, I was not interested, and would rather not be bothered, but I constantly felt miserable, and had been looked upon as an invalid since a little girl. Our home life was discordant, and I, the mother, sick in bed most of the time. Friends and neighbors would come in to sympathize, telling me that this was God's way to draw me to Him, but I could not believe this possible, for I was so unhappy. How I longed for help and light to be given me, yet I would not look in the right direction for it; but the time came when I was compelled to lay down all stubbornness and self-righteousness, and become as a little child.—willing to listen and obey.

It was three years ago that I accepted Christian Science. For three weeks I had lain in bed suffering from what the doctor called inflammation of the stomach. I had not slept or eaten any food for several days, and was delirious part of the time. My arms were sore from the injections of morphine, for the pains were so severe at times that I could not stand them. I certainly was a very sick woman. All about me was fear and confusion, and I felt I was sinking into unconsciousness. My sister has since told me that when the doctor said, "I can do no more for her," and the rumor was spreading in the neighborhood that I was dead, this young lady relative came, saying that she had felt all the evening she should come to me. She came from the South Side of Chicago, and as we lived on the West Side, it was a long way, but something kept telling her we were in need of help, and so she came. When she saw how things were she asked, "Do you want Christian Science help now?" The family answered, "Yes;" and she then started for Oak Park to see a practitioner who was willing to take the case. They talked it over and thought it best to give the first treatment right there at the practitioner's home, as there was so much confusion here with people coming and going; she would then come and see me in the morning. Meanwhile my friend came back and sat by my bedside all night.

When I opened my eyes and saw her sitting there it was morning and everything was still. Her copy of Science and Health lay in her lap; she smiled and said to me, "You are better;" then she told me all that had happened in the evening, and that the lady she had seen would soon be with us. She came at six o'clock. I shall never forget the happy, peaceful look in her face, and when I asked her, "Can you make me well?" she answered, "No; but God can." I told her I was very hungry, that they had not dared to give me anything to eat. The doctor had ordered that I must not eat solid food. She said, "You can have anything you want," and I did have it. While she fed me, I was drinking in the spiritual. I asked for the Bible. I wanted the *Christian Science Journals* that I had put away. I loved to listen to the reading of Science and Health, as the healing power of Truth was poured in on dreams of sense. It was like the sun breaking through the clouds; and what a wonderful change was taking place! The whole family felt it. In a few days I was up and out doors for a long walk, perfectly well and happy. I cannot be grateful enough for this wonderful healing and for many other beautiful demonstrations we have had since coming into the understanding of the power of Truth over error.

I am thankful to God and to our dear Leader who has braved so much for us, and to my helper who was so patient and kind. Since that time many of my family have come into Christian Science, and Science and Health can be found in all their homes. We are indeed happy and grateful for all these blessings.—Mrs. Anna E. Hanson, Chicago, Ill.

I give the following testimony with a heart full of gratitude to God, to our beloved Leader, and to the one who, thirteen years ago, came to me in an hour of great suffering and despair, and said these words to me, "I want to tell you that Christian Science can heal you. Four years ago it healed me of consumption in its last stages."

From childhood I had been regarded as a very delicate child. Four eminent physicians had pronounced my case incurable. The lady who first told me of Christian Science loaned me Science and Health, and after I had read a few pages, an indescribable peace came to me, and I felt very happy in the thought that there was one on earth who could tell me all I had longed to know about God, ever since I was a tiny child. My friend asked for the book before I had read it half through; but while reading Science and Health I was much improved physically, and to the amazement of myself and family, ate without suffering, articles of food which one physician had said would cause spasms. About nine months after I heard of Christian Science, I said to our family physician, "If you cannot cure me, I am going to have Christian Science treatment." He looked very much shocked, and said, "Well, if you do, in six months' time you will be in your grave; for the Christian Scientist will tell you to eat anything you want, and you cannot properly digest even liquid food."

A few weeks after this conversation, I asked for Christian Science treatment from the lady who first told me I could be healed. She gave me one absent treatment, and when she called to see me in the evening, I met her with these words, "I feel well and strong; and it is the first time that I can remember being free from pain." In a short time I bought a copy of Science and Health, and made a close study of the chapter on "Christian Science Practice." My heart was filled with a great longing to understand the teaching sufficiently to help others. I applied the truth as taught in that chapter, without a doubt of its healing power, and saw in the cases of others, consumption, pneumonia, erysipelas, and many other diseases, disappear like dew before the sun. I made a daily study of the Bible and Science and Health, and after working up to my highest understanding, I then applied to one of our Leader's students for class instruction. This equipped me to work with more understanding. By clinging to Truth in moments of temptation, I overcome a little more each day of that which is unlike divine Love.

E. M. V. T., Washington, D. C.

[Translation.]

In grateful acknowledgment of the benefit which I have received through Christian Science, I give my testimony. It is now five years since I first heard its name mentioned. I was at that time in a hopeless condition. I suffered with recurring epileptic attacks which were followed by mental derangement, lasting from eight to ten days. It made my life a burden, and I was constantly harboring thoughts of suicide. Medical prescriptions as well as the application of a so-called radical or secret remedy proved unavailing. Consequently I was exempt from my military duties. According to the opinion of experts, the cause of my illness could be attributed to my childhood growth, and it was said that it would in time disappear.

That was the only comfort given in answer to my gloomy inquiries. Christian Science soon discovered the real cause of the disease; namely, immoral habits, and it immediately began to destroy the cause. The error resisted with all its force,—prejudice, doubt, unbelief, contempt, and pride; con-

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sequently the attacks grew worse, so that it seemed for a time as if I was without hope and without God in the world. However, error gradually had to yield, the attacks grew less, and after two months disappeared, without ever returning.

I then considered the physical healing the principal blessing of Christian Science, and believed that now all was done, but this was a mistake. The all-important thing; namely, the spiritual regeneration, demanded all my ability to destroy the false consciousness of being; a task which gave me and those nearest me many a battle to fight, yet Truth was always the conqueror and I sincerely hope will ever be until the last fault has disappeared from my consciousness.

As I now look back upon the past and see with what unfavorable conditions my practitioner had to deal, how many false, deep-seated, old customs and hereditary defects had to be destroyed, I am filled with sincere gratitude, and I believe that by faithful, constant overcoming and obedience, I can best express my gratitude.

It is my daily prayer to imbibe more of the Mind "which was also in Christ Jesus," and which at the present time is interpreted through Christian Science as taught by our inspired Leader, Mrs. Eddy; and I pray that this truth may spread wherever humanity is in need of it.

REINHARD BOMA, Fuetzen, Baden, Germany.

When Christian Science was presented to me I was a liberal or skeptic; and my first impression of its teachings was that it was nothing more than mental suggestion or transferrence of thought; but an honest desire to know the truth for truth's sake, soon dispelled this illusion, and as I continue to study the Bible in connection with Science and Health, it imparts a knowledge of divine Principle which illumines the Bible and makes practicable and demonstrable to-day the teaching of Jesus Christ. Of this we have had many wonderful proofs in our city, but I will write only of a few in my family.

Our daughter had been in poor health for years, and our physicians had told us they could do nothing more for her. She was completely healed in Christian Science. Our oldest boy while playing in a barn-loft fell to the ground floor. He struck on his head, and was picked up unconscious, with blood flowing from his mouth, nose, and ears, and with signs of internal bleeding. Afterwards a large amount of clotted blood passed through him; and kind neighbors insisted on calling a physician, but the true Physician,—divine Mind,—healed him.

Again while he was playing with some gunpowder, it exploded close to his face, completely filling his eyes and nostrils with powder. The concussion and burn was so severe that it cracked open his chin and lips, and the balls of his eyes were burned so that he could not see. His blackened and distorted features were a distressing sight; but in three days the skin began to peel off. In about a week all marks had disappeared, and thanks to Christian Science, his eyesight is now perfect.

Our baby when eighteen months old was crossing the street alone, and was knocked down by a team hitched to a heavily loaded surrey which was being driven rapidly along the street. Both the front and hind feet of one of the horses struck the child, and the wheels of the surrey passed over his body, crushing it out of shape. Life seemed extinct, and as quickly as possible I threw my coat over his face and ran with him in my arms into the house, followed by a large crowd to the door. We declared the truth and telephoned for a Christian Science practitioner. In about five minutes the child began to gasp and struggle with the return of breath and circulation; his respiration was so loud the crowd could hear him in the street. By ten o'clock, two hours later, he was sleeping, and he rested quietly all night waking only once to call for something to drink. The next morning he awakened and arose without a sign of soreness or pain, and there were no marks except where the iron tires passed over his body. While we were at breakfast our practitioner telephoned us that it was reported over the city that the little one was dead. To deny this report I took the child and he walked around the block, laughing and playing the entire way.

The many wonderful demonstrations of healing sin and sickness in our city, have caused many people here to investigate and accept this Christ Science which heals.

I am most sincerely grateful to our Leader, Mrs. Eddy, for her unselfish life-work in giving the world the key which is freeing our thoughts from the darkness of mythology and which opens the way to the true knowledge.

I wish also to express my grateful appreciation of the privilege of having been taught by one who has proven her obedience to Truth by her many demonstrations.

SILAS E. WIGHTMAN, Watertown, S. D.

[Translation.]

How gladly I testify to what Christian Science has done for me. I had been ill for twelve years when I heard of it. Weakness in general, nervous complaint, which expressed itself in insomnia and palpitation of the heart, forced me to a bed of pain. My heart-throbs increased to about two hundred beats a minute, and these attacks lasted sometimes from twenty to twenty-four hours. I was in torture, and the exhaustion of the heart which followed increased my fears to such a degree that I could hardly feel it at all, and it threatened to cease beating. I suffered so that I once said to my physician, a relative, that no sacrifice would be too great for me, if I could be freed from this painful condition. From the treatment of prominent physicians I had found temporary, but no lasting relief, and therefore I gave up all medical attendance and lived in solitude where I found good, pure air, and I hoped that God in His mercy would show me a way out of this suffering. Since childhood I had meditated over religious questions. These thoughts would be as fleeting as my heart-beats. I was seeking the truth, but could not grasp it.

In June, 1902, the representatives of Christian Science in our city had a trial in court. The *Allgemeine Schweizer Zeitung* of Basle gave a detailed account of the trial. My mother sent me the papers which contained that report, because she thought it would interest me. Although I did not read at that time on account of trouble with my eyes, yet I read this account attentively through, and here I heard for the first time of Mrs. Eddy's book, Science and Health. The representative of Christian Science said in his defence, that it had often occurred that people were healed from reading this book, and a desire arose in me to have it. I therefore urgently requested my oldest son to attend a Wednesday evening meeting and afterwards buy me a copy of Science and Health. I stayed awake until he returned, in order to receive this book, which has since become so dear to me. I began to read it quietly; but oh, I found it so hard to understand that I laid it aside discouraged, yet I could not let it alone, but took it up again to read a few lines. I had resolved to test this new "teaching from America" by the standard of which I once heard a man of God speak. He said, "Every religious movement must be tested by its standard of God and man; if its God be small and its man great, it is worthless and will soon disappear; but if its man be small and its God great, it is the truth."

Thus was Mrs. Eddy's book proved true to me: but it demanded much struggle and earnest thinking to understand it. As I do not like to argue, and this question was so important for me, I told no one of my study. In August I had a severe attack of neuralgic pain. The accustomed remedies were at hand, but I did not take them, because I

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had found that God is proved to be our helper when all material remedies are given up. The more I read the more the new understanding worked within me, so that I found I was not able to digest it all beside the demands of my daily life, and therefore I suspended the study of the book for two months.

In November I felt a strong inward impulse again to take up the study; I had then in a measure digested what I had read before. From that time on my health improved; strength came so gradually, so naturally, that the different phases of the ailments disappeared. Every spare moment I read, and gradually understood it better. In my own experience Mrs. Eddy's words were proved true; that the book is an inexhaustible treasure to the truth-seeker. It especially satisfies me, because it rests upon a foundation which is radically different from what we have hitherto known, and therefore we reach different results. The physical perception handed down to us is denied throughout. What I do not now understand, I leave for the present and do not brood over it as I used to do. I am in better health than ever before; those nights of torment belong to the past. Even if I am awake at night for hours, I have so much to think about that those hours become fruitful and pass quickly. "No faculty of Mind is lost" (Science and Health, p. 407). I have proven this because I now play the piano as well as before, after an interruption of twelve years.

The demonstrations of Divine help in our daily life are the "manna" on our way to Life,—they are a corroboration and an encouragement. How thankful we are that through Mrs. Eddy's spiritual discernment, God could find a connecting link whence has come relief to a poor suffering humanity, and there will come much more.

L. USTERI, *nee* PESTALOZZI, Zurich, Switzerland.

Christian Science has been the means of bringing into my experience so much joy, harmony, and peace, and has so enlarged and brightened my mental outlook, that I have reason to be very grateful for its many blessings. I grew up under the *materia medica* thought,—my father being a physician, and I was considered not very strong. I was seldom free from a sense of debility and languor, very susceptible to taking colds, which would usually develop into severe coughs, and having a nervous, unhappy temperament, I never enjoyed thoroughly good health.

Since accepting Christian Science and depending on it as the remedy for all ills, my health has greatly improved, and I have found the true happiness, which the world can neither give nor take away. Many fears have taken flight, and doubt has been dispelled through an understanding of God's unchanging goodness and ever-presence as revealed in Christian Science. Gradually the colds became less frequent and severe, and they have not troubled me for a long time. Unhappiness, discontent, irritability, anxiety have given place to joy, harmony, and spiritual understanding. Now I seldom feel tired; I can take long walks and enjoy outdoor exercise without fatigue. Above all, I have found a satisfying, joy-giving religion which is a practical help in every way, and gives a "priceless sense of the dear Father's loving-kindness" (Science and Health, p. 366). I have been able to prove that Christian Science relieves physical suffering and overcomes fear; and through its beautiful teachings I have gained a deeper love for the Bible. In the light of Christian Science its promises are found to bear a new and vital import so that they become of immediate and practical value.

I wish to express heartfelt gratitude to our beloved Leader; it is through her selflessness, purity, and untiring devotion that the sunlight of Truth and Love has come to bless humanity.—MILDRED KNERR, Philadelphia, Pa.

For many years I was troubled with attacks of lumbago and sciatica, and was for nine months almost an invalid. About a year ago I had a violent attack that kept me bedfast for three weeks. My physician claimed it was due to the breaking down of my nervous system, which was about to collapse from the strain of thirty-two years of hard work over the dental chair. He insisted that a sea voyage was the only thing that would give me relief. I had previously tried every remedy suggested, including medicine, blisters, foot pad absorption, and all kinds of baths, without any lasting benefit. I was only able to get around with the greatest difficulty, and was in agony sitting or standing.

In sheer desperation, I was induced by my wife, who had just received wonderful help from Christian Science treatment, to try the same. To my intense satisfaction I soon got relief and was entirely healed, incredible as it may seem, in three weeks.

I am now enjoying excellent health, working harder, if possible, than ever, and never was so contented and happy in my life. I know Christian Science heals!

J. E. ROBINSON, D.D.S., Columbus, O.

I was a skeptic,—athirst in a desert land, when the "waiting harpstrings" of my "mind" (Miscellaneous Writings, p. 396), were touched by the gentle influence of the faithful and loyal Scientists of this place, and following the echo of the harmonious strain I came to the fountain of Life and there I am drinking. Through these instruments of divine Love a wandering child has been guided to the Father's house, and the prayers of honest Christian parents and many Christian friends have been answered.

I realize that my life must be the expression of the love and gratitude I feel for our Leader, for the Cause, and the faithful one who so wisely and lovingly presented to me the true import of Christian Science, and rebuked every form of subtle error.

Physical ills disappeared when I began the study of Science and Health, and although I am very young in understanding, error has been handled with beautiful results in our household. The dear friend who has patiently helped me all the way was called once when pneumonia presented itself, and I was conscious of the healing with her first treatment.

It is now my great privilege to be a member of the Mother Church, and I can truly testify that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

LOUISA M. C. TAYLOR, Skowhegan, Me.

[Written for the *Sentinel*.]

Answered Prayer.

CAROL NORTON.

I AM nestling, Father, nestling,
Safe within Thy loving care.
As a little child I'm clinging,
And Thy love heals my despair.

I am singing, Father, singing,
For Thou my prayer hast heard.
And my joyous song is ringing
Like the free notes of a bird.

I am thankful, Father, thankful,
For Thy Mother-love divine,
And my heart is ever grateful
For its harmony sublime.

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From Our Exchanges.

The present paralysis of the churches affects all Western Christendom, and only a cause co-terminous with modern civilization will explain it. Communities are affected in just the degree in which they are affected by the progress of civilization,—the backward countries and rural communities least, the industrial cities most. State churches and free churches alike feel the drag. It is not because the religious spirit has failed. It runs surprisingly strong, but it runs largely outside the churches. Neither is the trouble due to lack of piety in the ministry, for, on the whole, we are as good as our fathers. We are told that the Gospel has always met with indifference and hostility. But is this to-day a persecution for righteousness' sake, so that Jesus would call us blessed for enduring it, or is it a case where the salt is trodden under foot of men, because it has lost its saltness. The worst explanation is that which shrugs its shoulders and regards the present alienation of the people from the Church as a mysterious dispensation of Providence against which we are helpless. Effects do not happen without causes, and God's reign is a reign of law. In short, no small or local or passing cause will explain so large a fact as the present condition of the Church.

WALTER RAUSCHENBUSCH.
The Independent.

The day of doom has dawned for the merely formal and heartless in devotion. Very slowly has the notion died that there is merit in act apart from motive, but from the ashes of this expiring superstition has sprung for some fortunate ones a new sense of the power and joy of a healthful, sincere, simple-hearted, religious devotion. The person who has once caught, for however brief an instant, the thrill of individual communion with God, or has felt the uplift, as of unseen wings, that bears a truly worshipful congregation into the freedom of the eternal, can never lose the conviction that in this experience he has found the native and inexhaustible meadow land of the soul. He may reach this altitude but seldom, but he knows that it is there and that prayer and praise are no puerile and passionless formalities, but real as life and love.

The Congregationalist and Christian World.

Life must be all of a piece wherever it is. There can be no change or interruption of the consciousness; there can be no such violent transformation at any stage as will leave one doubtful about his own identity. We may well believe that under infinitely better and more hopeful, because more enlightened, conditions we shall see better, know better, and be better than we are now. But the substance of the matter, so far as the life of the world to come is concerned, is that the prophecy is to be found in the distress of the soul at its own present. It is in this dissatisfaction with itself that it becomes convinced that its career is not complete.

S. D. MCCONNELL, D.D., LL.D.
Homiletic Review.

Happiness, goodness, hope, confidence, and courage, are as contagious as disease. One good-hearted, vital man, full of faith, his face shining with the light of the future upon it, will glorify a whole community. One good, brave life has saved many a city; one noble, faithful soul has saved and often made many a church. After all, it is Sunshine that rules the world. Be of good cheer, is the message of the Master.—*The Universalist Leader.*

The Beatitudes reveal the true sources of happiness. It is and can be realized only when we are at one with God in His purposes of love and grace. It is sin that makes unhappiness; it is obedience to the law of Christ that makes true and lasting happiness.—*The Examiner.*

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

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Christian Science Sentinel

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Items of Interest.

National.

The Acting Secretary of the Navy, has by letter informed the contractor who had made arrangements with the Cuban Government to remove the wreck of the Maine, that the Navy Department has no authority either to abandon the vessel or to permit its removal. He declares that Congress only can dispose of the public property of the United States, and that the Navy Department does not plan any work upon the wreck. This is an approval by the department of the position heretofore taken by the Judge Advocate General. It is considered likely, in view of the many attempts made to obtain the wreck of the Maine and to remove it, that Congress will take some action at its next session and finally dispose of the question.

Professor Dailey Willis, R. H. Sargent, and Eliot Blackwelder, of the Carnegie Institute of Washington, have returned to America after a year's absence on a scientific expedition in the Orient. Their most important work was a geological survey of the mountains of China. The scientists penetrated far into the interior of China, going as far as the headwaters of the Yangtse River.

The Government of Panama has given official notification of the ratification of the monetary system of the new Government in accordance with the agreement reached by the joint Monetary Commission. Panama is now a gold standard country.

Foreign.

"The loss of her colonies, far from being a disaster to Spain, has proved a blessing," Captain Carlos L. Lanela, a Spanish officer of Seville, who is visiting Washington, is quoted as saying. "Better conditions are prevailing throughout the kingdom than in the days of our colonial possessions. The war has aroused our people to the necessity of developing the resources of the mother country, and the factories of Barcelona and Bilboa are going forward rapidly. The Spaniards are not a lazy people, as Americans think, but industrious and high spirited. We have been involved in many wars, but now everything points to a long period of peace. It means prosperity. A picture from the brush of one of our great painters took the first prize at the Paris Exposition. Few names in contemporary literature are brighter than those of our poets. We look forward to a happy future."

The freedom of the city of London in a gold casket was presented to Lord Curzon of Kedleston, viceroy of India, at the Guildhall last week, with all the customary ceremonial. In the course of a speech, Lord Curzon referred to Tibet. He hoped that as a result of the expedition to Tibet, the political unrest and intrigue in that country would cease, and that harmonious relations between India and Tibet would gradually be built up. In the course of his remarks he clearly intimated his intention to return to India.

Panama has recently begun a consular service at San Francisco, Honolulu, and Corinto. She has also granted to a representative of an American transportation company a concession to establish a wireless system of telegraphy between Bocas del Toro and Colon, and between Colon and Panama. Authorization is also given to connect with wireless systems in other countries of Central and South America.

Emperor William has ordered Crown Prince Frederick William to start in October for a tour of investigation around the world. He will travel on the training ship Charlotte, which is being refitted for the purpose at Kiel. The tour of the crown prince will include a trip to America. He will travel incognito.

The British mission to Tibet under command of Colonel Younghusband, has forced the highest pass on the road to Lhasa, and is now ninety-two miles from Lhasa.

Industrial and Commercial.

A company has been formed at Cologne, with a capital of $1,750,000, subsidized by the German and Dutch governments, to lay a cable to connect with the Dutch settlement on the island of Celebes, through the island of Yap, in the Pelews group, and from Shanghai to Guam, where it will connect with the Commercial Cable Company's Pacific cable.

The Pittsburg Steel Car Company, a new concern that will enter the market in competition with the Pressed Steel Car Company, is being formed at Pittsburg, and will finally have a capital of $10,000,000. A series of improved patents have been obtained by one of the incorporators.

In a power plant installed in the Mysore country in Southern India, the timber came from Australia, insulations from Italy, the hydraulic plant from Switzerland, the penstock pipes from Scotland, and the entire electric plant, with a capacity of four thousand horse power, from America.

The last link in the coast to coast telephone line has been finished, and now Maine can get connection with Oregon via Kansas City, Denver, Cheyenne, Ogden, and thence northwest through Butte.

Unless unforeseen and unlikely contingencies arise between now and September 1, on that date the New York subway will be opened to the public.

General.

The monster electrical watch that is to furnish the correct time for London, and which will be suspended from the American Waltham Watch Company's building in that city, has been shipped. The timepiece is the largest of its kind in the world. The case of the watch is aluminum finished in gold, and is five feet in diameter. The two dials, one on either side of the watch, are each four feet in diameter. The numerals on one of the dials are Roman and on the other Arabic.

The watch has no movement of any kind except a mechanical device for carrying the hands on the dials which are governed by electricity from one of the company's best timepieces in the building, which was designed expressly for the work.

The President has directed the Bureau of Labor of the Department of Commerce to make an investigation into the conditions surrounding the miners' strike in Colorado. This investigation may be made with a view of bringing about an arbitration of the strike difficulties under Federal auspices, as was done in the case of the anthracite coal strike in Pennsylvania two years ago. One special agent of the Department has been on the scene for two weeks conducting a secret investigation, and it is probable that other special agents will be sent to Colorado within a short time. Owing to the long continuance of the strike troubles and the other features of the case, it is believed the inquiry will be a long one.

Udnunki, the ancient Adab, perhaps the oldest city in the world, has been discovered by the University of Chicago's excavating expedition in Babylonia. This city is mentioned in the code of Hammurabi, an early king of Babylonia, which document was translated recently by Professor Robert F. Harper, director of the expedition. The uncovering of ancient Adab is one of the most important archæological achievements of recent years. Bricks have been found bearing the syllables Ud-nun-ki at the lowest level of the ruins, which seem to identify the city as Adab.

A species of acacia which grows very abundantly in Nubia and the Soudan is called the "whistling tree" by the natives, says an exchange. Its shoots are frequently distorted in shape by the agency of larvæ of insects and swollen into a globular bladder from one to two inches in diameter. After the insect has emerged from a circular hole in the side of this swelling, the opening, played upon by the wind, becomes a musical instrument suggestive of a sweet-toned flute. The whistling tree is also found in the West Indies.

Governor-General Davis of the Panama Canal zone has advised the Panama Canal Commission that he wants 100,000 yards of wire gauze to prevent mosquito invasion of the zone. For the hospitals 20,000 yards will be needed, while for screening the houses along the canal 75,000 yards will be required. Two thousand yards are to be used to protect the De Lesseps houses at Cristobol.

Word has been sent out from one of the mining camps in British Columbia that two prospectors have made a strike of scheelite in the Willow Creek region, near Caribou. Scheelite is said to be more valuable than gold, and is the mineral from which tungstic acid is made. Heretofore it has been found in northern Australia alone.

As a result of the researches being carried on by Miss Leavitt upon the photographs of two Magellanic clouds, the Harvard Observatory announces the discovery of more than one hundred variable stars in the so-called Large Cloud. The total number of new variables found in nebulous regions by Miss Leavitt is at least 277.

Dogs have been trained in Belgium for centuries to be beasts of burden. Throughout the country thousands of dogs constantly work, singly or in teams, before small carts, giving perfect satisfaction. Hundreds of small wagons, as well as other light vehicles, are drawn by dogs throughout the country.

Madame Melba has been given the decoration for science, art, and music by King Edward. It is said that Madame Melba is the first woman to be thus honored.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

First Wednesday Evening Meeting.

WE are indebted to the *Concord Evening Monitor* and the *Concord Daily Patriot* for the following account of the very interesting and helpful meeting held in the new church edifice, Wednesday, July 20.

Nearly eight hundred people attended the first mid-week testimonial meeting held in the new church edifice, the gift of the Rev. Mary Baker G. Eddy to First Church of Christ, Scientist, of this city. This was a memorable occasion to the Christian Scientists present, and it was of more than passing interest to the goodly number of Concord people who attended a Christian Science service for the first time.

The services throughout were impressive. The meeting opened with an organ prelude, followed by the singing of one of Mrs. Eddy's hymns, "Shepherd, show me how to go." The Scripture reading was from 4th chapter of 1st John with correlative passages from the Christian Science text-book, Science and Health, beginning with second paragraph on page 366. This was followed by a few moments of silent prayer and the audible repetition of the Lord's Prayer.

The First Reader, Rev. Irving C. Tomlinson, thanked the citizens of Concord for their kind hospitality shown the visiting Scientists during their stay in the city. He then announced that the meeting was open for the giving of testimonies, and the time was fully occupied by those eager to tell of benefits received by them in Christian Science. Many times two or three persons were on their feet at once.

The first speaker of the evening, a gentleman from Boston, spoke of the evidence of love in the beautiful gift to the church, the new edifice, and followed with the query, "How did it come?" He proceeded to show that the revelation of Truth in the Christian Science text-book, which teaches the healing of sickness and sin through regeneration, the elevation of thought to an understanding of God and His government of man, resulted in this generous gift. He then spoke of his wife, who, twenty years ago, was a great sufferer, and after having been treated by many physicians, her father among the number, turned to Christian Science and was healed by reading Science and Health, and learning for herself that God is the healer of the sick.

The next speaker told of two cases, one of ulcers of the eyeballs, and the other hip disease, both healed by Christian Science treatment. Then a gentleman from New York state gave a concise account of how a young man, by the reading of Science and Health, was healed of the drink habit, which had been his companion from boyhood; also of a man who was stooped over, decrepit, with very poor sight and hearing, and dependent upon relatives, and his healing was accomplished through Christian Science, so that he now stands erect, his hearing and sight much improved, and he is employed in traveling for a business house.

The next speaker declared he owed all he was and all he had to Christian Science. He said he had been given up to die when he turned to Christian Science and was healed, and is now well and strong, and he looked it.

A lady arose to say that Christian Science had healed her of seven ailments, for which she was deeply grateful.

A lady spoke of her mother's life having been spared to her after physicians had told her she could not live three weeks. Science and Health was put into her hands and she was healed and was present in the church. She said she was grateful to God for the noble life and self-sacrificing love of the dear woman who had by her life-work enabled her followers to come up out of death into the realm of Soul. Another lady told of the healing of asthma of many years' standing.

Another said that nineteen years ago there were very few Christian Scientists in Boston and she was on the verge of the grave, a physical bankrupt as the physicians told her, with nothing to build upon. Two weeks' treatment with ten hours faithful reading on her part, gave her strength in place of weakness, perfect health in place of sickness, and that no words could express her gratitude for this truth as given to the world by the Leader of Christian Science.

Another told of her frequent visits during the past nineteen years from Chicago to Boston and Concord, and of the many new helps that had come to her along the way during all these years. She said that her coming was always a blessing to her in many ways, and she could thankfully say that Christian Science is the truth, and will do all that is claimed for it, all that our Leader says it will do. She spoke of the deep gratitude and joy that she has had in participating in these exercises, and in listening to the good words of Mrs. Eddy last Sunday. She spoke of her healing by reading the book, Science and Health. She said that after going back to Chicago from class instruction she was immediately appealed to for help from her own family and from others, and without expecting to become a regular practitioner she was soon in the work, being only too glad to aid her fellow-beings in overcoming disease. She said if for no other reason but the healing of disease, Christian people should accept this teaching, but it heals all manner of evils as well, and for this she is most grateful.

Mr. Buswell, who is well known as the former First Reader of the Christian Science Church in Concord, but now a resident of Beatrice, Nebraska, spoke very earnestly of the work in Concord, its wonderful growth, and all because one dear woman has kept her face, day and night, turned toward God, while the most of mankind were seeking pleasure. Mr. Buswell told how Christian Science came to the rescue and healed him twenty years ago, after the sentence of death had been passed upon him. He concluded with a beautiful tribute to Mrs. Eddy for the Dedicatory Address, which so clearly showed the way to health, joy, and peace.

The meeting lasted forty-five minutes beyond the regular time, and the giving of testimony was brought to a close by a business man from Chicago who told of the great benefit in the management of his business he had derived from his understanding of Christian Science. Many other testimonies of wonderful healing were given, but space will not permit the recounting of them all.

The meeting closed by singing, "In Thee, O Spirit true and tender."

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From our Contributors.

What Christian Science is Doing.

SAMUEL GREENWOOD.

THE actual results of a theory when reduced to practice are all that sustain or destroy its claims. Opposition, persecution, ridicule, invective, weigh not the smallest degree against the righteousness of any cause. In the scales of Truth the balance is not adjusted to opinions or prejudices, however ancient or universally revered, otherwise the tide of human progress had ebbed ages ago. No religion, philosophy, or science, can evade the final judgment of works, by which alone its merit can be decided. Christian Science is no exception, and stands before the world to be judged, not only by what it teaches but by what it does.

The human need of help is piteous beyond language to express. The sufferings superimposed upon mortals because of their servitude to the flesh and their submission to error, exceed the utmost ingenuity of torture ever ascribed to a satanic mind. This burden of misery lies sore and heavy upon the world, robbing humanity of that brightness and freedom which should rightfully belong to it. And this has gone on for a thousand generations, until mortals exist in a state of constant terror lest they stumble upon some pitfall of misfortune or disease. Is there no end in sight to all this? Are the agony and the heartache of the world never to cease? Through long ages, men have struggled for freedom and deliverance from pain and weakness and disease, while the highest wisdom and genius of the race have been spent upon the search; and yet failure has been the finis of their efforts. Is there to be no redemption from this hell of earthly torment, no brightening hope of escape from the wretchedness of sin? Must the future ever repeat the history of the past, and succeeding generations, through unnumbered centuries, tread the same pathway of suffering?

Religions of every shade of belief, and curative methods of every conceivable form, have been offered to the world; but the latter have neither diminished nor destroyed disease, nor has the former delivered men from the love of sin. Theories about heaven and hell, or the chances of a future pardon, have no power over the sinful appetites and passions of men; and material modes, fettered by fear and fostered by spiritual ignorance, are helpless to waken mortals from the nightmare of disease. The redemptive and healing religion of Jesus Christ is the one radiant exception among past failures to cope with the seeming power of evil; but alas for the peace of the world! poor suffering mortals, believing misery and death to be the unavoidable heritage of the race, have turned from the practice of his teachings as being too good to be true.

The religion of our Master was pre-eminently one of works. He is remembered and loved to-day for what he did more than for what he said. His deeds were the foundation of his beautiful and impressive teachings, without which they would not have been believed. No other religion can heal the world of its sickness and sin, but it must ever have the same simplicity, completeness, and power as taught and practised by him who founded it and understood it best. There is no other Christianity; there needs to be no other, for Jesus demonstrated its power to save from all evil, and for all time.

Such a religion is Christian Science. It stands on no other foundation and prospers by no other rule than what Christ Jesus said and did; else it could not meet mortals' need as it is doing, nor fulfil its mission as the Comforter. The mere statements of Christian Science might not impress the world beyond other theories that have had their day, were it not that something more than talking is being done in evidence of its truth and helpfulness. The reformation of a sinner, wherein he loses his love of sin and gains a growing desire for good, is more to the point than the most exquisitely worded sermon on the evils of immorality. And the healing of an invalid who has run the gauntlet of all the material modes and methods of mortal man and been turned over as a prey to death, is more Christ-like in its purport and influence, and a more reasonable emulation of our Lord's example, than the injunction of resignation to evil as being in some inscrutable way the will of God.

The Discoverer of Christian Science, through her own healing of the sick, demonstrated its value and practicability before giving her text-book, "Science and Health with Key to the Scriptures," to the world. It was thus, at the outset, more than an untried theory or an impossible ideal. Her followers, who are loyal to the behests of this Christ-Science, are endeavoring to emulate her example by making their good deeds the explanation of their good words. That they have succeeded to some extent is now a matter of history, and is daily evidenced in the growth of this movement, a growth that could never have resulted from words alone, though spoken with the tongues of angels, nor from mere theories, however plausible or finely woven. The spiritually hungry among men would have turned away empty and unrefreshed from Christian Science if they had not partaken of at least some crumbs of truth from its table. And if the army of sufferers who have sought its help had received from it no bodily comfort and healing, it would now be but one of the forgotten failures of the past.

The misinformed or the ignorant may speak disparagingly of the teaching of Christian Science, but what will they do with its good works? Should they succeed in the overthrow of this Science, from what other tree could they gather such desirable fruit? Is the good of any community endangered by reason of its Christian Scientists? Rather do we hear from those who have observed them that Christian Science makes of its disciples better citizens, better neighbors, better parents, and better Christians, and it should not be an argument against it that it makes them better physically as well. The good cheer of any community is enhanced because of its Christian Scientists, for they are optimists of the noblest type, and if they have troubles they hide them as much as possible from the world and conquer them in secret with God. Is not all this commendable if only for the sunshine it sheds upon others? But if this tree is bad, as some would have us believe, why does not that fact appear in its fruit?

The columns of the *Sentinel* and of *The Christian Science Journal* tell, in every issue, of wonderful transformations for good, wrought in the lives of those who have faithfully sought God's help in Christian Science. Victims of the most debasing forms of vice have told of their loathsome appetites destroyed, and their ascension into sweeter and brighter conditions; mothers have told of the help received in maintaining the health of their children and the harmony of the home; business men have told of the invaluable aid derived from Christian Science in overcoming the various and complex financial problems and worries, and of their consequent prosperity; and those who had suffered untold miseries from disease, poverty, and misfortune, have gratefully told of the help and healing received in Christian Science when all other hopes had fled. These testimonies have covered the range of nearly every form of suffering and wretchedness known to mortal man, and they are given by intelligent and responsible people. The writer believes that they are true, from what he has himself seen, and they are open to verification by any earnest enquirer.

In seeking to obey the Master's command to heal the sick, Christian Science is doing a greater work for humanity than the mere removal of pain and misery, for it is lifting human thought above the plane where these discords originate and exist. To him who obeys from the heart the divine rules of this Science, life takes on a brighter and happier outlook, and the errors that disturb the peace and harmony of mortals, become less terrifying and less real:

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he thinks less of sin and less of sickness as he discerns more of the actual supremacy of good, and the ever-presence of infinite Love. That these effects are Christian, and beneficial in their influence upon society, needs no argument or proof.

If the critics and opponents of Christian Science will be influenced less by its antagonism to their material theories, and look with unprejudiced eye upon what it is doing to alleviate and remove the sufferings of mankind and to emancipate mortals from their materiality and sin, they will discover somewhat of its far-reaching influence for good in all that concerns the well-being of the race. The full extent of its beneficent work the future must reveal, when eyes are more ready to see and ears to hear. Perhaps no more fitting words could express the divine endorsement of the success of Christian Science than those of Mrs. Eddy, when speaking of this Science, that "its only power to heal, is its power to do good not evil" (Miscellaneous Writings, p. 4).

Rejoicing.

FLORENCE M. SMYTH.

Let everything that hath breath praise the Lord. Praise ye the Lord. *Psalm* 150.

THE glorious conviction came to me lately while repeating the scientific statement of being, given in Science and Health (p. 468), that we are not half grateful, or thankful, or joyous enough while endeavoring to reflect the truth this statement conveys. Why should we ever repeat this comprehensive and wondrous statement of truth, with perhaps a sense of sadness, or doubt, or coldness, or perchance with a sense of the letter rather than the spirit? Such a sense of warmth and love seemed to pervade my consciousness as I realized the duty of rejoicing while uttering the truth, that I have been enabled to rejoice in a greater degree ever since, and in realizing the strength of joy, to make several demonstrations over errors to which I had hitherto been blind.

How subtle is the error of discouragement! The uncovering of this has been truly wonderful since I began to rejoice in Truth. Discouragement plays almost as large a part in the lives of mortals as does fear; it is difficult to detect, and very demoralizing in its effect. This error sometimes suggests that we are not progressing as rapidly or worthily as we should, that we are incompetent to help our brother while we cannot demonstrate over our home problems, etc.

"Rejoice always" is the Scriptural demand. Instead of being discouraged by these suggestions, we should rejoice to know there is no truth in them; rejoice at our progress however small, rejoice in the endeavor to help our brother, rejoice that the errors of physical and moral beliefs are uncovered no matter whether they are all destroyed at the present moment or not, rejoice to know that all error is temporal, and that Love is eternal.

Above all we should rejoice to know that one was found waiting who was pure enough, unselfish enough, and joyous enough to give us the glad tidings,—we who believed ourselves to be sick, discouraged, weak mortals, but who are now joyful disciples of Christ, Truth.

It is pleasant to note that the head and Founder of the Christian Science Church has regard for the æstheticism of architectural beauty. The new church built by Mrs. Eddy at Concord, N. H., is certainly a handsome edifice.

In the erection of such church buildings Mrs. Eddy has certainly added to the services she has done her followers. Satisfying architecture in church buildings is most desirable, and the example set by the Christian Science edifices is excellent.—*Boston Traveler.*

Selected Articles.

A Practical Advantage.

THE Scriptural text, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," made very little impression upon me until through Christian Science, I began to have a definite understanding of God and to apply it to the every-day affairs of life. I can now understand that existence becomes secure and substantial in exact proportion as we understand God and His likeness, and in our conduct conform thereto.

The saying, "I get along all right so long as I am myself," is quite common. This remark is more comprehensive than one may think. To be one's self in the full sense is to be what God intended,—His own image and likeness. To be Godlike means to be free, intelligent, and clear; to be calm, peaceful, considerate, wise, and strong. We learn in Christian Science that it is possible to improve in all these virtues. With a knowledge of this Science it is possible to dispel the clouds, to overcome grief, sorrow, sadness, disappointment, discouragement, dissatisfaction, despair, and to be buoyant, hopeful, and mentally clear. In such a state of mind we are well prepared to enter upon the duties and cares of the day; our steps are likely to be careful and firm. We are less apt to be taken unawares by a sharp word; and we go through the day successfully and triumphantly, thus verifying the Scriptural teaching, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

He who is steadied by the understanding of the sustenance and protection of the Divine power has less fear and is less liable to the intrusion of sickness; and surely the best time to cure one's ills is before they come.

Christian Science is not a preventive which looks forward expectantly to troubles and then doctors therefor, but it teaches how to be so conscious of God's presence as to be impregnable to disease.

One asks, "Do you mean to say that Christian Science is a benefit to a man in financial distress?" We answer, yes. It will enable such an one to see more clearly and so find his way out. One's understanding of Science may not immediately exert any special influence over his environment, but it will so sustain the individual and clarify his thought as to enable him to deal wisely and effectually with his circumstances. The tendency of Christian Science is to improve the judgment and render the perception more keen.

As a rule, one's troubles are never so large as they seem, and one does not fear so much the trouble that is upon him as the seeming calamity which confronts him. Science tends to minimize prospective troubles and to induce the Scientist to dwell more upon the bountifulness of the unseen supplies, knowing that God has unnumbered ways for our relief which we have never so much as dreamed of; and instead of dwelling constantly upon the narrow opportunity which seems to be our only way (and that scarcely available) to look directly to divine Providence and "wait on God," knowing that the relief will come in His way, if we quietly and steadfastly look away from matter to Spirit.

The term success does not belong exclusively to the accretion of wealth. There are some who need more of this world's goods; there are others who need less in the sight of supreme intelligence, and few mortals are wise enough to know whether they need more or less; therefore but few know whether to pray for riches or poverty; but one is safe in asking for Divine guidance and that the will of God may prevail; a thing, however, which cannot transpire unless we are willing to let go of mere human desires and to trust our affairs to the wisdom of divine Providence.

ALFRED FARLOW.
In *Boston Times.*

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The Fair Test.

WHILE forty years is but a short time in which to introduce a new system of healing, yet its adherents are quite willing that the present results of Christian Science should be compared, patient for patient, with the results of *materia medica*, after two thousand five hundred years of experimental practice. And this comparison may be made with cases resulting from dissipation and debauchery, or with cases attended with either acute or chronic symptoms. That the results of Christian Science have been proved to be of practical worth is evidenced by the fact that three states of the Union, after critical examination of the practice and results of its work, have sanctioned Christian Science healing by legal decree.

Has it ever occurred to our critic, that if, in the twenty-five centuries since Hippocrates first systematized *materia medica*, the science and art of its healing had been brought anywhere near a normal state of perfection, "the medical fraternity" would not now be in a most "crucial position" as he states, and there could not possibly be the enormous demand for some other system of healing? The writer champions Christian Science fearlessly to-day, because he has witnessed cures in his own family and among relatives and friends where the best specialists in their kind and humanitarian efforts, not only failed to effect a cure but were convinced that these cases were absolutely incurable.

With nearly two thousand five hundred years the start, *materia medica* still racing after the uncaught microbe that will not yield to allopathic pill or homœopathic pellet, and, moreover, with the question still unsolved whether this same microbe is an invader or a welcome scavenger; with no definite cause or cure for cancer; with the ravages of tuberculosis still unchecked,—is it strange that there are some doctors, lawyers, judges, thinkers, and scholars who are turning in search of an exact science of healing, which, like all truth, must be the same yesterday, to-day, and forever? And is it strange that, after witnessing the same proofs of the same Christ that met the needs of humanity two thousand years ago,—is it strange that these investigators, like Luke, the beloved and learned physician, are willing to leave the medicine-case behind and adopt the more excellent and spiritual way? NORMAN E. JOHN.

Wilmington (Del.) *News.*

Jesus said, "They shall take up serpents." Christian Science teaches how to handle discord intelligently, scientifically, and with certainty, but this handling of evil is not a self-satisfied declaration that there is no pain, no sorrow, no sin, no want. It is much more than that. Christian Science is practical enough in its dealings to satisfy the most exacting demands of the followers of Bacon, because it shows results. It is indeed "a philosophy of works."

It is common sense to apply a remedy for physical, moral, and financial disease. It is uncommon sense to know how, even in a degree, to prevent these evils. Christian Science not only teaches the very best remedy, but it shows how it is possible, in a measure, to avoid that which we know to be discordant and unwelcome. WILLARD S. MATTOX.

Hartford (Conn.) *Times.*

If a thing is good would it not be wise to encourage it in its progress? If, on the other hand, it is not good, the best possible way to get rid of it is to offer something better, and public opinion will invariably decide in favor of that which is best. Instead of expending our useful and God-given ability in profitless discussion, which will do nobody any good, let us remember the Scriptural quotation, "The kingdom of God cometh not with observation."

RICHARD P. VERRALL.

Fredericton (N. B.) *Herald.*

Among the Churches.

A Working Sunday School.

The children of First Church of Christ, Scientist, Sunday School, Appleton, Wis., have donated to the city public library, a copy of Science and Health, and one year's subscription to the *Sentinel*, and received from the librarian a kindly letter of thanks, accepting the same.

True Fraternity in Humboldt, Ia.

We are pleased to learn that at the dedication of the new Congregational church last month, the Christian Science Society was invited to join with the other churches in a union service, with these words from the minister, "I want the whole body of Christ."

Church Union in Philadelphia, Pa.

In the spirit of love and unity, Second Church of Christ, Scientist, West Philadelphia, has disorganized, and its members have united with First Church.

This step has been joyfully taken, knowing that we shall continue to see good fruits from the seed which has been sown in the past. We gratefully give thanks to God for the many blessings which have come to us, and earnestly pray that we may so follow the guidance of our beloved Leader that we may more fully realize that Mind "which was also in Christ Jesus."

SUSAN R. WRIGHT, *Clerk pro tem.*

A Letter from Paris, France.

Dear Editor:—About three years ago I was informed that those who were attending to the spiritual wants of the members of the American Girl's Club of Paris, did not allow Christian Science literature on the tables of their reading room. Wishing that at least the *Sentinel* might be found in the reading room of our American Art Association (Men's Club), I wrote the following letter to the chairman of our library committee, who is the Rector of St. Luke's Chapel, and was formerly at the head of the library committee of the aforesaid American Girl's Club, and his kind reply is submitted here as evidence of the growth of, and kindly feeling for, the Cause of Christian Science in Paris.

To the Rev. Isaac Van Winkle, Chairman Library Committee American Art (Artists) Association of Paris.

Dear Sir:—If the Library Committee will furnish a cover, like those on other periodicals in our reading room, with title of periodical thereon, I will be glad to donate to the Club for an indefinite period, the *Christian Science Sentinel*, the official weekly paper of the Church of Christ, Scientist, of Boston, Mass. Fraternally yours,

THOMAS R. CONGDON.

I am in receipt of the following reply.

125 B'd Mont Parnasse, June 16, 1904.

Dear Mr. Congdon:—Your very kind offer to present to the Club the *Christian Science Sentinel* has been received, and in reply I beg to say that the Committee accept your offer with thanks for the gift itself and also for the interest in the Club that it evidences.

The cover will be ordered and will soon be ready.

Believe me, yours very faithfully,

I. VAN WINKLE.

A copy of Science and Health is in the library of the Men's Club (American Art Association), and several of the artists attend our Sunday services. By the way, our new rooms are crowded, many are obliged to stand in the hallway. In Truth I am sincerely,

T. R. C.

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The Lectures.

London, England.

It is with deep gratitude that we write concerning the two lectures delivered by Judge Septimus J. Hanna, both of which were given under the joint auspices of First and Second Churches of Christ, Scientist, London.

At the first lecture, given on May 12, the audience was a large one and listened with great interest to the conclusive arguments of the lecturer, which must have dispelled most of the false conceptions previously entertained about Christian Science.

On May 30, even larger numbers came to hear Judge Hanna's second lecture. On this occasion the lecturer was ably introduced by the Earl of Dunmore, and again the audience listened with marked attention.

Throughout the United Kingdom the series of lectures has been deeply appreciated by thoughtful and religious people, and in London several cases of instantaneous healing are reported to have taken place. Our hearts go out in thankfulness to our revered Leader through whose love for God and man, and through whose wisdom and foresight we are enabled to unite in the one understanding, and to participate in the work and joy of imparting it to others.

WILLIAM ROWLEY, *President Lecture Committee.*
DANIEL MAYER, *Secretary Lecture Committee.*

Quincy, Mass.

"Christian Science a Religion of Works" was the subject of a lecture by Judge William G. Ewing of Chicago, given in Quincy Music Hall, Sunday afternoon [June 12], under the direction of First Church of Christ, Scientist of Braintree, Mass.

It was the first time that the general public of Quincy has had an opportunity to have the belief of the Christian Scientists made clear and many availed themselves of the opportunity. The meeting was attended by upwards of eight hundred.

The speaker was introduced by Rev. Ellery C. Butler of the Unitarian Church. He said, "We are here with but one purpose. Not as it was once, to save ourselves from impending doom in the future, for I take it we are here simply to make this a better world to live in, to help those in trouble, to make a happier outlook and stronger minds. Not because I agree or disagree with the speaker, but I hold it the right of every person to think his own thought to its conclusion, and because I believe in freedom of thought."

Quincy Daily Ledger.

Seneca, Kan.

Bicknell Young of Chicago delivered his lecture on Christian Science at the Opera House last Monday evening [May 23], to a cultured and attentive audience. He was introduced by Judge Emery, who spoke in part as follows:—

Great truths are alone discovered by investigating minds, and he or she who, through prejudice, bigotry, or other mental infirmity cannot or will not present a receptive or perceptive mind to one claiming to represent a truth is to be pitied more than blamed. While not pretending to know much about Christian Scientists, I have to some extent investigated their beliefs, read their literature, heard their testimonies, and absorbed some general knowledge of the progress and purposes of Christian Science; and from this it may be stated that, although young as an organization, it is founded on the words and acts of the great Teacher that have stood the test of nineteen centuries; that in membership, church organization, and edifices it has made the most marvelous growth in history; that by the character and standing of its members we have the evidence that it attracts the intellectual, the philanthropical, and the pure in heart; that it engenders in its adherents a loyalty, zeal, and self-sacrificing faith that beautifies, strengthens, and ennobles the character; that from the testimony of thousands whose integrity we may not question, its light has the tendency to dispel the dark gloom of physical and spiritual sickness, to let in the light of health and contentment, and to place the individual in harmony with himself, his fellow-man, and the divine Mind.—*Courier-Democrat.*

Chicago, Ill.

Two immense throngs of people crowded into First Church of Christ, Scientist, of Chicago, on Thursday and Friday evenings, May 12 and 13, to hear Mr. Kimball's lecture. Two evenings were provided in order that all who might wish to attend one lecture could be accommodated, it having been given out that those who attended Thursday night were not expected to come the following evening. Notwithstanding the large seating capacity of the auditorium of the church, with its fifteen hundred seats and its broad foyers where hundreds stood throughout the lectures, the doors had to be closed at eight o'clock each evening, in order that the building ordinances of the city relating to persons blocking up aisles and stairways, might not be violated. When the doors were closed, hundreds were left standing, eager to gain admission.

While it seems a hardship not to be able to accommodate all who come long distances to hear a Christian Science lecture, still that fact alone impresses people, and they learn that it is necessary to be prompt in attending these lectures if they would share in the feast. The probable number in attendance was thirty-five hundred. When we witness such outpourings where five lectures have been given in this city within the past two months, does it not prove that the world is looking for something better than is to be found outside of Christian Science? and should we not strive by example and precept to emulate in a slight degree that patient and loving woman, our revered Leader, who has given to us this practical religion?

A noticeable feature of both evenings was the large number of non-Scientists in attendance, although there was no special effort in the way of advertising. Several were brought to the lectures unable to walk alone; and others, almost wholly disabled by some malady, whose countenances depicted great mental suffering and despair, came with the expectation that some ray of hope might be held out to them.

Mr. Kimball was introduced the first evening by Mrs. Ruth B. Ewing, a member of the Board of Directors of First Church; and the second evening by George C. Ball, of the Board of Trustees.—*Correspondence.*

Lectures at other Places.

New Bedford, Mass.—Judge Septimus J. Hanna, April 14.
Auburn, N. Y.—Rev. William P. McKenzie, April 22.
Kewanee, Ill.—Judge William G. Ewing, May 1.
Springfield, Mass.—Rev. Arthur R. Vosburgh, May 15.
New Haven, Conn.—William D. McCrackan, May 29.
Decatur, Ill.—Bicknell Young, June 2.
Springfield, Ill.—Bicknell Young, June 13.
Keokuk, Ia.—Bicknell Young, June 16.
Marlboro, Mass.—Judge Septimus J. Hanna, June 16.
Oskaloosa, Ia.—Bicknell Young, June 17.
Watertown, Wis.—Edward A. Kimball, June 17.
Orangeville, Ont.—Rev. Arthur R. Vosburgh, June 19.
Hoopeston, Ill.—Bicknell Young, June 19.
Grand Island, Neb.—Bicknell Young, June 20.
Fairbury, Neb.—Bicknell Young, June 21.
Eureka Springs, Ark.—Bicknell Young, June 23.
Dover, N. H.—Judge Septimus J. Hanna, June 23.
Stillwater, Okla.—Bicknell Young, June 27.

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CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Unauthorized Literature.

We have recently received several papers which are clearly within the class of unauthorized literature referred to in the *Sentinel* of August 15 and September 19, 1903, and as these papers seem to be in constant circulation, we feel justified in republishing the editorial of the latter date.

Of the three papers now before us one is an alphabet composed of quotations from Science and Health, another is a printed copy of an article by our Leader which appeared in the *Sentinel* and *Journal* some years ago. The persons responsible for the circulation of these articles are, we assume, ignorant of the fact that they are law-breakers, inasmuch as they have violated the copyright law, and have appropriated to their own use something that does not belong to them. The third paper is a typewritten formula of prayer, the circulation of which is misleading and harmful.

"Since the publication of the article 'The Integrity of Christian Science Literature,' in our issue of August 15, we have been given an opportunity to inspect three papers of the kind referred to. One purports to be notes taken in a class, another is said to be a copy of a letter to a student, and the third is a formula. The alleged notes are utterly repudiated by the teacher, the letter was found to be equally spurious, and the formula is, of course, in direct violation of the By-laws of the Mother Church. All three of the papers are faulty and misleading, and, if considered as attempts to elucidate Christian Science, must prove harmful to young students and inquirers who give heed to them, and yet we regret to say that inquiries which have been received since the publication of the article referred to indicate that in some instances there is a desire to cling to these papers which are 'doubtful as to authorship or clearness of statement.'

"We feel under the necessity of again warning our readers against this class of unauthorized and faulty literature and against the subtle and specious manner in which it is circulated, for it is usually put forth as the production of some well-known Christian Scientist, and in some instances the papers even purport to be copies of letters written by Mrs. Eddy.

"That these papers are passed from hand to hand without sufficient inquiry as to whether their reputed authors stand sponsor for them is an evidence of carelessness, but an even greater danger would seem to be that more or less change is inevitably made every time the papers are copied, and what may have been a correct presentation of Christian Science in the original is likely to become a doubtful or absolutely incorrect statement in the copy.

"When it is clearly understood that Christian Science is an exact Science, and that any diviation from the true line of its expression must necessarily obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of the utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications. M."

The Waning of False Specifics.

A ministerial friend once said to the writer that in his judgment "it is criminal to ignore the deductions of medical Science!" This good brother is a representative of many who seem to be quite ignorant of the very rapid and very general awakening of physicians, as well as their long-suffering patients, to the fallacy, the utterly unscientific nature of the whole drug system.

With all due respect for its many conscientious exponents, and quite regardless of any question as to the scientifically demonstrated value of other means of cure, it may be said that it is becoming more and more manifest, that the drug system is unsound in its fundamental assumptions, unscientific in its practice, and unsatisfactory in its results.

The credulity of the many, and the unsatisfactoriness of more conventional methods of drug treatment are evidenced by fulsomely advertised patent specifics which are constantly appearing, and which are pressed upon the attention in ways and degrees which must beget a sense of utter confusion in all those who have not yet learned of the better way to health and happiness. An outburst of enthusiasm over some new system of treatment is speedily chilled by the contemptuous condemnation of a yet more advanced thinker, and thus the world of material thought limps on (and must needs perhaps) from one hurtful experience to another, till the self-destroying cycle of error shall have completed its painful tutorage, and men shall have come to an understanding which is acquired by many only through untold suffering,—that knowledge of the great freedom-bringing truth that there is neither life nor law in matter, that mortal ills are the outcome and fruitage of false beliefs, and that the one and only sufficient remedy for all the disease of humanity, is that knowing of God, the omnipresent good, which is life eternal.

The Post Office Department has recently entered upon a vigorous crusade with the purpose, as we are told, "of eliminating from among American advertised industries one of the most extensive frauds ever practised. With the assistance of government scientists, the department seeks to bar from the use of the mails the host of patent medicine concerns, and exploiters of proprietary medicines and nostrums which chemical analysis shows are incapable of performing the wonderful cures claimed for them."

The percentage of alcohol in a large number of the leading "specifics" has been found to range from seven to forty, and when the vast consumption of these highly alcoholic preparations is remembered, men can but realize what it means for unnumbered "home papers, and religious periodicals" to commend unqualifiedly these concoctions in comparison with which beer and light wines are mild and inoffensive as breeders of that curse to humanity,—the appetite for stimulants.

Christian Science has wonderfully accelerated the pace at which the thought of the world is escaping from the trammels of medical and theological tradition, and mortal sense is disturbed, as never before, perhaps, by that uncovering and denial of error which is coincident with the coming of Truth, and which is the forerunner of the glad recognition of God's healing presence, which for each individual ushers in "the Day of the Lord." W.

Prayer and Understanding.

The petition of the disciples, "Lord, teach us to pray," is full of pathos. Surely they could not have been as ignorant as their request would indicate, but it suggests their willingness to admit that they had not the understanding possessed by the Master. None had ever called down such answers to prayer as had he. The light of Truth was, however, dawning for them, and by its illumina-

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tion they were able to see that the old sense of prayer was inadequate to meet their need.

Jesus had pointed out to them the dangers of audible and public prayers, but he had not treated this all-important subject in a merely negative or prohibitive way; on the contrary, he had given them definite and positive instructions as to how they should approach their heavenly Father, and as to what they should ask of Him. The Lord's Prayer "covers all human needs" (Science and Health, p. 16). We thus see that while a little child at his mother's knee may ask for daily bread, and think of bread alone, with added years and experience he will ask in the same words for the infinite blessings which God is ever ready to bestow upon all His children.

In Christian Science we no longer think of begging God to do something which material sense assumes that He has overlooked, and this may give some a temporary sense of loss, a feeling that they no longer know how to pray. It is evident that Paul realized this when he said, "We know not what we should pray for as we ought." James refers to an "effectual, fervent prayer," and this is assuredly the kind that Christian Scientists are seeking to understand and to utilize. Our Leader's thought respecting this vital matter is disclosed in all her writings, and the chapter on "Prayer," in Science and Health is especially worthy of the daily study of every sincere Christian. In it she separates the chaff of mere form from the grain of true aspiration, and prepares the student for "union and communion" "in spirit and in truth."

It would seem that no Christian Scientist could ever be so short-sighted and inconsistent as to depend upon a formula in his ministrations, since he ever has access to divine Principle and to the treasures of truth found in the Bible and Science and Health. Even passages from the Bible and from our text-book would be misapplied if their use fostered the belief that any statements, however clear, can do our work for us. Their office is to instruct and inspire, and thus to fit us to "pray aright," and, what is more, to live aright. It should be enough for the loyal Christian Scientist that the use of formulas is forbidden in the Manual of our church, and this for the best of reasons; namely, that all thought may be directed to divine Principle and to the individual demonstration of the truth which is thus realized.

There is, perhaps, no greater hindrance to the true understanding of prayer than is the desire for material things. Our Leader says, "If we desire holiness above all else, we shall sacrifice everything for it" (Science and Health, p. 11). Poverty is the concomitant of materiality, and no amount of formula can heal one of this error; true spirituality alone can do this. Human standards need to be changed, and spiritual attainments should alone be regarded as evidence of prosperity. The Master said, "A man's life consisteth not in the abundance of the [material] things that he possesseth." "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." If our prayers are not answered, is it not a logical conclusion that material things have been given priority in the affections, and that it is there the redemptive work must be done? When this is accomplished we shall be able to say, as did the Master, I *know* "that thou hearest me always." If tempted to indulge in "vain repetitions," we do well to ponder more deeply these words: "Practice, not profession,—understanding, not belief,—gain the ear and right hand of omnipotence; and they assuredly call down infinite blessings" (Science and Health, p. 15).

K.

It is the universal custom among Christian Science churches to place the Holy Bible in the corner-stone. This was done at the laying of the corner-stone of First Church of Christ, Scientist, in Concord, N. H. The Holy Scriptures, therefore, should have appeared among the list of books given in the Historical Sketch read at the dedication of this church as reported in the *Sentinel* of July 23.

The *Sentinel* receives but few anonymous communications, yet it seems best to remind those who are tempted to write in this way that our rule is the same as that of all other reputable periodicals. We do not publish such communications.

Letters to our Leader.

Concord, N. H., July 16, 1904.

Rev. Mary Baker G. Eddy.

My Dear Mrs. Eddy:—It is with a great deal of pleasure in behalf of the Prudential Committee of the Unitarian Church that I tender the use of the church and annexes as a resting place for the many who may come to Concord tomorrow for the dedication of your beautiful church (my nearest neighbor) and who may not desire to leave the city immediately. I have also communicated this personally to Mr. Tomlinson.

Very respectfully,

GEO. D. WALDRON.

Concord, July 20, 1904.

To the Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

My Dear Teacher:—You may like to learn what one of your students received at the dedication service of First Church of Christ, Scientist, in Concord, N. H., last Sunday. The entire service was grand and harmonious. The central feature was your Dedicatory Address. This is a notable address. To me it has no equal in modern literature. As a statement of Christian Science, it is terse, comprehensive, and definite. As a spiritual exegesis it has no parallel, save in the inspired Word of God. Such a paper can be produced only by a mind active, clear, and in full possession and control of all its faculties. It indicates that the writer is in a vigorous mental and physical condition. I rejoice with you in the manifestation of God's promise to you in the early days, which might have been days of discouragement, had you been less sure in your reliance on His promise. The early faith held to, has brought out rich results which are of great benefit to humanity to-day. The richness of your faith radiates to the whole world. The building and dedicating of this church means more than appears superficially; God is in this great work for the good of humanity, and He blesses it. I realize that all peoples are blest in your demonstration, yet the residents of your city are especially benefited. They have a beautiful building to which they may resort to hear the gospel of Christ preached, and to see the sick and sinning healed. I thank God that I have seen this day.

Affectionately your student,

EDWARD P. BATES.

Pleasant View, Concord, N. H., July 18, 1904.

Beloved Leader:—This morning I had the opportunity of reading your address in print, and find it to be filled with deepest meaning—every thought expressed is a rule in Christian Science whereby we may learn escape from the thraldom of sin believed and lived.

Your followers, as well as the world, owe you a debt of gratitude for the unsealing of the theological teaching regarding hell, and for its true definition. To those studying your words it need no longer be enshrouded in mystery, neither need the way out be longer uncertain or unknown. The address has been a great inspiration to me, and yesterday, when it was read, I seemed to be carried away beyond environments, and my heart was filled with deepest love and gratitude for you who have labored so lovingly

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and patiently for the whole world. God's richest reward is yours. Lovingly your student,

ELLA LANCE WILLIS.

Concord, N. H., July 19, 1904.

Rev. Mary Baker G. Eddy.

Dear Leader and Teacher: —Trusting that it will not be trespassing upon your time, I am writing to express my grateful acknowledgments for the inestimable privilege it has been to me to be in Concord during the past three days. The dedicatory services commemorating the completion of the beautiful home which you have given to First Church of Christ, Scientist, of your city, have been to me, as I am sure they have been to all listeners and eye witnesses, most instructive and impressive.

For more light, for glorious refreshment and renewed propulsion onward and upward, and for more uncovering of that which the apostle says, "letteth and will let, until he be taken out of the way," I return deep, heartfelt thanks to God, the Giver of every perfect gift, and to you, His chosen messenger, for your noble address, and for the services of all the dear ones who gave us "history" and "words of gratitude" and the excellent rendering of your address.

The rich, deep, mellow-toned organ and the masterful hand that played upon it, added also their full complement to the satisfaction of the whole.

My poor words are very inadequate to express even a tithe of what I have felt of admiration, joy, and gratitude for the things true and lovely brought to light in this event. Nevertheless, "such as I have give I thee," beloved Teacher and friend, and beg to remain affectionately,

Your student,

RUTH B. EWING.

Words of Appreciation.

Pleasant View, Concord, N. H., July 20, 1904.

Mr. Archibald McLellan, Editor of the *Christian Science Sentinel*, Boston, Mass.

Dear Brother McLellan: — Our dear Leader directs me to write you in her behalf, enclosing you, for insertion in the *Sentinel*, the accompanying copy of a letter from the Carolinas. She has been deeply touched by the tender remembrances from the South land, her former home, and was especially pleased with the beautiful cross of fresh-cut gladiolus, which the Christian Scientists sent from there for the dedication of the Concord church, on last Sunday, and which was so generally admired by all who attended.

The chivalric kindness of the noble Southrons, during her short sojourn in their country in the forties, has not been forgotten by her in the intervening sixty years; and it is particularly dear to her now to see that her religious teachings are accepted by the good people of the present generation.

Sincerely yours,

GEO. H. KINTER.

First Church of Christ, Scientist,
Concord, N. H.

Beloved Brother — The Christian Scientists of North and South Carolina, through the First Readers of their churches, ask that you will accept the small amount enclosed, in truest gratitude and most loving unity, at this happy hour for our revered Leader and for you. Deeply sensible of your privilege in receiving the beautiful gift from the Discoverer and Founder of Christian Science, we would join you in thankfulness that her precious life which in its fulness has meant so much to you, once touched these two states in its wonderful promise, and that our fullest salvation has come through her teachings. Yea, she has given to all the world a love so wondrous, that, as was recently said by one saved from the grave, it will heal the whole race of men if they will but accept its healing.

Grateful for your service and for your faithfulness to her whose mission is the establishment of a Church that heals the sick as well as the sinner, we are thankful to God and rejoice with our Leader in the prosperity and triumph of the Cause of Christian Science.

Lovingly yours,

MRS. ELIZABETH TAVEL BELL, Charleston, S. C
MISS MARY BRIDGERS, Wilmington, N. C.
MISS ELIZABETH EARL JONES, Asheville, N. C.
MRS. HENNIE PEEBLES, Kinston, N. C.
MISS MARY HATCH HARRISON, C.S.B., New Bern, N. C.

New Bern, N. C., July 10, 1904.

This letter bears the following self-explanatory endorsement in behalf of the Concord church.

7—13—1904
Trustees Building Fund
First Church of Christ, Scientist,
Concord, N. H.
$1000
LADD.

Pleasant View, Concord, N. H., July 16, 1904.

To the Editor of the *Sentinel*.

No doubt the *Sentinel* will receive many expressions of gratitude for the pleasure, profit, and help received at the dedication of the Concord church, and I should like to tell of some impressions, other than those herein mentioned, but regard for your valuable space prompts me to conciseness. The dedication of this church was truly a happy event in every way, and the mere fact of being privileged to attend the service, so simple yet so impressive, was a benediction in itself. I wish, however, to speak more particularly of the reading of our dear Leader's matchless address.

Since Mrs. Eddy thought best not to be present and deliver the address herself, which would have been a boon second only to the address, I am happy to have heard it read in a manner at once dignified, intelligent, reverent, and effective. The *Concord Monitor* says of Mr. Young's reading of the address,—

"The crowning feature of the programme, naturally, was Mrs. Eddy's Dedicatory Address. The address was read by Mr. Bicknell Young, C.S.B., of Chicago. Mr. Young is a man of striking personal appearance, with keen, intellectual features and possessing a rich, musical voice. His delivery of Mrs. Eddy's words was superb, and his splendidly accurate articulation served finely to demonstrate the perfect acoustics of the auditorium. Mrs. Eddy's illuminating and suggestive sentences sank deeply into the mind of the vast congregation, who listened with rapt attention as her thought was developed in chaste and striking phrase. Many were moved to tears by her language and all received a strong spiritual uplift from her words of mighty, yet tender, import."

This is a just tribute to the manner in which Mr. Young, with his rich, musical voice so perfectly modulated and his faultless enunciation, read the words of life, health, and holiness which Mrs. Eddy had prepared for her followers and for the whole world. Mr. Young's lectures, and his delivery of them, have been the subject of much favorable comment, but in these he was rendering his own composition, here he was speaking for another,—a task not usually so easy. It was a happy service that he rendered our Cause in thus presenting our Leader's words in this perfect manner; but the joy of the occasion is in this, that again our Leader's prophetic utterance has been fulfilled.—Divine Love has met the need, a masterly reader for a literary production that is destined to become historic.

GEORGE H. KINTER.

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Testimonies of Healing.

I first heard of Christian Science about ten years ago, when visiting relatives who were Scientists. I cannot say, however, that I was enough interested in it to ask much about it, but the remembrance of the happy, harmonious home lingered long with me. I often thought of it, and a few years after, I became a little more interested and asked questions which were very kindly answered. It seemed a very beautiful life to me. A little later I was healed through it, but when I told my friends they ridiculed it, and told me I would have been well anyway if I had waited a little longer. I then went back to *materia medica*. Again I visited my uncle and aunt, and so longed for that perfect peace which was theirs; but I had not the courage to start again. "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 anything of the Lord."

During the last four and a half years I had such bad health that if I had not had two little children to live for, I would not be here to-day. I had had two operations and was preparing for a third. I could not sit up longer than three hours at a time. I was so weak and miserable that I prayed to die. I was of no use here, seemingly, and why did God let me live? I knew I had not the strength to undergo another operation, and where should I turn for relief? I again thought of Christian Science, but had never heard that it shortened ligaments, and thought this impossible. My only hope was to visit my aunt and have a talk with her, but it was a day's journey to get there. I accordingly received my husband's consent, took a sleeper, and stayed in it until I reached my destination.

I told my story with just the slightest glimmer of hope that I might be helped, and then asked my aunt if she could heal me. She was very quiet and thoughtful for a moment, and I thought, "Oh, she can do nothing, and does not want to tell me;" but by-and-by she answered me, "No; *I cannot*, but with God all things are possible." Those words I shall never forget. In my weakened condition I felt as if my heart had leaped to my throat, and I seemed to be blinded by an intense light which the eyelids could not shut out; so great was my joy and hope. I visited with them and received treatment for two weeks, and came home (not in a sleeper this time) so much improved that my family and friends marveled at my appearance. I must say, however, that I had not gained the understanding for which I now longed. I wrote my aunt that I missed her talks very much, and she answered that I should not miss her, and referred me to James, 1, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This seemed so beautiful and so appealed to me that I felt a hungering for such wisdom. Then came, to comfort me, those beautiful verses from the Sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and "Blessed are the pure in heart: for they shall see God." That was the first dawning of my understanding. I both hungered and thirsted for knowledge.

My growth in Science has been gradual, but so beautiful that I could approach God only in tears, not of sorrow but of joy, and with lips unmoved. Words cannot express my happiness. In the morning, when I first awaken, I wonder if it is a dream,—then comes the answer, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I am now perfectly well, and am able to accomplish more than I ever did before. Surely "man's extremity is God's opportunity."

I have been helped so much by reading the testimonies of others in the *Sentinel* and *Journal*, that I thought perhaps my own might help or encourage some one.

GERTRUDE R. SPEESE, Germantown, Pa.

I feel an ever-increasing sense of gratitude for the little understanding I have of Christian Science. This truth came to me about one year ago. I had been ill for eighteen months and had five different physicians, but every one of them gave me up. One would pronounce my ills dropsy, another would call it diabetes, and the last two said it was tuberculosis, and told my husband that I could not live longer than one or two months. At the same time I had a very bad sore in my mouth, said to be caused by disease of the nasal bone. The physicians told me that nothing could save the bone, and that an operation was necessary to cut out the diseased bone and replace it with a silver plate. Besides this, I had what the physicians pronounced epilepsy, which came on me without warning, so that it was unsafe for me to go any place by myself. The last two physicians told me that they did not like to take my case, because they could do me no good.

This was my condition when a neighbor asked me to try Christian Science. She said, "I have been healed of eczema of fifteen years' standing, and there is help for you too." Well, I had given up all hope of ever getting well again, but when my husband came home I told him about our neighbor getting healed by Christian Science, and asked him to take me to a Christian Science practitioner, which he did. I felt better from the first treatment and could do all my own work after the sixth treatment.

I have had no more attacks of the epilepsy since my last treatment, and the nasal bone is all healed up and not even a scar left. The physician said if Christian Science would heal the sore in my mouth, he would give up his practice and become a Scientist himself. I was also healed of paralysis by Christian Science, and of all my other ailments, and to-day I am strong and healthy.

My husband was healed of a very bad sprain in the arm, and also of the tobacco habit,—both chewing and smoking of twenty-five years' standing. Since then we have taken up the study of Christian Science, and we are gaining very rapidly in the understanding. We also had the grand opportunity of class instruction by one of Mrs. Eddy's faithful students.

I cannot begin to tell of all that Christian Science has done for me and mine, but I consider it the greatest blessing that ever came into my life. We have become members of First Church of Christ, Scientist, of this place. To say that I am grateful to God, grateful to Mrs. Eddy, and grateful to my teacher, but faintly expresses my feelings, for verily I owe all that I have of health, of happiness, and of prosperity to Christian Science.

SALLIE ROHLOFF, St. Joseph, Mo.

I wish to tell how I came into the light of Christian Science. I had a stroke of paralysis in May, 1903, and could not walk one step, or help myself at all. I had to be cared for just like a baby. We tried doctors here, and others that did not live here, and my husband carried me to Dallas to be treated, but all the doctors failed. One Sunday, a friend said to me, "Why don't you try Christian Science?" I said to her, "I haven't any faith in it." She said, "Do try it for my sake, for I have a great deal of faith in it; I was treated by a Christian Scientist." She also said, "I'll tell her about you, and ask her if she thinks that she can do you any good." The next week I got so I could work my toes, something I had not done for quite a while. Then my mother was anxious for me to go and see the practitioner. When I first went to her, she had to come out to the buggy to treat me.

I had given up all hopes of ever getting well again, but now I am well and strong, and I can do my housework and care for my baby as a mother should. Just think! I had not walked in twelve months. May God bless my helper.

LULA E. MARTIN, Ardmore, I. T.

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The following testimony was embodied in the introductory remarks upon the occasion of the lecture in Oskaloosa, Ia., by Bicknell Young June 17.—Eds.

When the lame man lying at the gate of the temple called Beautiful, asking alms of the people, was told by Peter, in the presence of John, in the name of Jesus Christ, to rise up and walk, his feet and ankle bones received strength, and he stood up, and leaped, and walked, and praised God. Peter, explaining to the amazed multitude that it was not by their own powers, this man was made to walk, said, "The God of Abraham,' and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; . . . and his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

Eighteen years ago I was an incurable cripple, unable to walk, and partially blind, carried about, seeking help from every material source, but in vain, without hope, and abandoned to despair. In this dire distress, my cry was that of the prophet, "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?"

The teachings of Christian Science dispelled this gloom, and revealed the healing balm, the healing Christ, for God gave me "perfect soundness," and I walked, and saw, and continue to praise God. The words of the Psalmist were again fulfilled, "He sent his word, and healed them, and delivered them from their destructions."

Our heavenly Father was found to be the Great Physician, who is as able, and as willing to save His people from sickness in this present time, as nineteen centuries ago, verifying Jesus' words, "Ye shall know the truth, and the truth shall make you free."

God's arm, indeed, is not shortened. His words have not passed away, but remain for this, and every time. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." And Jesus said, "I am come that they might have life, and that they might have it more abundantly."

Scientific Christianity shows man to have recourse to the Divine, from all the woes which beset mortal existence; that he can enter into spiritual Canaan, here and now, on this very earth, and find health, happiness, peace, and rest beside the still waters, as indicated in our Lord's Prayer, "Thy kingdom come, . . . in earth, as it is in heaven."

CARRIE BAUGHMAN, Oskaloosa, Ia.

I wish to express my gratitude for what Christian Science has done for my family. About two months ago my little boy had what seemed to be a very bad attack of stomach and bowel trouble. This was on Saturday night, and on Sunday morning I sent for a friend, who was a practitioner.

I did all I could, which seemed to be very little, as I was young in Science, until my friend came and commenced work for him. He did not seem to respond very quickly, if anything he seemed worse. He was very feverish and delirious, and complained of severe pain in the head. She worked for him all day, until about six o'clock, when he seemed to be quiet and not suffering. I told her she had better go home, and if anything happened I would let her know. Soon after, however, he went into convulsions,—his face, hands, and feet were all drawn out of shape and he was cold and rigid. My husband and I turned away, realizing that we were not helping her or him by our fear. The practitioner then declared the truth aloud very forcibly. The third time she called him by name he raised his head, opened his eyes, and said, "What is it, aunty?" The error was met and destroyed right then. She helped him up and he soon went to bed, and rested very well through the night, although she stayed with him all night. The next day he came down stairs, on Tuesday he was out in the yard, and Wednesday he went to school and to church in the evening. He has been entirely well ever since.

We feel that we owe his life to Christian Science, and we cannot express the love and gratitude we feel toward Mrs. Eddy and the dear sister who worked so faithfully for our little boy. I trust this will help some one who is still in the dark.—MRS. F. C. WEST, Concord, N. H.

I became interested in Christian Science about nine years ago. At that time I was suffering much, both mentally, and physically. The prominent symptoms were sleeplessness, dyspepsia, nervousness, and melancholia. These were my tormentors both day and night, and they also furnished me with terrible forebodings for the future. I had tried material remedies faithfully without receiving any permanent relief from my suffering. The period during which I had the above experience lasted about thirty-five years of my life.

About this time I became interested in Christian Science, and soon began to take treatments from a faithful practitioner. I had not taken treatments long before I began to improve slowly. As my understanding increased, and I became thoroughly interested in the study of Christian Science literature and tried faithfully to put its teachings into practice, I found that the false claims of the material senses, which seemed so real, began to yield slowly but surely, until I can now say that I enjoy freedom from these discordant influences.

Since I came into Science my wife was healed of chronic bronchitis, by reading "Science and Health with Key to the Scriptures." She was also healed of a severe attack of erysipelas, which made itself manifest by a terribly swollen face and ears. She was completely healed in a few days. We have had many other demonstrations in our family, and have been enabled to help others also, through the understanding of the blessed truth.

The spiritual insight which reveals to mortals man's oneness with the infinite Father has brought such blessings to our family that we cannot give adequate expression to their value in helping us onward in the path Godward and heavenward.

I am thankful to God because I live in this age when it pleased Him to send this blessed truth to wayward humanity; and because there were some ready to accept it. I am also grateful to our beloved Leader for her steadfast faith in God, her persistent efforts and toil to make the message as plain as possible to the understanding of weary and suffering humanity. That it has reached the minds of men, and lifted them out of their darkness and misery, there are thousands who can give ample testimony.

J. S. EAGAN, Cambridge, Mass.

I would like to give my testimony in the hope that it may help others. I have been a student of Christian Science eighteen months. I came to it for physical healing, or rather it found me, as I didn't know anything about it, but a dear friend told me about it when I went home to my father's in Gothenburg, Neb.

I had had neuralgia and stomach trouble for a year, and that caused nervous prostration and hysterics, and I was the most miserable woman that ever walked; but I thank God that Christian Science found me and cured me of all those troubles, and also of constipation and heart trouble, and it was mostly done through my own study of Science and Health. I had only three treatments from the practitioner. I have often been discouraged because the healing seemed so slow to me, but I felt that I could not give up the truth, because there was nothing to go back to, and I knew it was the truth. Jesus says, "Ye shall know the truth, and the truth shall make you free."

There is no organized society here and but one family

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besides myself now. My husband is not a believer in any church, but I have helped him by the denial of error so much, that he does not think of taking medicine as he used to. What I have the most reason to be thankful for, is the spiritual uplifting. When Christian Science found me I was "having no hope, and without God in the world," but now I have found the "living and true God," "Who forgiveth all thine iniquities; who healeth all thy diseases."

My heart goes out in gratitude to our Leader and to the faithful friends here and in Gothenburg who have given me encouragement, perhaps more than they knew, for I was sadly in need of it, and I pray that I may let the light "so shine" that others will see the good works and glorify our Father in heaven.

MRS. MARY A. DENHAM, Minden, Neb.

I desire to express my earnest and heartfelt gratitude for all the blessings this wonderful and glorious truth has brought into my life. I never knew life in the true, full sense of the word until I found Christian Science a little more than two years ago, when it transformed me from a sufferer from headaches, to which I had been a slave always, as well as to many other nervous affections, into a strong, well woman with unlimited energy. All my life I had been fighting for strength, but only the light of Christian Science brought it to me. Since then, the Bible has been a glorified book, and though I had been taught to believe in a God of love, of mercy, and infinite goodness, there were shadows of doubt lurking in the corners of my faith, which now is absolute. The real part of me has come into its own.

WERDNA KELLAR, Hot Springs, S. D.

I am grateful for a healing, that was practically instantaneous, of an abnormal appetite, which I had since childhood. When a child I was always hungry and as I was permitted to do so, I was nearly always eating, particularly sweets,—apples, etc. Plenty of exercise, and lack of fear kept me from actual sickness, but my health was never good, and this appetite was not overcome.

After I came into the Christian Science Church and began to attend the meetings, to read Science and Health, and to work mentally as instructed, the appetite increased apparently, though I had approved and tried to realize the motto given by our Leader, "Mind, not matter, satisfieth." At last the healing has come, and I rejoice to know that I have a perfect stomach. I rejoice in realizing the dominion, given by God to man, as applied to my own body, love working out the law of Love, Principle manifesting itself in perfection. I am grateful for this, and for all that I have received from Christian Science.

OLGA W. CAMPBELL, Kansas City, Mo.

Though young in Science we have had several demonstrations in our family that assure us of the benefits derived from even a little understanding of Christian Science. A little over three years ago our eldest boy was afflicted, to mortal sense, with eczema. We had treatment by our family physician; and as he grew worse, we called on a specialist who gave medicine internally and by external application, but the boy grew no better. A physician informed one of the family that we might expect the child to have eczema, more or less, for seven years, and then he might not be entirely cured of it. The city physician ordered the child from the schools, and advised that we give him nourishing food, and let him play out of doors in the dirt. Just prior to this we asked a practitioner to take the case in hand. At first it was difficult to overcome, but inside of seven months the child was healed.

We are thankful for the understanding and we are experiencing more or less of the influences of Science. We have three children in the Sunday School of the Mother Church, and my wife and I attend each Sunday morning service. It was most certainly a wonderful cure in the case of our child, as a number have said.

WALTER G. CROWTHER, Boston, Mass.

Before studying Christian Science I was tormented with two questions: one was, What is God? The other, Where is God? Although a member of an orthodox church I felt dissatisfied with my understanding of God and of the Bible, for I had not realized its promises. Because of this unrest and a constant desire for a better understanding of God, I was led to the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book made a deep impression on me at once, and I thought, This is indeed what I have been seeking; this is a revelation of Truth.

I had not been studying the book more than two weeks when I was suddenly taken ill with a very severe cold in the head and sore throat. Although my understanding of Christian Science was slight, I began trying to apply what I had learned, and the discord was destroyed almost immediately. This was my first demonstration of the power of Truth, and it meant a great deal to me, because it proved the power of Mind over the belief in matter.

From that time on many other demonstrations were made through the study of Science and Health and the endeavor to apply its teachings, but best of all I have in a measure become acquainted with God and have learned that He is infinite good, divine intelligence, Love, Principle, and that He governs the universe harmoniously. Many times have I seen evil conditions—sin, sickness, and discord—overcome through the power of God, good, and it has been proven to me that God is a "very present help in trouble," that the all-loving Father-Mother God is ever ready to care for His own.

Every day I am more grateful for Christian Science, and more grateful to our Leader, Mrs. Eddy, through whom God has spoken to this age.

CAROLINE E. FAIRBANKS, Kansas City, Mo.

It is three years since I became interested in the study of Christian Science, and the many blessings I have received within that time would take up too much space to tell.

I have been cured of heart trouble from which I had suffered for some years, and other ailments for which I used to take medicine more or less, and which I left off from the first day of my interest in Christian Science. I have not taken any material remedy since, and the great benefit I have received I cannot express. I look and feel so much better that the people who formerly knew me now hardly recognize me. I have a copy of Science and Health which I procured at first. The Bible becomes plainer for me to understand; it seems like a new book. I have been enabled to overcome much and I know that in time, as I progress in the understanding of Truth, I shall overcome more. I desire to express my love and gratitude to God, to Mrs. Eddy, and to all who have aided me in Science.

MARY R. RICHARDS, Hartwick, N. Y.

A Smile.

THEY might not need me—
Yet they might—
I'll let my heart be
Just in sight—

A smile so small
As mine might be
Precisely their
Necessity.

EMILY DICKENSON.

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From our Exchanges.

There is a dramatic tendency in all life. Things pile up. Power is accumulated. Behind the mask of things is a world of which we know but little. The stars seem going one way, but the world is going the other. Despots, societies, individuals, dam up the waters of the great deep, and hold back the flood. But it will not last. "I saw the wicked in great power, spreading himself like a tree. But, lo, I sought him, but he could not be found." The winds descend. The flood comes. The fountains of the great deep are broken up. They undo, they overwhelm, they sweep away the refuge of lies, even sleep. For a day or week or year, or ten years, a man may halt the processes of life in himself. He may even seem to turn them back. Prosperity may stifle the inner voice. The lethargy of animalism may benumb his noble faculties. But the Lord cometh like a thief in the night. And in an hour when he thinks not the trumpet of judgment shall sound in his ears, and he shall awaken to torment, to repentance, and to righteousness. And though it be that his awakening is to pain and agony of soul, yet it is as one dead who is made alive.

The Universalist Leader.

The idea is far too general, especially among young men, that to be good is to live the life of the frog in his pool,—blinking, sluggish, solemn, and withal croaking, and that the real flavor of life consists in doing something a little off-color morally, dashing across the line of rectitude into that dangerous but delicious land of the immoral, where all zest and adventure hide. Of course, thinks the boy coming to a sense of freedom from outside restraint, one need not go so far across the line but that he can get back in time for the last trump; but in order to have a real good time one must not be "too good."

The Congregationalist and Christian World.

Nowhere does the Bible speak of itself as "the word of God." That phrase designates the truth, of which the Bible is the record. Modern investigation is teaching us that there is a human element in that record; it has grown up in ways analogous to those in which other literatures have originated; and it is to be interpreted in the light of its history. And yet, in spite of imperfections, its authorship is divine as well as human; it brings us a divine revelation; its many biblia constitute one Bible. It is not intended to teach physical science or secular history; but it is able to lead us to Christ and the truth. When taken together, and interpreted by the same Spirit who inspired it, it is able to make us wise unto salvation.

PRES. A. H. STRONG, Rochester Theological Seminary.

The Standard.

The revival which the present conditions demand is one that will make this nation terribly conscious of God, and not one that will waste itself in a sort of emotional revelry and a brief delectation, but one that will take enduring hold upon all the motive powers of the spirit, rule every affection, and bring all conduct under direction of the laws of God. The next great revival of religion will be along the lines of a real and serious application of Christian truth to every phase of life.

REV. JOHN C. KILGO, D.D.,

The Christian Advocate.

To "pray without ceasing" is not to be always uttering prayer, but to be always in the spirit of prayer. One can have that spirit in the midst of the rush and pressure of business as well as in the seclusion of the closet. It is a frame of mind to be cultivated. It is a mighty safeguard against temptation.—*The Examiner.*

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

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Items of Interest.

National.

The frigate Constellation, the oldest ship in the United States Navy, has been ordered out of commission. She was launched in 1797. Two years after her launching, she was victor in her first great fight, which was with the French frigate Insurgeant in February of 1800. She fought the French frigate Vengeance in a desperate battle, which cost her all her standing rigging, but brought her victory. The Constellation subsequently took part in the war with Tripoli and was conspicuous in the War of 1812. The exhibit of France to the World's Fair in Chicago was brought by her. During the last ten years she had been in service as a receiving and training ship for navy apprentices at Newport.

For the first time in the history of the country the trust funds in the United States Treasury now amount to more than $1,000,000,000. The total amount was $1,002,169,969, as against $902,700,869 on June 30, 1903. The items include silver dollars, 469,873,000, against which an equal amount of silver certificates has been issued; silver dollars of 1890, 7,770,785 and silver bullion of 1890, $4,956,215. Against the last two there are outstanding Treasury notes to the same amount that is, $12,727,000. Besides the gold in active circulation the Treasury vaults now hold gold coin and bullion to the amount of $696,655,068, exclusive of the legal reserve of $150,000,000.

A conference has been held between the Panamanian Minister of Foreign Relations, Tomas Arias, and the American Minister, Mr. Barrett, as a result of which it has been agreed that steamers can go into Ancon, the newly established port of entry in the Canal Zone, the Panama Government simply filing protests, but not imposing any fine on the steamship agents, pending the final settlement of the questions at issue.

The Bureau of Equipment of the Navy Department is engaged on the plans for five large coaling stations, each to have the capacity of about 100,000 tons of fuel.

The Harvard-Yale athletic team sent to England to compete with the English University teams won six of the nine events. The English teams won only the long distance runs.

Foreign.

The capture and sinking by Russian war vessels of the Knight Commander, an English vessel under charter to an American firm and loaded with merchandise for business firms in China is likely to precipitate some important international questions. It is claimed she had no contraband of war on board. The action of the Russian commander in sinking her has caused no little feeling in England. A volunteer fleet has also passed out of the Black Sea through the Dardanelles ostensibly as merchantmen. Later they became war vessels and have been holding up vessels in the Red Sea. These two incidents have now been adjusted in a manner by the promise of Russia to pay for the sunken vessel, if proved to have been wrongfully sunk, and to withdraw the volunteer fleet. It is possible that these events will lead to some international agreement as to what is contraband of war; to the acceptance of the American contention that mails shall be exempt from seizure; and, perhaps, eventually to some agreement by which the questions arising out of the search of neutral vessels on the high seas may be determined by or under the Hague Tribunal, instead of by the prize court of the nation making the capture.

The revival of the imperial policy which sent boys of promise to this country thirty years ago for education indicates a progressive thought in China. Those boys are now in leading positions, one of them now the Chinese Minister at Washington, as was his predecessor. The examination of the boy-candidates to be sent abroad again this year was lately held in Canton. There were 560 applications, and over 500 actually appeared for examination. They were examined in translating from Chinese into English, French, German, or Japanese, and then from the language chosen back into Chinese. One group of them was examined in arithmetic, algebra, geometry, and trigonometry, and all in Chinese composition. From the whole number 26 were chosen, and others will raise the number sent from Canton to 40, half of whom will come to the United States, and the rest go to Europe. Not less than 30,000 Chinese students are now being taught by foreigners, most of them in missionary institutions, while a thousand Chinese youth are in schools in Japan, and a multitude of Japanese teachers are in the Chinese civil and military colleges and the normal and agricultural schools that have been established in every province in China.

Misappropriation of contributions to the Russian National Red Cross fund has resulted, it is reported, in the loss of $4,120,000 from the Central Treasury. The loss came to light in consequence of the demand of the province of Cherson for an acknowledgment of its contribution of 100,000 rubles ($51,500). An investigation of the books in St. Petersburg and Moscow revealed the discrepancy, which seems to be part of a system of thievery practised since the beginning of the war. The Czar is said to be greatly disturbed at the existence of such corruption among those intrusted with the Red Cross arrangements, and he insists that the culprits must be punished.

The Cuban Cabinet has authorized the beginning of the construction of the Santiago water works. The Government is willing to assume the appropriation for cleaning the streets of Santiago, Puerto Principe, and other eastern cities which are in a wretched condition, due partly to the inability of the municipalities to defray the expense, and partly to the alleged determination of the local authorities to force the Government to pay the expense of the street cleaning in accordance with the stipulations of the Platt Amendment.

It is officially announced that the coinage of Finland, which has hitherto been distinct from that of Russia, will be reduced to the basis of the rouble. The markka, the standard of Finnish Coinage, is equal to 19½ cents in the currency of the United States, and the rouble to 49 cents.

Industrial and Commercial.

The new Cunard line steamer Caronia, recently launched at Clydebank, is the largest ever built in Great Britain. Its dimensions are: Length over all, 676 feet; breadth, 72 feet 6 inches; depth to shelter deck, 52 feet; depth to boat deck 80 feet; gross tonnage, 21,000 tons; displacement, 30,000 tons. She has been built in accordance with the requirements of the British admiralty for an armed cruiser, and will be fitted for mounting twelve rapid-firing guns; there are eight continuous decks; bulkheads divide the ship into thirteen water-tight compartments; her full complement of passengers of all classes will be 2,650, making with a crew of 450 the total number of persons on board 3,100.

A delicious citrus fruit, a cross between the tangerine orange and the so-called "grape-fruit," has been produced by the United States Department of Agriculture. The cross was made in 1897, but it was not until this year that the seedlings came to bearing age, and it was discovered that the combination had resulted in a new and delicious fruit, combining the most desirable characteristics of both parents, size, juiciness, and refreshing flavor from the pomelo, while from the tangerine it acquires a thin rind, which is easily removed, a tender pulp, and an almost seedless interior.

Two of the big eight thousand horse power generators at the new power house of the Interborough Rapid Transit Company, New York, were tested last week, the power being fed to the "L" system. The "turning over" test was satisfactory and the great generators were found to be fully equal to their promised capacity. There are to be twelve of these 8,000 horse power generators when the power station is completed. When all is finished power enough will be generated, it is stated, to run not only the subway and elevated systems, but other contemplated subways.

A new record in railroad traveling has been established by the Great Western Railroad, of Great Britain. On July 1 a regular non-stop daily train service was established between the London terminus at Paddington and Plymouth. The distance is 246 miles, and the "Cornishman Limited Express" is scheduled to cover the journey in each direction in 265 minutes without a single stop. This supplies an average speed of 55.69 miles for the journey. This, therefore, constitutes the longest non-stop railroad run in the world.

A strike in seventy-one out of seventy-three cotton mills in Fall River began on the 25th ult. The number of hands employed by the affected mills was 25,630. Statistics show that Fall River makes over three-quarters of all the country's print cloths and has one-seventh of all the American spindles. The estimated daily output of cloth, when the mills are running anything like full time, is fifteen hundred miles.

The incorporation in the South of fourteen new railroads was reported during June, making a total of 107 new companies reported during the first six months of the year. The total mileage of these lines for the month is 898, making a total of 10,003 miles projected during the first six months of the current year.

The preliminary report to the Agricultural Department regarding the Gautemalon ant experiment in checking the ravages of the boll weevil says the results so far achieved are satisfactory.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Conclusion Reached by Eminent Philosophers.

EDWARD P. BATES.

In March, 1891, it was my good fortune to spend a few days in Athens, Greece; and, while there, I visited the National Academy, the highest educational institution in the kingdom. Its buildings are situated on the high ground of the new city, are modern, and are constructed of pure white marble.

The Hall of Philosophy, which had recently been completed, was most interesting to me. It is a one story structure in the Corinthian style of architecture, its interior walls and the seats being of pure white marble, while it is lighted wholly from the ceiling. On the walls are several paintings of heroic size, vividly portraying the legend of Prometheus. Though the hall is not large, seating only perhaps a hundred persons, its effect is strikingly noble and impressive.

After giving the pictures some study, I proceeded to the adjoining building, which is called the Musée, where I found the director at liberty and willing to give me attention. He very kindly showed me the most interesting relics, among which were gold coins of the time of Alexander the Great, and also others which are the oldest known in the world. I naturally asked many questions, especially as to the use of the Hall of Philosophy, and the information, graciously furnished by the director, was novel to me. I had supposed that this Hall was used as a lecture room for classes of young men who were students in the Academy, but my thought was far too limited. The director stated that the philosophers are, as a rule, men of mature years; in fact, many would be considered quite aged, and that they are persons who have always studied philosophy and made it a profession.

In many cases, their fathers and grandfathers have been philosophers, so that the members of the present class have been born and educated in the atmosphere of philosophy. They spend their entire time in its study, meeting periodically to discuss questions of vital import.

To my question as to what topics had employed their time so constantly, the director replied that they frequently discussed a single question for one, two, or possibly three years, before it was laid aside for a new theme. He said that no discussions were being held at the present time, for the reason that a vital question had been under consideration for something over a year, and that, several months before my visit, the philosophers had separated, going to all parts of the world where they could come in contact with learned men and search great libraries. They were not to return until the succeeding autumn, when they would bring together the results of their research. Some of the philosophers had gone to the United States, others to London, Paris, Vienna, Berlin, Rome, northern Africa, India, China, Japan, and other points where it might be possible to obtain information.

I was then impelled to ask, "What is the great question that can hold the attention of these eminent men for so long a time, and that leads them to travel the world over in order to find a possible solution?" The director answered me very readily, "The question before this body is, What is Life?"

I then told him that I had in my hand a book which would answer that question, adding that if he would put it in the library I should be pleased to present it to the Academy, also requesting that he call the attention of the philosophers to it upon their return. The director readily assented and asked me to inscribe the book, which I did. The book I gave him was "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

A few months after, I received an official certificate of the receipt and acceptance of this book by the library authorities. The document bore the seal of the Academy, with the signature of its presiding officer, and it is a souvenir much valued by me.

Late in the fall of that same year, one of our large Metropolitan dailies contained a short article which read somewhat as follows:—

"The philosophers have returned to Athens after an absence of nearly two years. They have been searching for a solution to the question, 'What is Life?'

"Reassembling at the Hall of Philosophy in Athens immediately upon their return, they stated that they had not found in their travels and researches any satisfactory answer to the question; but they passed a unanimous resolution that there never was, and never would be, an atom of matter."

The Harvesting.

MATTIE J. DE LANO.

Last summer was one of great joy and manifold blessings increased by the pleasure derived from the opportunity of visiting a number of Christian Science congregations, outside of the large cities and sometimes in country districts. The membership of individual churches was not large, but the quality of thought was Christly, and this is all that is real in individual or church. Work for the advancement of the Cause goes on in village, town, and hamlet, and seed is everywhere being sown for a coming harvest, the bringing in of golden sheaves to lay at the Master's feet.

At the Sunday and Wednesday evening services one is struck with the heartiness of the singing, especially the hymns of our Leader. How sweetly they sound as love gives coloring to the words which appeal to every heart.

I have listened to many testimonies of healing from dear ones who live far away from any practitioner's aid, who have taken their books and overcome fear in themselves, realizing that Love, their refuge and help, was near, and who thus met and mastered the seeming foe. Knowing Love's control over all discord (Science and Health, p. 514), they rested in the outstretched arms of our Father-Mother God, where they found health and sweet peace.

On every hand is heard thanksgiving and praise for the example given by our Leader in so pure a life; for her untiring watchfulness over the Cause of Christian Science, to

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keep it pure and free from everything that "worketh abomination, or maketh a lie." In the Message of 1901, most touchingly she says, "I have passed through deep waters to preserve Christ's vesture unrent" (p. 39).

The Harvest Home is celebrated in many orthodox churches, by the members bringing in the best of their fruits and other products of the farm, as a free-will thank-offering and praise-offering to God for blessings received. This gives food for reflection; for now are we bringing our tithes into the storehouse, for the expansion of the Mother Church, where we may meet and greet our brethren in the blessed tie that binds our hearts in true Christian unity and love, for "no estrangement, no emulation, no deceit, enters into the heart that loves as Jesus loved" (Message, 1902). Through daily watching and overcoming, the true man and the one body are brought nearer together, the true Church is seen and recognized. Every opportunity must be improved, every thought made perfect to reveal the spiritual fact of one Shepherd, one Fold, one Church now and evermore.

It is God's vineyard in which we are working. The cutting and pruning of the vines must go on until all the dead branches are removed, to reach a full realization of the perfect Church, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

The Cross.

P. M.

It was long after midnight and the room was silent save for the regular breathing of a sleeping child, whose mother was walking restlessly up and down the room.

The woman's whole heart had gone out in a prayer for peace, and she had heard a voice, "Take up the cross, and follow me." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest."

There was no mistaking the call. A great light stole over her face, and there came the peace "which passeth all [human] understanding." She had said in her heart, "I will leave my nets and follow Him. Whatever God wants me to do, I will do."

Who can measure the height and breadth and depth of the reflection of love which filled the room as she lay down beside her sleeping child. Little did she know how soon she would be put to the test, or how quickly that which had been given her would be required of her.

It was at the time of the new By-law limiting the term of the Reader's service in the churches to three years. The Readers then in office, in the church of which she was a member, had been faithful and true, and they were among the first to see the wisdom of the dear Leader that Christian Science might ever rest upon Principle, not person.

The annual business meeting was over and the woman was on her way home. There was a strange sense of bewilderment, and endless suggestions came pouring into her thought. Could she do it? Wasn't it a mistake on the part of the church? Could "God furnish a table in the wilderness"? She had been elected First Reader and her duties would begin in two days.

She went into the dimly lighted room and glanced at the same dear little face on the pillow. Where was the peace with which the room was filled that other night?

When she came from the Wednesday evening meetings each week she was accustomed to find a little note pinned to her pillow; sometimes only a little scrawl, which said, "Dear mother, I'm too sleepy to write anything only, I love you, Good-night."

This was not Wednesday, and why should she expect a message, but it surely was there, and no scrawl this time, but a carefully written letter with an even white margin on the left of the pages, and, stranger still, it was written with red ink and tied at the top with red ribbon. What did it all mean?

In all the history of her little love-letters to her mother, she had never used red ink before.

It read,—

"*Dear Mother:*—I am going to write a little verse to you about 'The Cross.'"

Then followed in careful copy, Whittier's beautiful poem,

"The cross, if rightly borne, shall be
No burden, but support to thee:"
So, moved of old time for our sake,
The holy monk of Kempen spake.

Thou brave and true one! upon whom
Was laid the cross of martyrdom,
How didst thou, in thy generous youth,
Bear witness to this blessed truth!

Thy cross of suffering and of shame
A staff within thy hands became,
In paths where faith alone could see
The Master's steps supporting thee.

Thine was the seed-time: God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

Yet, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last.

"Good-night. Kisses. Good-night."

As the mother read, each word seemed to glow, and the questions came, Who told the child what had happened? How did she know her mother's need? Then the woman remembered that God is the ever-present divine Mind, and that the Master said, "Except ye . . . become as little children."

It was enough, the mother had received her benediction. Again the light shone in her face, again the peace, and yet again the reflection of Love filled the room, and seemed to rest upon the sweet face of the sleeping child with infinite tenderness, and the mother thought, as she lay down beside her, Father-Mother God make me worthy the trust.

The next day the child said, "Did you like my letter, mamma? I just kept looking through the verses till I found the right one for you?"

Her mother has the verses framed and hung in her study. She reads and re-reads them, and ever gives thanks to God and to the child for them,—His child, not hers,—for she has given her to Him.

Thanks.

J. EDWARD SMITH.

In the *Sentinel* of June 18, there is a report of Judge Hanna's lecture in Queen's Hall, London, England. As I read this report a tearful joy crept over my thought, and at the finish a burst of thanksgiving that, after a moment, sought sober and more practical expression; and not having the writer's address, I beg to thank him through the *Sentinel*.

What must be her joy whose life and labor has made possible this and every like demonstration? Let him who knows somewhat of the history of the Christian Science movement and of the life of its Founder; of her suffering, and unrequited toil amid persecution,—standing alone, working alone, praying alone, uncomplaining, in ceaseless vigilance upon the watch-tower of a world rebellious of the God-message she had to deliver to it. Let him take a retrospective view of thirty years, or even ten, count the woes, the sins, the deaths, that Christian Science has wiped out; let him imagine what the world would be without this religion of Christ, and what it will be in another thirty years with this religion scientifically applied, then let him read the report referred to and, if he can, let him restrain a tear of joy!

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If there was joy in heaven at the birth of Jesus, and an angelic proclamation of "on earth peace, good will toward men," what of the joy when this prophecy is fulfilled? If the first night of the Christian era was filled with joy, what of the many nights in this and other lands, which follow the Christian Science lecturers as they go from city to city producing the effect described in the report referred to, of which I here quote the last paragraph: "In another minute the people were pouring out into the night, carrying with them through the streets of the great city the words which in sickness and sorrow will ever have a new meaning, 'And lo, I am with you alway, even unto the end of the world.'"

I am sure every heart that has beat a moment faster at these benign words of our great Master would leap for joy to behold the picture presented to mental vision while reading that report, for it signifies the fulfilment, at our very doors, of that which the Prophets foretold; that for which Jesus lived and suffered; yea, all that is hoped for in the signs of the coming of the kingdom of heaven as signified in his prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

As one who has loved the Christian religion and prayed the Lord's Prayer from childhood, I want to thank all who help to swell the anthem of Christian freedom; and, above all, I want to thank Mrs. Eddy who, by her discovery and selfless life and labor, has made possible this grand anthem which is now filling the earth, even as the birth of Jesus made possible the first grand song-burst of Soul which filled the first Christian night with joy. I have a right to voice these thanks, for Christian Science found me with blighted hopes and blighted health, and has made me sound in body and in Christian faith and understanding, whereas doubt and darkness had well-nigh shut out all the light. Now I can exclaim with the man of old, "Whereas I was blind, now I see."

And what do I see? Why this: That Christ never for a moment left the earth; that his promise, "Lo, I am with you alway," is inviolate; that the signs of his second appearing to human consciousness are the same as were the first; namely, both mentally and physically "the blind see, the lame walk."

The Relation of Science and Health to the Bible.

GERTRUDE SMITH.

THE study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, ever leads its students to the "book of books." One who becomes a student of Science and Health very soon becomes a diligent student of the Bible.

Few educators deny to the Bible a leading place in the realm of literature, and the great significance of the study of the Bible with Science and Health, lies in the fact that it heals mortal mind and body and spiritualizes motive, thought, and action.

When we consider the importance which the world places upon systematic study of a high order, we may rightly estimate the place and work of one who has inspired, and who is inspiring, thousands to an eager, earnest, and systematic study of the Bible; and can rejoice that the world has gained a great educator,—Science and Health,—which, abiding in our homes, is an insistent, loving teacher, leading always to the best. No one who becomes a daily student of the Bible is ever satisfied with less than the best in literature, and he who reads and loves only good books will choose the best in every direction.

The first year that I began the study of Science and Health, I became a systematic reader of the Bible, and for five years I have been a Bible student. I owe a deep debt of gratitude to our text-book for aiding me in gaining a practical education. My great fear, when I began this study, was that it might not honor Jesus as I felt he should be honored; but before I had studied the book through the first time, I was satisfied that Jesus was honored far more than I had ever realized that honor was due him. I was healed of nervous dyspepsia of ten years' duration, and through this healing I was awakened to see the immeasurable love of our Master in giving so large a portion of his time to the ministry of healing the sick.

The Christ-nature of Jesus was revealed to me as the idea of divine Love, ever-present with man. I began to long for this nature, and I longed to heal the sick, to bless and comfort others as Jesus did. Surely my reverence and love can never be too great for Mrs. Eddy, and for the gift of Science and Health.

Jesus' Appeal.

J. E. FELLERS.

"JESUS was a mediator between humanity and Spirit. He voiced truth. He spoke to the human sense through the divine" (Science and Health, p. 332).

As the son of Mary, Jesus was human, and formed the link between weak, cringing, fallen, mortal man and Spirit. He sought not to show himself to men. He wanted them to see the Christ. His mission was to lift humanity up.

A vine torn down from the tree which once supported it, had no strength of its own and so lay prone on the ground among the weeds around which it entwined its tendrils. In this condition it bore poor fruit, and unless it were lifted up it would ere long wither and die. With one hand a woodman drew downward a branch of the tree, and with the other he raised up the helpless vine. The vine knew the branch and clung steadfastly to it, reaching out farther and farther until at last the tendrils again took firm hold upon the strong body of the tree. The vine was lifted up from its fallen estate into the bright sunshine and the pure atmosphere. It had been redeemed. The mediator,—the woodman,—had shown it the way back to fruitfulness and life.

Jesus found mortals helpless and hopeless, blind, sensual, and sick. Though God, Truth, Love, was a living presence, mankind was sinking deeper each day into oblivion and doom. Jesus came with a new doctrine. He announced it to the world in a brief discourse which has been called, "The Sermon on the Mount." It has also been called, "The Song of Redeeming Love." There were some who heard the sermon but they did not hear the song. They understood the letter, but did not catch the spirit of his teaching. There were others who arose, shook off old beliefs, and laid hold upon the Christ. They heard the truth Jesus voiced. It was so wonderful and sweet that the human sense was lost in the divine, and as they listened they heard him say, "This is my commandment, That ye love one another, as I have loved you." By this he meant that just as he had shown them the way back to God, and had given them strength in hours of trial, they should comfort and sustain each other as they went forth to show others the way.

As Christian Scientists read and study more and more the writings of our Leader, they will hear her sweet and tender pleadings, "Love one another" expressed in some way on almost every page.

[Written for the *Sentinel*.]

Safe Keeping.

CLARA L. DOANE.

IN night time deep,
When I'm asleep,
I am God's child,
And God doth keep.

In daytime bright,
When all is light,
I am God's child
To do the right.

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Selected Articles.

What the People Say.

No one but a Christian Scientist can possibly offer a "scientific explanation of the cures made by Christian Scientists," and the reason for this is at once apparent to any one who will give the matter a moment's thought and attention. Christian Science is all that its name implies,—the Science of Christianity; therefore to understand it one must be able to demonstrate it. How absurd, then, to claim to understand this subject better than those who are daily demonstrating its Principle, to say nothing of the attempted rejection on the part of our critics of the explanation of Christian Science as given by its Discoverer and Founder, the Rev. Mary Baker Eddy.

The great trouble with the attempted explanations of Christian Science as given by its opponents, is that they do not explain. Christian Science not only aims to cure, but does it; and the largeness of its following is the most convincing argument in proof of its accomplishing what it has set out to do.

To classify Christian Scientists with "faith healers," "witch doctors," etc., proves that this teaching is not understood by its critics. To assume that all cures resulting from practices which exclude drugs or other material administrations, are due either to Christian Science or to something necessarily allied to it, shows a rather limited knowledge of the general subject of therapeutics. Would our critic have us believe that the works of Jesus and his disciples were due to mesmeric suggestion or to hypnotism? Is prayer, for instance, to be considered as of no avail excepting as a process through which one can mesmerize himself into believing that he has no ills?

To know God aright is surely of some value to one who is suffering either from sin or disease. The term God, properly understood, embraces all good, all power, all knowing, and even partially understood it gives a faint idea of the possibilities which right understanding will bring to man.

The carnal mind was ever at enmity against God, and in the days when Jesus and the apostles brought forth signs and wonders through their right understanding of God, the carnal mind was constantly at work to counterfeit these miracles and to produce, if possible, similar phenomena. So it is to-day. Thousands have been raised up through earnest, enlightened prayer to God, and side by side with this we find believers in hypnotism and personal magnetism, seeking to do the same works, hoping to prove thereby that the human will is sufficient to meet all those demands for the fulfilment of which man usually looks to a higher power, but in this they are not successful. ALBERT E. MILLER.

Easton (Pa.) *Sentinel.*

In spite of the contemporary theory relative to microscopic life, *materia medica* is as far as ever from explaining the final origin and ultimate source of disease, and from having found a scientific cure. There are not less diseases to-day than there were before this theory was promulgated. Nor is it "absurd to say that any mental state on the part of the patient can have any influence over the life of these destructive agents," for Christian Science treatment, which alters the mental attitude of the patient, has healed every one of the diseases enumerated as due to microscopic life. It is a matter of record in the annals of Christian Science, during the more than thirty years of its work before the public, that hundreds of cancers have been cured by its ministrations. In fact, it is principally the so-called incurable cases which come to Christian Science as a last resort, having first tried everything else available, in vain. It may be granted that seventy-five per cent, or even eighty per cent, of all cases would cure themselves if left alone, and that "in acute ephemeral diseases, like colds, chicken-pox, measles, scarlet fever, etc., the universal law is that they are self-limiting, and when they run a natural course in a healthy person, the tendency is to a spontaneous cure." But experience shows that the cures of Christian Science are performed principally among the twenty-five per cent or twenty per cent which are not supposed to be self-curing or to come under "the universal law" of self-limitation, but, on the contrary, are reckoned as leading to death, if left to themselves.

Christian Scientists do not desire to urge their views upon others or to infringe in any way upon the medical practice of devoted and honored physicians. It goes without saying that they refer all those who may desire material medicine to those qualified and licensed to administer it. But they believe, and the fruits of their work prove their contention, that they have a better, safer, and surer way of meeting the ills to which flesh is heir than the material means more commonly used. W. D. MCCRACKAN.

Utica (N. Y.) *Press.*

Christian Scientists do not promise specific results to their patients, as they know from experience that great differences exist in individual cases, and whereas many are healed instantaneously, other cases are slow, and some do not respond at all. A practitioner can truly say that Christian Science as a system is capable of healing all manner of disease, meaning thereby that every conceivable human ill has been known to yield to its influence.

The fact that Christian Science does produce remarkable healing when rightly applied is acknowledged by thousands, and goes to prove that its practitioners have already gained a sufficient comprehension of its teachings to do some very successful work.

To have uniform and invariable success, we must wait patiently for spiritual growth, and allow time for development, which is so essential to perfection in all walks of life.

The majority of cases healed in Christian Science have come from the large class who had previously "suffered many things of many physicians," and were "nothing bettered, but rather grew worse." The writer has now before him a letter from a lady who testifies that she was restored to health in Christian Science after an invalidism of more than ten years, resulting from an accident which had injured the spine. This case had been under the treatment of well-known specialists in New York City, and had been pronounced beyond the scope of material aid. This patient was under Christian Science treatment for some months prior to her recovery, which shows that patience and perseverance are necessary in dealing with tenacious cases.

RICHARD P. VERRALL.

The Globe, New York.

That which is found in Christian Science and that which seems to be lacking in the other churches is the complete gospel of Christ. When Jesus sent his disciples on their mission, "He sent them to preach the kingdom of God, and to heal the sick. . . . And they departed, and went through the towns, preaching the gospel, and healing everywhere." He did not instruct them in *materia medica*, nor equip them with a stock of drugs, but said, "Have faith in God," and, "ye shall know the truth, and the truth shall make you free." When Jesus healed one that the disciples failed to heal, and they asked him why they had failed, he replied, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." Christian Science proves this teaching to be as true and practical to-day as when it was first uttered, and this is why it is being so generally accepted. FRANK W. GALE.

Berkeley (Cal.) *Gazette.*

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The Lectures.

Cleveland, O.

Chamber of Commerce Hall was completely filled yesterday afternoon [May 15] by an audience which had gathered to hear Frank H. Leonard of New York, deliver a lecture on the nature and workings of Christian Science. He was introduced by Rev. Minot O. Simons, pastor of the Unitarian Church, who said in part,—

"As an old church father expressed it, 'The soul divines what is divine.' I believe that is true. And I believe that the divine resources are so truly inexhaustible that some aspect of the truth is presented to every soul that seeks. To every human spirit comes the promise, 'But if from thence that shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.'"

"Now are we not all seeking? Are we not all searching for the way, the truth, the life divine? Indeed, that is always my assumption when I find myself in the presence of earnest truth-seekers who fear not heresy. I assume it now. In so far as you are seeking for the way, you have my heartiest 'God speed.' In so far as you have found it, you have my sincere congratulations."

Cleveland, Plain Dealer.

Brighton, England.

It is with great pleasure that I report the impressive and exceedingly interesting lecture given here at the Royal Pavilion on Tuesday, May 24, by Judge Septimus J. Hanna before a large and appreciative audience, which, to this little band of local Christian Scientists, was a very gratifying indication of the great interest awakening in the thought upon this vast subject,—Christian Science,—and from this, our first lecture, we hope, and are looking for, grand results.

The *Brighton Herald* noticed the lecture in part as follows:—

"However one may disagree with its teaching, it is impossible to deny that Christian Science has produced some fine types of men and women, and if only for the sake of its power of moral growth, it ought to be welcomed among the various forms of Christianity as another means towards that end which all are seeking. Judge Hanna was briefly introduced by Mr. W. N. Miller, K.C."

It may be of some interest to the Field to know something of our growth, which commenced in the summer of 1901, two of us meeting during each week to read through the Lesson. A few more seekers of Truth joined us in the spring of 1902, and we used to meet every Sunday, in a small private room to hold the service in proper order. The following November we organized as a Society.

A larger room was then acquired in which to open a reading room and to hold regular services on Sundays and Wednesdays. It is a very nice room of a seating capacity of one hundred, and can be divided by curtains to form a more inviting and comfortable reading room. Our first service was held on Sunday, February 22, 1903, when our attendance numbered fourteen. Since then we have been gradually but surely growing, so that our attendance now averages fifty. By this steady increase we have been greatly encouraged and led to see the immeasurable good that would surely result to the Cause by having a lecture given on Christian Science, and we were not mistaken; it has helped to remove many prejudices and misconceptions, for which we are full of joy. It has been a perfect and a beautiful demonstration of the allness of divine Love that has more than provided for all things, and our hearts overflow with love and gratitude to God, and to our beloved Leader, Mrs. Eddy, who has brought to light and given to humanity this glorious truth which enables us to rise to a higher understanding of Life, Truth, and Love. Another thing for which we are deeply grateful has been the attitude of the press which reported the lecture in a most favorable manner.—HARRY WAKELYN.

New York, N. Y.

Edward A. Kimball lectured on Christian Science before an audience of over two thousand at Carnegie Hall, Sunday, May 29. The lecture was given under the auspices of seven of the nine Christian Science churches in Greater New York. Herman A. Heydt, Esq., attorney at law, introduced the lecturer, saying in part:—

In most cases we are what we are because we have insufficient light to be what we should be. There are many who have what I term a negative belief; that is to say, a belief without the force of a firm conviction. To *believe* is one thing, to *know*, another. The man who believes he can, is second to him who knows he can. We are what we believe ourselves to be.

There is no danger of my obtruding upon the speaker's subject; for I know nought thereof. Nor am I a Scientist, but Mr. Kimball's integrity, earnestness, intelligence, and experience command our fullest attention, and assure us of a profitable afternoon. He is a man of a practical turn of mind, and so the words of Hosea Ballou will be of striking significance to him when he says, "There is one inevitable criterion of judgment respecting faith in doctrinal matters: viz., can you reduce it to practice? If not, have none of it."

Mr. Kimball will speak to us with the force of conviction born of experience, and in introducing him to you I associate the immortal words of Bailey, "He lives most who thinks most, feels the noblest, and acts the best."

Correspondence.

The *New York Tribune* quotes the following from Mr. Kimball's lecture:—

The inveterate disposition of mankind to attribute to God or to its gods the cause and impulsion of many of the ills which afflict humanity constitutes one of the tragic mistakes of the race. Christian Science declares that God is good by nature, design, and intention; that Life, Truth, Love, and the wisdom and omniscience which are divine include no evil, have instituted no laws or modes whereby to induce evil or co-operate with it. God has not procured the sickness of the world. Disease is the antithesis, the polar opposite, of that which is God, and He in every way is contrary to it.

The world has made another fatal mistake in supposing that "the ills of the flesh"—the tears and broken hearts, pain, poverty, and sin, the decadence, insanity, and fear—are inevitable, and have a right to exist and continue, as an entity exists by reason of its substance and immortality. A false philosophy of doom has enveloped mortals in the universal belief that their ills are, *per se*, irresistible—that the only way out of trouble is to die out.

The Science of Mind, which is solving the baffling mystery of evil, declares that all these ills have at most a fabulous existence in the realm of the illegitimate and monstrous. It declares that sickness and kindred evils are abnormal, lawless disorders, which have no right to exist, and that all these can be abolished in fulfilment of the prophecy, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

A Critic Answered.

MR. ALFRED FARLOW'S article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each. $2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, 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.

A Loving Gift.

WE are pleased to have permission to publish the following correspondence, which tells of an interesting episode of the recent dedicatory services in Concord. The letter which follows indicates the deep sense of gratitude for our Leader's work entertained in the South, where she made her home for a short time in her early days,—days which hold for her the most sacred and tender memories. We are sure that this correspondence will interest our readers and reveal another bond of sympathy between the North and South.

Eagle Hotel, Concord, July 26, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—In asking you to please accept this little photograph of the cross, I am sending you the card accompanying it, also the letter written to the Scientists when the thought came to me of sending some united tribute of love from the two Carolinas.

It was beautiful,—the prompt, loving, generous response,—the letter from Charleston was especially loving. I wish you might see each letter expressing love for you and the joy of giving at this hour.

As I wandered among those brilliant flowers to make a choice, my heart, which always longs to express deeper consecration and truer selflessness, turned with greater gratitude than ever before to you; and the wish that the time were at hand when all shall reap of your teachings their fullest joy, was my prayer.

On seeing our simple flowers placed at the door of your room in the church, it seemed a holy bidding to come hither to the feast, though, e'en as must be, through the cross, up to the bridal with the Lamb.

The dedication, your precious message, your gift, all mean so much. I ponder, and trust that I may be able to learn more and more of God's knowing,—of Life and Truth and Love.

Gratefully, lovingly, ever your student,

MARY HATCH HARRISON, C.S.B., New Bern, N. C.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., July 27, 1904.

Miss Mary Hatch Harrison, C.S.B.

Beloved Student:—The cross of beautiful Gladioli, and the contribution from the long-loved people of the North and South Carolinas, filled my heart and eyes to overflowing. How appropriate the place given to that cross of flowers in our church; namely, the entrance to the room set apart for one whose way is marked with the cross and crown by the Wayshower who hath said, "Lo, I am with you alway, even unto the end of the world." And how illustrative the freshness of those flowers after days of departure from their native soil! Beautiful indeed is this symbol of love, and my heart responds to it with fervor.

Lovingly thine and theirs,

MARY B. G. EDDY.

The Building Fund.

WE have been advised of the circulation of a rumor that the total amount necessary for the completion of the new edifice of the Mother Church in Boston is "promised or pledged," and that the Field is therefore released from the necessity of sending further contributions to the Treasurer. If those who are responsible for the circulation of this rumor intend that the phrase "promised or pledged" shall be understood as meaning that the resolution adopted at the Annual Meeting in 1902 has received the ratification of the membership at large, no fault will be found with this statement; but the assertion that there is no need of further contributions cannot be reconciled with this view. The resolution adopted in 1902 reads as follows: "Recognizing the necessity for providing an auditorium for the Mother Church that will seat four or five thousand, and acting in behalf of ourselves and the Christian Scientists of the world, we agree to contribute any portion of two million dollars that may be necessary for this purpose." This resolution is a promise or pledge and has been so recognized by Christian Scientists throughout the world, and they are loyally fulfilling the obligation which they so cheerfully and voluntarily assumed; it is therefore a matter of considerable surprise that rumors such as the one referred to can pass current among Christian Scientists who are readers of the *Sentinel*, and have been informed through its columns of the true status of the Building Fund. Why these rumors arise and are passed from one to another should be obvious to every Christian Scientist.

The substance of the Treasurer's report to the Annual Meeting was published in the *Sentinel* of July 2, and the figures therein given, show that there is still need for further contributions. As soon as the need ceases, official notification to that effect will be given to our readers; and in the mean time, there should be no cessation of our efforts. Other interests should not be allowed to interfere with this endeavor. The building operations are progressing rapidly and satisfactorily, and the Treasurer's report shows that he has a large sum of money on hand, but this is necessary in order that the work may continue with the same dispatch as heretofore.

The statement has often been made that if there were no Mother Church, there could be no branch churches; just as there could be no branches to a tree without a trunk to support them. This statement will bear repeating many times, because it so truly indicates the relation of the Mother Church to its branches, and because the seeming importance of local conditions may at times blind our people to the unity and universality of the Cause.

The article "Now and Then" written by our Leader and published in the *Sentinel* of May 30, 1903, thoroughly covers the situation and its needs, and we recommend its study to every Christian Scientist. M.

The Adjustment of a Difference.

A VERY learned theologian, whose fame is abroad in all the world, has recently declared with emphasis that an imperative need of the present religious situation is a more highly educated ministry, a distinct advance in its scholastic equipment. A less widely known but more pungent metropolitan preacher has recently said that so far as religion is concerned, our greatest trouble, these troublesome times, is that we have "altogether too much intellect in the ministry." "Had it not been," says he, "for a plethora of intellect in the pulpit, the world would long ago have become religious. . . . It was Greek thought, permeating the Roman Empire, working itself into the midst of the chapter houses and council halls of Christendom, which finally changed the simple Gospel of the Son of Man into the ornate creedology we know to-day. Christianity has won

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no great victories since the basis was changed. Had the plain Gospel of Jesus been permitted to remain as he left it, it would long ago have conquered the world."

This vigorous and definite contradiction of our erudite brother's opinion reveals the utter confusion of thought which still dominates religious convictions, even as it has for centuries past, and which leaves no doubt of the absence to human sense of the one Mind.

Without question these witnesses would agree that the Christian minister could not be over-supplied with the Mind that was in Christ Jesus; that he could have no surfeit of right ideas, but, on the contrary, that the more comprehensive and specific his knowledge of the truth of things, the actualities of being in all their diversities of manifestation and inter-relation, the more assured his fitness for his sacred calling and his success in it. They would also agree, we think, that if the plain gospel of Jesus were still preached in its uncreedal, unritualistic simplicity, it would be to the world's highest advantage. Surely no man can have too much of the wisdom that is from above, and equally true is it that the richest possible accretions of human learning are, in themselves, wholly inadequate.

Manifestly there is need that the jumble of contradictory thought in which our good brothers are immersed, be escaped from, and to Christian Scientists it is clear that this can be done only by a return to the Christ method of discriminating between truth and error.

When we understand that all right ideas are divine, and are capable of verification through the practical demonstration of their sovereignty, even as Moses proved them before Pharaoh and his magicians, as Elisha proved them before Ahab and the prophets of Baal, and as Jesus and his early disciples proved them before caviling priests and doubting people in the healing of the sick and sinful,—then we reach determination and exactitude as to what is of God and what of mortal man,—what is available in redemptive work for humanity, and what is a disability and hindrance thereto.

The inevitable outcome of the combination of good God and good devil, presents a conspicuous failure in the annals of a vast amount of earnest humanitarian and religious endeavor, and the conflicting ideas of the endeavorers will never reach at-one-ment until the eternal distinction between the knowledge which is of God, and the belief of intelligence which is of mortal man, is recognized and demonstrably maintained by those "signs following" which Jesus declared should ever attend upon spiritual understanding. W.

The Kingdom Within.

He that ruleth his spirit [is better] than he that taketh a city.
Proverbs.

The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.
Science and Health, p 356.

A GLANCE over the world at this time reveals a stormy sea with many threatened shipwrecks. Everywhere men are so continuously striving for material possessions and power that, as they readily admit, they are unable to find time for the only conquest of any real value,—that of self, and the finding of the kingdom within. It is surely self-evident that were it not for those who keep the sacred light of Truth burning, the conflicts between nations, classes, and individuals would soon lead to utter darkness and the annihilation of the human race.

It is well-nigh universally admitted by thinkers that the teachings of Jesus contain the essential truth which would end all strife, were it not for the unwillingness of mankind to be guided by his precepts. More and more does the world acknowledge the beauty of his character and teaching, but almost always with the reservation that under present conditions the one is as impossible of imitation as is the other of demonstration. The majority wholly overlook the fact that he clearly pointed out the only means by which these conditions may be reversed, and good, not evil, seen to be the reality of existence.

In the midst of political and religious strife, Jesus announced the absoluteness of God's kingdom, and made the statement which will hold good to the latest hour, that it is neither "here" nor "there," but within us. To those still in bondage to material sense and self, the kingdom within,—the reign of Divine harmony, does not exist, and a well-known writer ironically says that without actual obedience to Christ's teachings, "none of all who pray for it (the kingdom of God), need be the least afraid of its coming."

Christian Science teaches that the laws of God's kingdom are eternal in their duration as well as universal in their application. That these laws were known to the Master was proved by his healing of disease and sin and by the raising of the dead, and those who were delivered by him were also taught to look for the kingdom of God and the operation of its laws "within," and in spite of all the denials of the applicability of this teaching to present conditions, "the law of the Spirit of life" is found to be a power mighty enough to annul the action and supposed authority of "the law of sin and death."

No right thinker would deny that all ought to control their feelings and actions, but the multitudes of sick, sinful and unhappy mortals everywhere to be found, is proof that they do not know how to do this. The Bible says that the Christ must "put down all rule and all authority and power," and deliver up "the kingdom to God, even the Father," and this is what Christ, Truth, is doing for thousands to-day through the scientific understanding that divine Principle controls alike thought and its embodiment, and thus is established the kingdom within where the discords of earth never enter. K.

Letters to our Leader.

Steuben, Me.

Mrs. M. B. Eddy.

Dear Madam:—I am sorry not to be able to be present at the dedication of your beautiful church on coming Sabbath. I know it is a great addition to the beauty of Concord, and will be a help in the spiritual life of our city. I am away on my vacation for the summer. Thanking you for your kind invitation, I am, with best wishes,

Sincerely,
LOUIS H. BUCKSHORN,
Pastor of the Unitarian (Cong.) Church of Concord.

Los Angeles, Cal., July 8, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—Second Church of Christ, Scientist, in Semi-Annual Meeting assembled, sends you greetings:—

As the Founder and Leader of Christian Science,—a religion of love, benevolence, and healing,—as an example of pure, unselfish, exalted womanhood and of Christian charity and tolerance, the whole world is your debtor, and should hold you in grateful and appreciative remembrance; but it is from your students and followers that the deepest feelings of love and gratitude are due and are freely given. They know, as no one else can know, the extent of your self-sacrificing devotion to the cause of true religion, the elevation of man to an understanding of his true relation to God and to his fellow-man.

Science and Health, the revised Church Manual, the Concordance, your many other writings, and the wise counsel and loving admonition that you are ever sending to the Field,—these have meant for you years of incessant toil and self-immolation, and they have brought to us the richest blessings, the inspiration to better lives, and we are striving to be lovingly obedient, for we recognize that you are pointing the way to the Church triumphant.

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At this, our communion season, we desire to express gratitude for the gracious privilege of contributing to the chancel of First Church of Christ, Scientist, of Concord, New Hampshire, which stands as a monument at your own home, to the success of your years of unselfish endeavor to establish the religion you love, and to the growth and prosperity of the Church.

Our branch church has grown and prospered beyond our expectations, and we have recently been compelled to secure one of the largest church auditoriums in the city to accommodate our services. We cannot express to you in words how profoundly we appreciate the great and beneficent work you have done for us and for our community. We can but say, with an affection and gratitude unspeakable: May God's greatest blessing rest upon you, comfort you, and keep you.

Lovingly,
MRS. ELMA P. JONES, *Secretary.*

London W., Eng., July 13, 1904.

Beloved Leader:—We are as always grateful to you—this time for your cablegram and letter which were read at the semi-annual meeting of our church members last Monday evening (11th inst.).

All present were unanimous in recognizing "rotation" as part of your wise guidance. There was a difference of thought as to whether the time for applying it to this branch church had yet arrived. Some felt that if they exercised the freedom of action accorded by you they would be disobedient to your leading—others that what was so plainly stated in your cablegram and letter gave perfect liberty of both thought and action in applying the method to the circumstances of this church. When the vote was taken there were one hundred and sixty-one for "rotation" *now*, and one hundred and ten against its present application. In the face of so large a minority, it would have been better that the amendment to adjourn the question over for further consideration to the annual meeting in January next had passed. Many of those present had heard for the first time the correspondence read at this meeting.

In deference to the vote I at once resigned the Readership. In doing so I do not feel that I am cut off from abundance of work,—there is a large field here for healing the sick and reforming the sinner. In this crowded center humanity is crying out for Christian Science and we can give it, for you have shown us Immanuel, God with us.

Ever your faithful and loving student,
W. N. MILLER.

London, Eng., July 13, 1904.

Beloved Leader:—My thoughts often turn to you with joy and gratitude for the blessings that your rule regarding rotation in office for the Readers, has brought to us in our work here.

In December, 1902, when our church was formed, we adopted it, knowing that every By-law recommended by you is the result of wisdom, love, and foresight, and is a sure protection to those who lovingly obey. It is one of our rules, also, that the Readers shall not hold office on either of our boards as trustees or directors.

The deeper trust in God for our church's welfare that these rules involve has lifted me out of seemingly ineradicable errors, resultant from early religious training and national prejudices. The unity existing between our Readers and the other members of our church is more spiritual and is one of the results of your wisdom, reminding us of your saying, "Every trial of our faith in God makes us stronger." We desire that the same Love and wisdom, so clearly manifested in you should guide us also, for truly it alone is Leader.

Yours with loving thanks,
E. BLANCHE WARD.

Testimonies of Healing.

It is four years in January since we became interested in Christian Science, when we turned to it for healing. This was not an easy thing to do. Being a physician's daughter I had been taught to believe that nothing but medicine could heal sickness. Then I was devoted to an orthodox church. I joined the church at the age of twelve and became a teacher in the Sunday School at seventeen. I thought I was satisfied with the religion I professed, but what was I to do? I seemed to be facing death. For six years I had suffered terrible pain from an enlargement on the back of my neck, and for three years with appendicitis. After having been treated for years by the best physicians in the cities where we lived, we had consulted eminent specialists. We were told by two of them it was a tumor; another said he did not know and advised us to see the leading spinal specialist of this country. We did so and he called it tuberculosis of the spine, and said I would have to be in bed for about three months, strapped to the bed to let the spine heal. All agreed that the operation for appendicitis should not be delayed any longer. I had become very much discouraged, the pain was so intense that I was willing for anything, even an operation, if I could only get a little relief from suffering.

Three weeks before the time set for the operation a Scientist asked my husband if he would not have me try Christian Science those intervening weeks. My husband knew I feared I would die in the operation and he was glad for anything that might postpone it. I was prejudiced against what I thought was Christian Science, and only tried it to please him. When I told the practitioner that I had no thought of giving up my church and was prejudiced against Christian Science, she kindly replied that people who were prejudiced had been healed, that Christian Scientists did no proselyting, and if I would remain she would be glad to treat me. I had never seen the book Science and Health, and I spent the half hour I was there reading the first page of the Preface.

The first treatment relieved the intense pain in the neck and spine. At the end of the first week I was surprised to find I could not use my glasses, which I had worn for reading and sewing for four years. At the end of the second week the soreness in my side and appendix had disappeared, also the pain in my left limb which I supposed was incurable as it was a weakness caused by childbirth. The result of these two weeks' treatment, together with my interest in Science and Health (for I was reading from six to eight hours a day), encouraged me so much that I asked my husband if I were entirely healed if we would become Christian Scientists. He said, "That remark makes me heart-sick." That evening he said he wished to see my practitioner, and went to take a treatment for dyspepsia, that he might see for himself what had changed me so, for he thought it was hypnotism. He was so uplifted and benefited in that treatment that for the next two weeks he went every evening and I went every morning. We were both entirely healed, but what were we to do now? We were healed, we were happy, but we had lost orthodoxy and did not have Christian Science. We early sought class instruction, and here learned that we had found the truth we had been working for all these years, and knew we were satisfied.

There was one thing which at this stage greatly concerned us. We had a large circle of friends—what of them? With only a few exceptions the friends relieved us of further consideration of them. At first this loss seemed hard to bear, but later we realized the blessed opportunity it gave us for study and for preparing ourselves so that we might have something to give them when they would return to us, and this pleasure has been ours a number of times.

I thank God for our dear Leader and I wish to express gratitude and thankfulness for the understanding of Life,

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Truth, and Love that has come to us through the study of "Science and Health with Key to the Scriptures." I also wish to express my gratitude to my teacher for her patience and loving kindness.—M. L. B., Chicago, Ill.

For a good many years of my life I was a member of an orthodox church, an officer and worker in it, until I could no longer possibly affiliate with it because of the doctrines which it taught.

My first disappointment with its teachings was when I came to see that what it, as well as most of the other theological creeds, taught of God, was much below my own human conception of what God ought to be, and what I really thought He was. I believed that God must be away above any possible conceptions which I could have of Him, in my material way of thinking. My own father was a minister and a very good man, yet he believed more or less in these doctrines.

As I differed so radically from the churches I very seldom went into them, and when I did so I usually met with the same sad disappointment. As many probably know from their own experiences, my conceptions of God were very hazy. He was to me some very indefinite power, located in some very indefinite place, consequently of no possible help to me in any practical way, and if any individual on earth needed such a help, I certainly was that one. I believed in His unlimited power, but did not believe He had anything to do with the human family. I thought that He had simply whirled them off into space to sink or rise as their own individual efforts might dictate.

While in this condition, some two years ago, my dear wife asked me to attend one of the Wednesday evening meetings with her. I went merely in compliance with her request. This was the first time I ever went into a Christian Science church, and when I had taken my seat and looked up, and saw staring me in the face, "God is Love," I simply could not take my eyes from it and I did not seem to hear one word that was said during the whole service. Of course it was no new statement to me, but there it was the most of all to be observed, and I was at once filled with wonderment and questionings. Was it possible that here was a people following God, with this as their motto, and if so, could it be otherwise than a pure and undefiled religion? It might be supposed that one would have been rapidly led from this point to a full investigation of the claims of Christian Science, but such does not always seem to be the way of the human mind after so long a control of error.

I have never asked my wife what her motives were at this time, when she used to ask me on Sunday afternoons if I would not help her to read over the lessons, and she almost invariably did so. I was very much struck with the unusualness of the book, Science and Health, probably because I could not seem to understand it at all, notwithstanding the fact that my wife tried to make it plain to me. This went on for a year or more, and I am afraid I manifested not a little impatience as the time for the lessons came around. Finally, however, I began to get a new light upon the whole matter, and I think somewhat surprised my wife by taking up the study of the book all by myself. What it has been to me since many know from their own experiences. How any one can understand it and not love it is beyond my conception. If there are other books that upon every page and almost upon every line, so continually and persistently point us up and on to the Divine, I would surely like to know of them, by whomever they may be written.

To be healed of a long standing and painful malady is a grand thing, but to be healed by a realizing sense of the Divine presence, is most wonderful and certainly convincing, and above all to be liberated by this understanding from a mental thraldom blacker than night is more wonderful still. Such is my case, and when I look back upon it now, which I seldom allow myself to do except for the purpose of estimating my growth, it seems the most wonderful of all miracles. Error sometimes tries to ask me the question if it can possibly all be true. My needs are still many, but I have no doubt that divine Love has in store for me blessings as yet undreamed of, and so I can only be intensely thankful for what God has revealed to me, and implicitly trust divine Love for the future.

FRANK M. SCOFIELD, Atlanta, Ga.

[Translation.]

I knew nothing of Christian Science until four years ago. I was raised by Christian parents, and the Bible had always impressed me as a wonderful book, especially the earthly life of Christ Jesus, and yet his words of love and confidence, mercy and encouragement, wisdom and strength seemed the opposite of what I had been taught.

After I was married, a strange, disturbed condition of mind took possession of me. The physicians traced the cause to physical suffering which began with the birth of my first child. All medicines, operations, steam baths, and electricity were of no avail. I did not then know that the disturbed mental condition caused the physical illness; no one knew this, else the physicians would not have doctored the body and neglected the mental state.

Thus all their knowledge was of no avail in my case. I remained a sufferer, and what was still harder for me, was the evidence that my children suffered so terribly. The third child died, and I had to look on and see this innocent little one suffering torments. When they told me that I must be content, for God had done this, despair came over me, and I said, "God, the Father, cannot torment innocent children thus!" After I had said it, I became frightened, and I meditated over the question, Who sends evil? The Bible says there is but one creator.

I dare not think what would have become of me and my family if Science and Health had not come soon after. It was our saving angel, and words cannot express my gratitude for the revelation it brought to me. As a result, my daughter was suddenly freed from a troublesome ailment. This was sufficient proof that the book contained the eternal truth, and that I had been held captive by error (an illusion). I searched for a Christian Science gathering and immediately brought my children to Sunday School. It was not at all difficult for us to break off connection with the old thought, nor was the blessing withheld from us. Our Master's words were fulfilled, "By their fruits ye shall know them."

Words can never express my gratitude to our noble Leader, Mrs. Eddy, and I also wish to express my sincere gratitude to my teacher who so unselfishly and lovingly has showed me how to stay in the right path.

MRS. MARY FUENFSINN, Seattle, Wash.

It is nearly eight years since I was healed in Christian Science. A friend came to me while I was suffering from acute neuralgia in my face. The doctor told me he had given me the strongest remedies he dare give me, and he therefore knew of no further help to relieve my intense agony. I had had no sleep for nights, and my face was swollen and almost black in parts with the strong remedies I had applied to it. The most trying part of it was, that these attacks were becoming very frequent, either cold, or heat, or fatigue, or what the doctor called "run down," or "nervous debility," would bring them on in all parts of my body and head, and I was getting weary of my life. I also had traveled abroad for change of climate to see if that would strengthen me. Since childhood I had been delicate and subject to many ailments, and had spent weeks in bed.

When my friend spoke to me of Christian Science, though it conveyed nothing to me, never having heard of it before, I was ready to try any remedy that would free me from my sufferings, and so I gladly consented to go at once

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with her to a practitioner. The treatment healed me in a few minutes, of that which the doctor had said he could not.

After this I got Science and Health, studied Christian Science, and later in the same year was again healed of an internal ailment. In the second year that I was in Science, I was able, with the help of another Scientist, to overcome inflammation of the bowels, after spending but one day in bed. Since then I have never had a return of it, nor have I had a day's illness. When sick headaches or colds have attacked me I have overcome them in a few hours; and now I do so almost at once.

I still have much to overcome, but the struggle gets lighter every day. I now realize God's omnipresence, His love, instead of thinking that He is far away and can only be appealed to by long, tedious, set prayers. The knowledge that one can speak oft with Him, the consciousness of the surrounding power of the divine Mind, frees me from loneliness, doubts, and fears. The angel He has placed in my path to bring me to the Promised Land is Christian Science, and the light for each step is in Science and Health. I join with all those who have been brought out of darkness, in warm gratitude to the Discoverer of this pure thought, and say with heartfelt sincerity, God bless her.

JECILIA M. PEARSE, Hitcham Land, Eng.

I came into Christian Science seven years ago. I had been a great sufferer from neuralgic rheumatism since childhood, had been tortured with it for over thirty years, in consequence of which, I became lame and deaf. I tried the different schools of medicine, but none afforded me any relief. After exhausting every resource, I was persuaded to try Christian Science. I went to one of Mrs. Eddy's students for help, and was relieved in five days. I was so elated and joyous over the result, and felt so well and free from pain, that I wanted everybody to try it. I sent for Science and Health, for I believed it to be the truth, and I wanted to know it. It was indeed an ever-present help, for the old ailment returned many times, and made vigorous efforts to stay, but an application of Christian Science would in a short time rout the enemy. Another old chronic trouble of many years' standing passed away at that time and has never returned, and never will. I am not afraid of rain or snow, and go out in all kinds of weather, when formerly I feared the least draught. Although all my ailments have not yet been overcome, I trust that they will be in time.

Through this great power I have been able to overcome other ailments for myself, my family, and others. A case of insanity yielded easily, one of consumption in a few months, drunkenness of many years' standing was healed instantaneously, stolen goods returned to their owner; all through the demonstration of the power of Truth. My heart is full of love and gratitude to the Giver of all good, and to Mrs. Eddy, whose labor and self-sacrifice the world can never know.—LIDA C. ROGERS, Maysville, Ky.

Christian Science came to me at a time when in physical distress from nervous dyspepsia, accompanied with insomnia and extreme physical weakness and mental depression, a depression so great at times that a desire for death was difficult to overcome. My diet had become so limited through medical advice and fear, that I ate very sparingly of the simplest foods for a period of two years or more, the tyranny of which was harder for me to endure than the mere abstinence from usual foods. My healing was slow, and only came through a process of mastering each separate article of food I had discarded.

Besides dyspepsia, I was healed of chronic catarrh and an ingrowing nail from which I had suffered for twenty years, and on one occasion, but without avail, had the entire nail taken out. During some years of suffering I had the best practitioners of two schools of medicine, to several of whom I shall always feel indebted for their patient kindness and active solicitude.

If freedom from physical ills were all I owed to Christian Science I doubt if this testimonial would ever have been written, as I would have regarded it only as one does a system of physical healing, and while I would not withhold a formal acknowledgment of such relief, my heart swells with deepest gratitude since darkness and despair have been taken out of my life, and in their stead have come such joy, freedom, and peace, as I had come to consider only an illusion of boyhood. The measure of increased courage, the liberal estimate of my brother, patience under neglect and unfairness, and the mastery of appetites, of malice, envy, and jealousy already realized, has been such as to prove the possibility of ultimately obeying the Master's command, "Be ye therefore perfect."

Christian Science is indeed to me the second appearing of the Christ, and my consciousness is filled with gratitude and veneration for the sublime and steadfast courage of the one through whom it was revealed to this age.

JOHN FORBES, Omaha, Neb.

It is about two years since I first heard of Christian Science, and I desire to express my gratitude for what it has done for me. Before coming into Science I thought that I could not live without medicine, as I suffered very much from indigestion. About two months ago, while at work, I turned very ill and had to go home, and for three days I scarcely knew what was going on around me. I was very sick, and could take nothing, not even a drink of water. I was also seized with inflammation of the lungs, a trouble which I have had twice before; it seemed as if every part of my body was out of order, I felt so bad. I tried to realize truth to the best of my understanding for the first four days, but thought I would require help, so I asked my wife to write to Edinburgh, which is about eighteen miles from my home, for a practitioner. After my first treatment all sense of fear left me, and by the eighth day I was able to go out into the garden for a short time, and in three weeks I was back at my work, looking healthier and feeling better than ever I did, much to the astonishment of all my friends. With gratitude to our dear Leader, Mrs. Eddy, and to my faithful practitioner, I send this, trusting that my experience may help others to believe and realize that "divine Love alone governs man" (Manual of Mother Church, p. 56).

J. S. CALLAM, Dunfermline, Fifeshire, Scotland.

From childhood I never knew what perfect health was, and I was very irritable and nervous. I dearly loved the church and was a faithful worker in all its societies. I loved my Bible, and prayed fervently to overcome evil in every form; however, my prayers seemed, most of the time, to remain unanswered, and I would often blame God when I fell into sin, as I had prayed for His help, and He apparently failed me.

Twelve years ago, after the birth of my little girl, I was left with serious internal troubles, and was in such a nervous state from treatments given by several physicians that I would cry several times a day. In October, 1899, a dear friend advised me to try Christian Science, but I ridiculed it at first. I loved my own church and faith so much that I was afraid to try anything which might lead me from it; however, I consented to talk to a practitioner. I was so impressed with the truth of what she said to me, that I asked her for treatment. The second day I threw away a surgical appliance which the doctor said I would always have to wear, and I have never needed it since. I was also cured of dyspepsia and severe bronchial trouble.

Needless to say, my husband and myself immediately took

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up the study of Science and Health, with the kind help of my patient practitioner, and afterward we took class instruction. Oh, the joy of knowing how to pray! Oh, the peace of knowing God as omnipotent, omnipresent good! A few errors seem yet to cling, but Mrs. Eddy says in "Miscellaneous Writings," p. 118, "Be of good cheer; the warfare with one's self is grand." We know that we shall overcome all error, and we hope to prove our gratitude to our Leader, and to all who have helped us on our way, by lives of unselfishness and good deeds.

NINA B. SPAIN, Philadelphia, Pa.

It has been a question with me why many of us have been so slow to accept Christian Science, when we see again the unmistakable signs of Christ's power to heal and save by the application of its teachings. Notwithstanding the fact that I had heard, twelve years ago, of the healing of a friend through Christian Science, whose case was identical with mine, I remained incredulous and skeptical.

For twenty-five years I had been afflicted with chronic constipation, and during that time had consulted nearly every prominent physician in our city, with the same discouraging results and no permanent relief. As a result of so much doctoring my stomach became involved and I was compelled to diet half the time. Finally, after I had given up hope of obtaining relief from any source I had hitherto tried, I turned to Christian Science. I began taking treatment of a practitioner in our city twelve months ago, and received benefit from the first. While my healing was slow, and I have had some days of discouragement, Christian Science has been such a wonderful help to me physically and spiritually that, out of gratitude to God for my restoration to almost perfect health, I give this testimony, that it may possibly help some one who is as blind to Christian Science, as I was in past years. I am also grateful to Mrs. Eddy for pointing out the way to understand the healing power of Truth, and teaching us how to interpret the Scriptures spiritually.—MRS. J. E. R., Columbus, O.

I came to Christian Science through great suffering. I had what the doctor called an attack of sciatica, which he said was the most severe case that had come to him; and he was recommended as one of the best doctors for rheumatism. I took medicine for about a year as regularly as I took my food, and thought I was helped. At that time I believed he would cure me, if I could do just what he said. He told me not to do any work, or lift anything heavy, as I was in dread of those severe attacks.

I then went to my home in New Brunswick, thinking the change would help me, but I had another attack so severe that I could not lie in bed, but on a comforter on the floor. I could not bear to be moved, the pain was so intense, and everything seemed to annoy me and cause me to suffer. At this time I was treated by our family doctor, and he told my brother that he could help but could not cure me, He said if he could cure rheumatism he would be a millionaire. When I was able I returned to Boston, went back to my doctor, and was treated for some time.

I then heard of Christian Science through a lady who had been healed, and she advised me to try Christian Science. I must say that I was very reluctant, as I didn't know anything about it. One morning while in her house I found myself talking with the practitioner who had healed her. I asked her if I could be healed, and she said I could. I left her home feeling very happy and very much encouraged. It was the brightest, happiest day I had ever seen. I was like the lame man who leaped for joy. I took three weeks' treatment, and was healed. I have not taken one drop of medicine, and have been well, have had no return of that ailment, and have taken care of myself most of the time.

My heart goes out with love and gratitude to our dear Leader, Mrs. Eddy, for our text-book, Science and Health.

G. W. MILLS, Miramichi, N. B.

I feel that it is time for me to make some acknowledgment of the many blessings I have received through Christian Science, although it would be impossible for me to mention the hundredth part of what has been done for myself and family. I had never known what it was to be free from disease and suffering in all my life, until about six years ago, when I gave up material remedies and commenced Christian Science treatment. To-day I am a sound, healthy woman, although I had almost every ailment that it is possible for any one to have, among them several that were never understood by myself or the doctors.

When I left Eureka Springs I had a number of *Journals*, but as there is no one here who knows anything about Christian Science, I loaned all my literature and was unable to get it back. As my subscription had expired, I could not send on until I got the address of the *Journal*, so I looked over Science and Health, and decided to write the publisher and ask for the address. Before I expected an answer a copy of the *Sentinel* and a number of the *Journal* came, and at the same time I received a load of mail, and every letter contained joyful news. It seemed that everything was blessed on that day, it was the happiest day I had known for years. My heart is filled with gratitude and love to God, to dear Mrs. Eddy, and the kind friends who led me to the true life.

MRS. ELIZABETH LINSCOTT, Leslie, Ark.

When I took up the study of Christian Science nearly three years ago, I was suffering from a very bad rupture of thirty-two years' standing. Sometimes the pain was so severe that it seemed as if I could not endure it. These spells would last four or five hours, and while everything was done for me that could be done, no permanent relief came to me until I commenced reading "Science and Health with Key to the Scriptures." After I had once looked into it I wanted to read all the time. I was so absorbed in the study of the "little book" that I hardly realized when the healing came, but I was healed, not only of the rupture, but also of other troubles,—inflammatory rheumatism, catarrh, corns, and bunions.

I would never part with the book if I could not get another. I am seventy-seven years old, and am enjoying very good health. My heartfelt gratitude goes out to God and to Mrs. Eddy, who has given this blessed truth to all who desire it.

MRS. MARTHA E. PORTER, St. Johnsbury, Vt.

A number of years since I was healed by Christian Science, in three days, of a painful disease, that had caused months of intense suffering. Later, I was healed of typhoid fever and other troubles. My practitioner being absent, our communication was by letter, and it seemed wonderful that the symptoms disappeared one after another as they were brought to her notice. But far beyond the physical healing do I value the spiritual uplifting, the peace and light of Truth, that comes to the hungering heart through Christian Science, filling it with intense gratitude to our Father from whom "all blessings flow," and to our dear Leader, through whom this wondrous light has come.—M. L. C., San Diego, Cal.

He who receives a good turn should never forget it; he who does one should never remember it.—CHARRON.

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From our Exchanges.

The Holy Scriptures are able to make us "wise unto salvation" only as we receive the truths they make known into good and honest hearts. Knowledge of the Scriptures as literature may be never so perfect, if it do not make them a lamp to the feet and a light to the path, they are of no more spiritual value to us than the code of Hammurabi or the Hindu Vedas.—*The Examiner.*

Jesus' spiritual interpretation of life actually translated into a present-day program becomes a change of emphasis. It may read: "Let your thoughts be not so much on acquisition as on stewardship; not so much on your rights as on your duties; not so much on compulsion as on kindness." It is a new standard of values, says the *Sunday School Times.*

The best test of truth, we may briefly say, and the surest guaranty that our light is light and not darkness, lies in the satisfaction of the inward and spiritual life of the soul of man. There is no surer refuge from all that is false than that which comes from culture and growth, from the satisfaction of the demands of the Spirit and the growth into a pure and holy life. Become nobler and your darkness will be less dark; your light more surely a celestial radiance, for evermore is the perfect vision the reward of the perfect life.
The Universalist Leader.

In a sermon printed in *The Leader*, entitled, "A Plea for the Simple Life," Rev. Frank O. Hall, D.D., says with the directness of clear conviction, "In undertaking to solve a host of religious problems men have forgotten to be personally religious. But what is the essence of religion after all? Just to be kind to those who need kindness, and to keep one's heart free from hate and his soul unstained with sin. That is it. How simple it all is! It is not necessary that you should settle, even in your own mind, the doctrine of the Trinity. It is not necessary that you should determine the degree of the inspiration and authority of this book, or whether Moses wrote the Pentateuch. It is not necessary that you should determine whether this or some other is 'the true Church.' Your simple religious duty is to love God, to be kind to God's children everywhere, and to keep your soul clean."—*The Universalist Leader.*

The *Boston Transcript* quotes the following from the Baccalaureate address of President Hadley at Yale:—

"Show in your lives that the honor of a gentleman is not for sale, the faith of a Christian something more than an empty form of speech. Do not be disturbed if your scientific investigation has rendered it impossible for you to subscribe to some of the old creeds. Jesus of Nazareth himself rejected many of the formulas which the churches of his day deemed essential to salvation. Two religions are to-day struggling for the mastery. There is the religion of Mammon, whose dominant purpose is selfishness and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service and whose creed is loyalty to something larger than yourselves. The religion of Mammon appeals to those who value the external evidences of success—the pomp and the luxury, the title and the show. The religion of God appeals to those who value life for the work that it brings and measure success by the honest effort that a man has made to do his work. It appeals to those for whom wealth and power and professional eminence are not ultimate ends, but means to larger service and sacrifice. It appeals to men who will not sell their honor, no matter how high the price, nor betray their friends, no matter how great the advantage. These were the ideals of Christ, which he held through temptation and suffering."

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Items of Interest.

National.

The Republic of Panama has made a loan of $900,000 at four and one-half per cent on a large Broadway building in New York City. This sum is part of the $10,000,000 which the Panama Republic received from the United States for the Isthmian Canal concessions, and its representatives already have loaned out on mortgage nearly $1,500,000 on real estate in the same city. The republic's representatives have on hand $4,500,000 to invest in mortgages, and as soon as this sum is disposed of they will procure the balance of the concession money to dispose of in the same manner.

The city engineer of Manila has laid before the Secretary of War and the chief of the Bureau of Insular Affairs, plans for the proposed water supply and sewerage system for Manila. The plans have received the approval of the Municipal Board of Manila, and have been favorably reported upon to the Secretary of War by an eminent consulting engineer sent to the Philippines. The new water supply will be brought to the city of Manila by gravity, a distance of sixteen miles, at a cost of two million dollars. An issue of bonds to meet the cost to be incurred has been authorized.

Successful experiments in the manufacture of copper blanks from which cents are stamped have been made at the United States mint in Philadelphia. With this innovation the mint will have sufficient work to employ nearly all its six hundred workers throughout the year. Heretofore the Government has bought its supply of blanks from private concerns. The mint there is the only one in the United States which makes cents and nickels.

Mr. Barrett, the American Minister, has submitted a memorandum to the Panama Government regarding a *modus vivendi* pending the final settlement by diplomatic means of the disputed jurisdiction over Ancon, which has been created a port of entry by the authorities of the Canal Zone.

Foreign.

Colonel Younghusband, the leader of the British expedition, has received a letter under a white flag from the Tsondu, or National Assembly, of Tibet, praying him to refrain from proceeding to Lhasa. This is the first letter ever received by the British from the Tsondu, which is supreme in secular matters. Colonel Younghusband replied that his force must now proceed to Lhasa, but it would leave as soon as a convention was signed.

Colonel Younghusband has since had two interviews with the peace delegates, who pleaded with him not to shock the religious feelings of the Dalai Lama by entering the holy city. He replied that the treaty must be signed at Lhasa, but promised that the troops would not enter the monasteries unless fired upon therefrom.

President Castro of Venezuela some weeks ago demanded $9,650,000 of the New York & Bermudez Asphalt Company in Trinidad, alleging that the company had given material aid to the late revolutionary movement, causing the Venezuelan Government to expend that amount. The Government, by a motion before the Federal Court, on July 22, placed an attachment on all the properties of the company, especially on the asphalt lake at Guanaco. At that time a receiver was appointed. Last week the property was seized by Venezuelan officials. The action is regarded as an arbitrary procedure.

The Sultan of Morocco, in accord with the French Government, has appointed Captain Fournier of the French Army to command the Moorish police in the Tangier district. This action is the outcome of the kidnapping recently of Perdicaris, an American, by Rasuli.

Wu Ting Fang, for some years the Chinese Minister at Washington, has retired from the Vice-Presidency of the Foreign Board at Pekin, which office he held from the time of being recalled. He is said to have permanently retired from politics.

Industrial and Commercial.

Returns made to the United States Geological Survey show that the United States has again exceeded all previous records in the production of coal. The total output of the coal mines of this country in 1903 amounted to 359,421,311 short tons, an increase of 57,830,872 short tons, or nineteen per cent, over the production of 1902. The production of 1903 was nearly double that of 1893, and more than three times the output of 1883. The increase of production of 1903 over 1902 was equal to the total production of all kinds of coal in 1878, only twenty-five years ago. The value of the coal product at the mines in 1903 amounted to $506,190,733; in 1902, $367,032,069. The percentage of increase in value was almost exactly double that of the increase in production.

J. Wesley Hoffmann, D. Sc., has been sent to the United States by the British Government to study the Southern cotton fields. He will make a collection of seeds to be used in experimental cultivation of the cotton plant on what is termed "the model farm" in Western Africa. Dr. Hoffmann has been for fourteen months in Western Africa representing the British Cotton Growers' Association, which was organized by the Lancashire manufacturers for the purpose of developing the cotton industry in Africa.

Details of the largest transaction in Bessemer pig iron that has been made in the Pittsburg market for some months has leaked out. The Pittsburg Steel Company has bought from various concerns 110,000 tons of standard Bessemer pig iron, shipments to commence September 1 and to run up to June of next year.

The sea wall to protect Galveston from overflow by the Gulf has been completed. The wall is 17,539 feet long and 16 wide at the base, five feet wide at the top, with a granite rip-rap apron extending 27 feet gulfward. It cost $1,198,318.80, and took one year, four months, and fourteen days to build.

The attendance at the St. Louis Exposition has been as follows: April, one day, 187,793; May, twenty-six days, 1,001,391; June, twenty-six days, 2,124,836; July, twenty-one days, 1,791,715; total, 5,105,735.

The increase in the value of all American exports between 1902 and 1904 has been $79,110,138 or 5.7 per cent, and in the value of cotton exports $79,838,764, or 27.4 per cent.

The shutdown at the colleries in the Schuylkill region last week by reason of the lack of cars, affects about sixty thousand men.

General.

An interesting report has been received from United States Consul Ravndal, at Beirut, Syria, Concerning the recent archæological discoveries at the Tell-el-Mutesellim, the supposed site of Megiddo of the Israelite kings, a city fortified by Solomon and held by the early Pharaohs of Egypt between 2000 and 3000 B. C. "The site of Megiddo is on the southern border of the plain of Esdrælon in the country of Samaria. The Tel-el-Mutesellim reaches an altitude of 626 feet above the Mediterranean, and is the most commanding point overlooking the great plain of Esdrælon and Jezreel. Its superficial area is sixteen acres. The excavations were commenced in April, 1903, and have been continued, with but short interruptions, up to the present time. They will be completed, it is expected, within the next five years. Up to date the deepest trench, carried down 69 feet, has not reached natural ground, although it has pierced through seven cities, the layers of each being distinctly visible. There may, therefore, yet be discoveries of great scientific importance on the site of Megiddo."

Twelve hundred wires are now enclosed in a telephone cable two and one-half inches in diameter. Through one of the new cables words spoken into 600 telephones may flash simultaneously to be heard by the persons at 600 other telephones, each message undisturbed by the hundreds of others with which the wires are alive. Each of the 1,200 wires in the cable is wrapped in paper to secure insulation, but the paper is not the insulating medium. Dry air in the folds of the wrappings and in the paper itself prevents the wandering of words from one wire to another. In the manufacture of the cable it is thoroughly baked in great ovens that every vestige of moisture may be driven from among the wires. When the lead sheath has been closed it is absolutely air-tight, and, in suspending the cable from poles or drawing it into conduits under the streets, great care must be taken to prevent injury, for a hole no larger than that made by a pin in a piece of paper will admit moisture and make a section of cable worthless.

One of the wonders of the Bank of England is a weighing machine, which is so delicately adjusted that it can give the accurate weight of a speck of dust, and can also weigh any amount of metal up to four hundred pounds. A postage stamp on the scale will swing an indicator on a semicircle a space of six inches.

Pliny says that the saw was first invented by Dædalus, but, according to Apollodorus, it was the invention of Talus, who used the jawbone of a crocodile to cut through a piece of wood, and then made an iron instrument in imitation of it. The saw is represented on the monuments of Egypt from 2500 to 3000 B. C.

It is estimated that on the day of the great parade of the Grand Army of the Republic in Boston, August 16, there will be 25,000 to 30,000 men in line.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Resolutions Presented to Mrs. Eddy by the Concord Church.

WE have had the pleasure of examining the beautifully engrossed copy of the resolutions adopted by the Trustees of the Concord church, and presented by them to Rev. Mary Baker Eddy in appreciation of her gift of the new church edifice recently dedicated, as well as of her labors for the Cause of Truth. The engrossed copy is finely executed and is a fitting medium for conveying this expression of the gratitude of our Concord brethren who have been so richly blessed by our Leader's work as well as by her generous gift. The resolutions are handsomely bound in book form and the white cover bears a most excellent photograph of the spire of the church. The presentation of these resolutions has given much pleasure to Mrs. Eddy, and they will be read with great interest throughout the Field.

The following is the full text of the resolutions:—

Concord, N. H., August 1, 1904.

To the Reverend Mary Baker G. Eddy.

Beloved Leader and Teacher:

It is the unanimous wish of the Trustees of First Church of Christ, Scientist, in Concord, N. H., that their first recorded act, on coming into possession of your magnificent gift of this church, shall be the expression of their profound gratitude to God, and to you, their beloved benefactor, the Discoverer and Founder of Christian Science.

In this first business meeting held in the beautiful Reading Room of our dear church edifice our hearts go forth in loving thankfulness to God, for all the rich blessings which you have been instrumental in freely showering upon us.

You have tenderly led this little flock into green pastures and beside still waters. Your unstinted love has folded us in a church home where "strength and beauty are in his sanctuary," and our hearts say with David, "Bless the Lord, O my Soul, and forget not all his benefits."

We have been studying anew your grand and inspiring dedicatory message to this church. We are made strong by its strength, and are being awakened by its clarion call to love's labors. We are uplifted by its divinely inspired statements and its magnificent appeal to Christ-like living. We know that all this has come to us by your unmeasured sacrifice and your unwearied labors, and words seem inadequate to express the heart's gratitude.

We would at this time anew confess the imperative claims upon us for steadfast loyalty to you and to our holy Cause. We are citizens of the grand commonwealth of your nativity, in which your honored family has long held high positions of trust in church and state. We have our homes with you in the Capital City of the Granite State, whose worthy people, without regard to class or creed, delight to honor your spotless integrity and your Christian character. We thank God for our rare privileges and we pray to Him that we may prove worthy of our trust. We humbly accept the holy charge committed to our keeping, and pledge to you our unswerving loyalty and abiding love.

JOSEPH A. MOORE, *President.*
MABEL C. GAGE, *Clerk.*

From our Contributors.

Nehemiah's Way.

ABBIE H. SKINNER.

WITH the illumination given by Christian Science I find the book of Nehemiah both profitable and interesting. It presents a series of vivid pictures not to be forgotten. We find Nehemiah in Shushan the palace, and there come to him certain men of Judah. He questions them and finds that the Jews that are left of the captivity are in great affliction and reproach; the walls of Jerusalem are broken down and the gates burned. At once he is impelled to leave the luxurious Persian court and his honored position as cupbearer to King Artaxerxes, that he may work for the Jewish cause.

He humbly confesses before God the sins of his people, his family, and himself. Though they had failed in their duty toward God he claims the promises given to God's people who turn unto Him, and keep His commandments. Manifestly he was a favorite at court, but with a prayer on his lips he sets himself to gain the king's consent to his departure. This obtained, he goes to Jerusalem. Absorbed in his love for the cause which brought him thither, he apparently cares not for the indifference of the Jews, who pay him no honor; in fact, seem to take no notice of him. Quietly he goes out by night and sees for himself the exact conditions. There were the walls of Jerusalem dismantled, broken down; his countrymen indifferent and inactive. The work of repair seemed so stupendous that no one had lifted a finger to rebuild until Nehemiah came. Though no notice was taken of him, nothing escaped his notice. Having rebuilt the wall in mind, he began to talk to the rulers and people. He was unostentatious, careful to impress upon them that it was work which God required of them, and then he unfolded his plan to them. "Come, therefore, and let us build up the wall," and to this they cheerfully consented. Nehemiah's way was to set every man to work right where he was. He aroused enthusiasm in the individual.

The work began with the high priest, and the priests rebuilt the gate through which the sheep were brought to the temple for sacrifice. No doubt this was the gate nearest the temple. The work went on with the other gates, and a long list of the workers who severally repaired the walls over against their own houses, is given. Priests, rulers, apothecaries, goldsmiths, merchants, tradesmen, and last, but not least, Shallum, "the ruler of the half part of Jerusalem, and his daughters" and Meshullam, son of Berechiah, he repaired "over against his chamber." It would seem that the latter was a lodger, not a householder, but he too did the work nearest his hand. It is recorded that Baruch, son of Zabbai, "earnestly repaired" that which fell to his share. While all worked with energy he must have been inspired to do even more than others, or he would not have received special mention.

There was unity of thought, oneness of mind, alertness to duty, enthusiasm and persistence. Each worker was convinced that something definite was required of him. He was

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necessary to the work, and he made it his business to do that which was before him.

"The people had a mind to work." While Nehemiah was the great mover in the work, the head that set the many hands to work, from beginning to end, he put himself out of sight. In the first chapter he begins with the statement that he was in Shushan the palace, but does not mention the position he held. Later, when there is a necessity for it, he says in few words that he was cupbearer to the king. He voiced no claims to leadership, he worked as did the others, and shared their hardships. "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing." All his work was done "because of the fear of God." Not once did he refer to the Persian court and remind the people of what he had given up for this work in Jerusalem. Not once did he say, See what I have accomplished, but this he said, "So we labored in the work." No wonder the wall was built in an incredibly short time, in the face of great danger and opposition.

The more I study this story of the Scriptures, the more I admire Nehemiah's consecrated life and his Christ-like humility; the more I feel that Nehemiah's way was the truly scientific way. I am grateful for what I have learned from him. Each Scientist needs to repair the walls over against his own house, and then we will have unity of thought and action, which will build a wall of defence round about the Cause of Christian Science. If we are very busy ourselves we shall have no time to criticise and condemn the work of others.

The Spiritual Idea and Human Need.

LUMAN A. FIELD.

OUR Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To this divine, and therefore eternal and universal, promise and assurance, there is attached one condition,—"come unto me,"—and were it not that the spiritual idea guides "all right desires in their passage from . . . a material sense of existence to the spiritual" (Science and Health, p. 566), we would at the very threshold of the opening prison be defrauded of our rights by "carnal beliefs" (Science and Health, p. 263). Some erroneous belief concerning Truth or the proper channel through which the knowledge of Truth should come, some prejudice, some false pride, some form of self-love or fear may darken the understanding and hinder us in our effort to "arise and go" to the Father.

The story of the healing of the blind man as told by Luke, illustrates some of the difficulties experienced in coming to the spiritual idea. Hearing the noise of a multitude passing by, the blind man asked the meaning of it, and was told, "Jesus of Nazareth passeth by." Note the identifying quality,—*of Nazareth*. Error often begins its work with a contemptuous expression calculated to arouse prejudice and unbelief, and thus bar the advance to a higher plane of thought and experience.

Had the bystander with physical vision but recognized the spiritual idea Jesus presented, the human sense would have been wonderfully illuminated, for, instead of the reply, "Jesus of Nazareth passeth by," the blind man might have heard a hope-inspiring statement in line with the thought given in our text-book, "The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality" (Science and Health, p. 589). That the blind man had to some degree this clearer spiritual sight, and had caught somewhat of this divine concept of Jesus, is evidenced by his putting aside the thought of "Nazareth," and crying out, "Jesus, thou son of David [son of man, after God's own heart], have mercy on me." The subtle effort to obstruct progress by contempt and prejudice having failed, mortal beliefs assume a bolder and more aggressive attitude, and now the blind man is rebuked for crying out, and is commanded to "hold his peace." The human need is forbidden to voice its cry for help, but we rejoice to know that "human hate has no legitimate mandate" (Science and Health, p. 454).

David said, "In my distress I called upon the Lord, and cried unto my God: and he did hear my voice out of his temple, and my cry did enter into his ears." It was most natural, therefore, that the "son of David" should hear the cry of need: and in response, he commanded that the blind man be brought unto him. When he was come near, Jesus asked him, "What wilt thou that I shall do unto thee?" He answered, "Lord, that I may receive my sight." Then Jesus said to him, "Receive thy sight: thy faith hath saved thee." The recognition of the spiritual idea and the persistent thrusting aside of every thought of unbelief which would dim the spiritual sight, saves all who come to Christ, Truth.

"Come unto me, all ye that labor and are heavy laden." Since "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), every human need may voice its great desire,—"Lord, that I may receive my sight,"—my spiritual sense, my purity, my joy, my freedom, my peace, all that belongs to me as a child of God; and we may be sure that now as in the time of Jesus the spiritual idea will meet the demand according to our faith in Truth, and our obedience to Truth. To Moses, God said, "Certainly I will be with thee," and to Joshua, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Paul declared that "Charity (love) never faileth," and thus are we taught that the spiritual idea is always present, ever willing and abundantly able to meet every need. David wrote, "I will fear no evil: for thou art with me;" Jesus said, "Lo, I am with you alway, even unto the end of the world," and now in our own day the same truth is repeated to us in the words of our text-book, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

In order, however, to avail ourselves of the divine help so freely offered, we must, like the blind man, carefully and energetically cast aside every prejudice and every erroneous belief that would dim our vision of the true idea when it is presented to us, even as our Leader has counselled, "Divest your thought, then, of the mortal and material view which contradicts the ever-presence and all-power of good" (Miscellaneous Writings, p. 14).

"That they may bring forth more Fruit."

J. U. HIGINBOTHAM.

THERE are educational institutions in this country which teach the laws of agriculture and horticulture, and after learning these, the pupils are required to put them into practice. In such colleges they teach, among other things, the proper way to prune grape-vines. When trimming his first vine, according to instructions, the novice has a feeling of sympathy for the plant, for there does not seem to be much left in the way of foliage when he gets through: it is now only a cluster of brown sticks, and as an ornament, it is quite ruined. He had acted under orders from a superior who knows a great deal about grape-vines, but to the uninformed eye nothing appears but devastation and wreck, after the removal of much that was beautiful and impressive to the eye. Will the result ever vindicate the seeming vandalism?

The purpose was to concentrate the vine's energies on its true mission: viz., fruit-bearing, and a season's sunshine and rain will fill it with purple clusters, while its untrimmed neighbor will bear nothing but leaves. Had it been allowed

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to waste its energies, it would have been a failure both as a fruit bearer and as an ornament.

In Christian Science we are blessed with a Leader whose range of vision commences at a point beyond where ours terminates. She has often taken steps whose purpose we could not see, and yet prompt obedience has been rewarded in each case by *fruitage*. In a new By-law, the wisdom of concentrating our energies on one life-purpose is indicated,—a purpose, big enough, broad enough, and grand enough for the true life. This By-law does not go so far as does the vineyard requirement. It does not demand the removal of existing branches from growing vines. It only seeks to apply the law of prevention to those who have not yet put forth their shoots. Are any disturbed by it? Certainly not those who are well grounded in Science, and who have no cravings which their religion cannot satisfy.

Our Part in Ushering in the Millennium.

L. EMOGENE MOORE.

MRS. EDDY says, "A right apprehension of the wonderful utterances of him who 'spake as never man spake,' would despoil error of its borrowed plumes, and transform the universe into a home of marvelous light" (Unity of Good, p. 20).

From the time of the Revelation of St. John until now, man has been looking forward to a better condition among human beings while still inhabitants of this earth. If this is to be brought about by a clearer understanding of the Word of God, how important it is that we should be diligent students of the Bible. Many of us know how seemingly vain was our search for Truth until we became students also of our text-book, "Science and Health with Key to the Scriptures" written by our Leader, Mrs. Eddy.

It is safe to state that there is not a single individual among the civilized nations of the world, but wishes that there might never be a broken family circle; never a case of sickness or sin, never a destructive storm, nor a ship to go down at sea; never a railroad wreck; never a failure of crops, nor a strike; never a disaster of any kind; in fact, that nothing but good health, prosperity, happiness, should ever find place in the experience of men.

In view of this desire is it not clear that every healing of sin or sickness, whether in ourselves or in others, every life made better and brighter, helps to bring this condition a little nearer? Then why murmur if at times our work seems obscure and unappreciated? The little things must be done, the details must be worked out, and in no other line of work do we expect to work at the completed whole, but at its parts. In the building of a house the laborers see mentally its completion, but their work consists in setting a window or door frame, in laying floors or shingles, or perhaps in carrying a hod of bricks or plaster. The architect has no doubt a better concept of the finished building than the workmen, and it is their duty to do their work as instructed by one who understands alike the desired end and the steps leading to it. Thus it is in Christian Science. Our Leader sees what may be accomplished by selfless, conscientious obedience to the teachings of the Bible and Science and Health, and it is our privilege to be obedient and to work according to the rules of Christian Science.

If we think that that which comes within our sphere of daily work has but little to do with the fulfilment of our daily prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we may be tempted to ask ourselves such questions as these: Is my home expressing a better condition each day? Am I a better wife and a better mother, a better housekeeper than before I knew the truth? Am I a better husband and father, a better provider? Am I a better workman or business man? Do I use my influence at all times on the side of justice and right dealing? If an employee, do I try to give an honest return for wages received? If an employer, do I try to give a fair wage in return for the work accomplished? When with others do I talk less of discordant conditions, less of sickness and sin and more of the good and true? If these questions can be answered in the affirmative, we may be sure that Christian Science is making better human beings of us and is thus bettering all mankind, for every life nobly lived helps all the world. We have a far-reaching example of this in the life of our beloved Leader. Any one who has felt the healing touch of divine Truth must have in his heart constant and unbounded gratitude, and this inspires to the noble deeds which assure the coming of God's kingdom on earth.

An Echo of Thanks.

H. R.

A CONSCIOUSNESS of the great wisdom of our divinely instructed Leader, Mrs. Eddy, compels me to give my humble testimony to the wonderful plan of the general teaching in our Christian Science weekly Lesson Sermons at the present time. When the Sunday sermons were suspended for this new arrangement, questions about the expediency thereof troubled me. Now I see the fulness of foreknowledge which led to the change.

I am at the present time isolated from all our church services, but find by this arrangement a church in the wilderness, a perennial fountain not dependent on edifice or numbers. This teaching from our *Quarterly* ever at hand holds us like the magnetic needle to the pole. If our thoughts would wander to earthly things, here is our guide, the blessed inspiration which leads us on, by centering our attention upon the spiritual, and showing us "the way," making us feel that, like Enoch, we are indeed walking "with God." The beliefs of sickness and discomfort are thereby controlled, as I have found in my daily experience. Again and again I thank God for the fore-knowledge of the wants of the world which He imparted to our humble, waiting, receptive Teacher and Leader.

[Written for the *Sentinel*.]

Clothed Upon.

ROSE SEELYE-MILLER.

THE earth was bare and dun and sere.
The saddest time of all the year.
A sodden snow patch here and there
Begrimed and soil-stained, once so fair.
There is no hope, all earth is dead;
The grass, the flowers, the birdlings fled;
The clouds are lowering dark and drear,
Shadowed the naked hillslope near;
A symbol of this Earth-life's dream
Where all things seeming, do but seem
Naked and bare, and swept by fear,
This is the mortal atmosphere.

A soft rain falling in the night,
The rosy tints of dawning light;
A gentle verdure creeping slow,
O'er hillside slope, where flowers blow.
All earth is changed. The erstwhile bare
Is covered with a garment rare;
Flowers, and grains, and creeping grass,
Seem chanting pæans as I pass.
"Clothed upon" thus too, my heart now sings,
Clothed with the robe His Spirit brings.
No more can Life or earth seem bare,
Encompassed with Love's garment fair.

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From the South.

THE interest of our readers in the following article, copied from *The Wilmington* (N. C.) *Messenger,* will be enhanced by the knowledge that our Leader, during a portion of her early womanhood, was a resident of North and South Carolina, and it was in Wilmington that she received great kindness at the hands of the Masonic brethren of her husband, Major George W. Glover, upon the occasion of his death.

Written for *The Messenger.*

Your wideawake paper is always ready for items concerning the citizens of our Republic, though they may not sit immediately under our own vine and fig-tree. In this instance, however, some of our own people were present, and many interested in the event reported; that is, the dedication of First Church of Christ, Scientist, in Concord, N. H., on Sunday, July 17th. Four services were held, and the capacity of the church taxed in each instance. It is estimated that between four and five thousand people were in attendance, many coming on special trains from New York, Chicago, Boston, and points to the north. A New Hampshire paper says of the occasion, "Perhaps no church in New England was ever dedicated under auspices more resultant in manifestations of loving loyalty," and surely no happier, healthier, or more enthusiastic set of people ever gathered at the call of church chimes than on this occasion, when the beautiful granite structure given by Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, to the Christian Scientists of her home city, was dedicated to the service of God, the healing of the sick and the sinful.

When Mrs. Eddy's generous gift of one hundred and twenty thousand dollars became known, other donations to the amount of at least eighty thousand dollars came pouring in from Christian Science churches and individuals. Of this amount, the Christian Science churches of North and South Carolina, the two Southern States where the joy and the sorrow of Mrs. Eddy's youth were so closely mingled, gave one thousand dollars. As an added token of loving interest in their Leader's home church, they also sent a large cross of gladioli from the flower gardens of Mr. H. E. Newbury at Magnolia, N. C. The remarkable tints and beauty of the flowers were commented upon by visitors from all parts of the country, and this product of the soil of our state was greatly complimented. The cross seemed deeply appreciated by our northern friends, who have many times gladdened our hearts by actions betokening the absence of all sectional feeling, and sincere interest in the people of the South.

Visitors to the city are always impressed by the manifestations of the high regard in which Mrs. Eddy is held in the community. On this occasion the people of Concord vied with each other in showing hospitality. Besides many private houses, the doors of two clubs, the Concord City Building, the Capital Fire Insurance office, stores, the Unitarian church, the Episcopal Parish House, and other places were thrown open for the use of the visitors. A Concord paper says, "The visitors of Concord generally have taken great interest in the new building, and are justly proud of the handsome additional adornment of their city."

The beautiful granite structure is 72 feet wide by 115 long, and its completion in one year to the day from the laying of its corner-stone has called general attention to the practical activity of Christian Scientists in the daily walks of life. I am assured that the courtesy, enthusiasm, and Christian spirit shown during the many gatherings of Christian Scientists here, have won for them the cordial good will of the people of Concord, and those of the South, whose watchword is "hospitality," realize that their northern friends are perfect masters of the art.

Among the Churches.

Church Opening in Denver, Col.

The opening services in the new church edifice of First Church of Christ, Scientist, Denver, took place May 29. Services were held in the morning and evening. At the morning service the full seating capacity of the great auditorium was taxed to its utmost, and many were unable to gain entrance to the building. A large number of visiting Christian Scientists were present from different parts of the state. The services consisted of the regular Sunday Lesson Sermon; subject, "God the only Cause and Creator."

Congratulatory telegrams were received from a number of sister churches in distant cities. The First Reader, Mrs. Emily L. Cameron, extended a welcome to all those attending our first service, and expressed the hope that it would be one of many they might share with this church.

The history of our church shows a most gratifying growth, and with the completion of this new home, its usefulness is broadened, its energies quickened, and it feels more sacredly than ever before that "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref. p. vii).

The large numbers attending the regular services and the increasing interest manifested in Christian Science in this city, is a fruitful source of gratitude and joy; gratitude to the Giver of all good for the rich fruition crowning the efforts of those who have been "instant in prayer" in season and out of season,—joy unspeakable that the Christ-truth has come to this age bringing healing on its wings, and that the weary and heavy laden may come to the fountain and, "without money and without price," find health and Life.

JULIA L. HALE, *Clerk.*

Speaking of the opening services, the *Denver Post* said,—

"More than two thousand persons were within hearing of the speaker's voice when the services began, and more than one thousand were turned away. In addition to these, hundreds stood about the beautiful foyer downstairs, content to listen to the strains of the new organ, which might be heard several blocks away.

"In marked contrast to the magnificent church were the services, which were of an exceedingly simple character.

"A service similar to the one in the morning was held last night and the church was again crowded to its utmost."

A Word from Mexico.

Without the bread and wine that symbolizes the holy sacrament in orthodox churches, the congregation of First Church of Christ, Scientist, of this city, celebrated yesterday noon their semi-annual Communion. The Scientists now hold their services in the Jardin Hotel, to which they moved a few days since after worshiping for five years in the Lara House. In the same hotel, about Christmas time of the year 1898, in the rooms of Mr. and Mrs. Adam H. Dickey, were held the first Christian Science services ever held in the City of Mexico. They have been held continuously since that time, and the members of the congregation seemed happy in the handsome suite of rooms now occupied.

The Mexican Herald.

Love Triumphs in Marshall, Mich.

A gratifying proof of the work of Truth and Love in our midst has recently been given us. Less than five years ago the Presbyterian pulpit was used by an Episcopal rector from which to deliver a series of lectures against Christian Science. July Fourth of this year patriotic exercises were held in the same church, under the auspices of the Daughters of the American Revolution. At the suggestion of the Presbyterian pastor, the Christian Scientists were invited to take part in the exercises with other denominations, and the

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Scripture reading was assigned to us. As First Reader of the Christian Science Church, I read from the pulpit from which we were so recently denounced, Psalm 144 : 1, 2, 9–15 and Matthew, 5 : 2–16. Surely ignorance of our Cause and prejudice against it have been in some measure overcome here. We owe much to the work of our State Publication Committee and to our lecturers for this result, as well as to our individual efforts. For all good manifested we are devoutly thankful.—MARY W. MILLER.

Another Loving Thought.

With an increased appreciation of their indebtedness to Christian Science, all its faithful adherents feel a correspondingly increased interest in the Mother Church and in the completion of the splendid enterprise to which it is their privilege to contribute. The members of the branch church in Needham, Mass., have been impelled by loving thought to apply the receipts of the first Sunday of each month to the Mother Church building fund, so long as there is a need, and harmonious action to that effect was taken at a special meeting July 13.—*Correspondence.*

The Lectures.

Adrian, Mich.

Everiss Hall was filled to its utmost capacity Thursday night [June 9], to listen to the lecture on Christian Science given by Edward A. Kimball of Chicago. Judge H. L. Larwill introduced the lecturer, saying in part:—

Ladies and Gentlemen:—Whatever may be our individual views upon any subject, we should always accord to the advocates of different theories a respectful hearing. There is nothing that so surely marks a person provincial as the dogmatic adherence to his own beliefs and the flippant rejection of the views of others. It is much easier to scoff at a theory that we do not understand than it is to study its principles and science. I believe in the broadest catholicity of thought; I believe it is the inherent right of every one to advocate and adhere to that system of theology that appeals to him most strongly and of whose truths he is convinced. The line between theological truth and error is so constantly shifting that it is difficult for one to be sure that he is upon the right side. This of itself should engender in us all a spirit of toleration.—*Adrian Telegram.*

Buffalo, N. Y.

Judge Septimus J. Hanna of Colorado Springs, lectured yesterday afternoon [June 26] at the Teck Theatre on the subject of Christian Science.

Charles D. Holcombe, First Reader of First Church of Christ, Scientist, in introducing Judge Hanna, said,—

Christian Science is a subject of ever-increasing interest because it is meeting a universal need; it has stood the test of time and to-day desires only to be judged by its fruits.

Having established itself by its works as a mighty power for good, it is entitled to and is receiving most profound attention. We do not need, neither do we wish, to force this subject upon you, but out of the abundance of our hearts we have simply called you together to listen to a message which has brought peace and joy to thousands, and which is waiting and ready now and throughout all time to fulfil the Saviour's promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Buffalo Courier.

Joplin, Mo.

The lecture by Miss Mary Brookins, at the Club Theatre last night [June 2], was attended by a large audience.

Judge Byron H. Coon made the introductory remarks which were in part as follows:—

Ladies and Gentlemen:—Science has its nights and dawns, as also does religion; and that particular form of religion known as Christian Science is now merely at its dawn. In little more than a quarter of a century, by earnestly striving to inspire men to nobler ideals, to better living, and by bringing the gospel of encouragement, hope, and love to cheer and brighten the lives of thousands, Christian Science is dethroning distrust and prejudice and has won recognition as an important moral factor in our civilization. To-night we are to be told of the precepts of this religion that has had a marvelous growth and made such a profound impression on inquiring minds.—*Joplin News-Herald.*

Newark, N. J.

An interesting lecture was given for First Church of Christ, Scientist, in the new auditorium, June 3, by Edward A. Kimball. The lecturer was introduced by Rev. Henry A. Rose, a Universalist minister of this place, who spoke in part as follows:—

Fear has been the bane of the human race. From the dawn of history mankind has bowed in terror before its gods. Some have sought to sink this terror deeper into the hearts of men by means of priestcraft, superstition, and threats. Some, on the other hand, have sought to deliver man from this bondage by an appeal to reason, faith, and trust. The liberators are winning, although the victory comes slowly.

Another bane of the human race has been delusion, especially delusion in reference to disease. All sorts of theories have been accepted to explain the origin, and all sorts of remedies have been used to effect the cure, of disease. Demoniacal possession long held sway as the one cause of every malady. The Esquimaux this day puts to death his favorite dog to save the life of his sick child. Some think Christian Science a delusion also; and that is something Mr. Kimball will undoubtedly attend to to-night.

Before introducing him I want to pay a tribute of gratitude to Christian Science for teaching and emphasizing the unity and goodness of God, and for standing for optimism in a world too much inclined to be pessimistic.

Correspondence.

Raleigh, N. C.

It was a cultured and refined audience, representative of the best life of Raleigh, that assembled last night [June 10] in Raney Library Hall, to hear a lecture on Christian Science by Mr. Bicknell Young of Chicago.

The lecture was under the auspices of the Christian Scientists of the state. Miss Mary Hatch Harrison of New Bern presented the speaker of the evening. In introducing Mr. Young, Miss Harrison said in part,—

The Christian Scientists in giving this lecture in Raleigh, the much loved capital of our great state, felt it a pleasure to bring our joy to you, recalling such gracious courtesy at your hands when their rights were questioned. They wished to pay a tribute to your citizens, and to your legislative and executive departments for their patriotism, justice, and protection.

We love Christian Science. It is the dearest of all things to us, and we wish you to love it. Still, if not yet so dear to you, we rejoice to know the whole world is seeking to understand why it is so dear to us. Your presence here to-night indicates a growing interest, and our efforts are fully rewarded by the choice audience greeting us.

News and Observer.

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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.

Heal the Sick.

JESUS' success in healing the sick and his exhortation to his followers to do the works that he did, point to the true test of Christianity, and it is only as Christian Scientists are able to measure up to his standard that they know that they are his present-day followers.

"Science and Health with Key to the Scriptures," the text-book of Christian Science, is insistent in its endeavor to awaken the world to this healing gospel of our Master, and the By-laws of the Mother Church make urgent appeal to Christian Scientists in the following words: "Healing the sick and the sinner with truth, demonstrates what we affirm of Christian Science" (Church Manual, p. 85).

Other work for the Cause may engross the attention of Christian Scientists, but the paramount importance of this healing ministry cannot be lost sight of by them if the world is to receive the full benefit, and the Cause of Truth is to be advanced. That this healing work is being done is proved by the testimonies which appear in our periodicals.

The following extracts from a testimony recently published in *The Christian Science Journal* should appeal to every seeker for Truth, and should stimulate every Christian Scientist to more earnest consecration to our Master's service.

"For many years, in fact ever since I was a schoolgirl, I had been a semi-invalid,—up and around, but always obliged to be careful and to consider my health first. As the years went by, I became gradually worse, until the doctors pronounced my illness a very serious organic trouble. Everything was tried that loving friends could think of,— I spent months at a time in prominent sanitariums and water-cures in different parts of the East. I even resorted to patent medicines, and one entire winter I was away from home and friends, enduring a lonely hotel life in an eastern city, that I might have daily electric treatments. For many years I was under the care of specialists in New York and Chicago, but nothing gave permanent relief, and, as a last resort, an operation was decided upon.

"This was performed by one of Chicago's expert surgeons, and I barely lived through it, being in bed ten weeks. I had endured these horrors patiently, sustained by the hope of being well at last. Perhaps my dismay may be imagined when, at the end of six months, I found myself much worse than I had ever been, and going steadily down. All the old troubles had returned, bringing others which I had never before experienced. The physicians said there was not an organ in my body working right. . . . I was told there was nothing before me but more operations, though there was no certainty of a cure even then, and anyway I was not able to endure them until I could gain some strength. I felt myself sinking into the depths of despair, with nothing in the future but an open grave or, worse still, hopeless invalidism.

"It was in this dark hour that Christian Science came to my rescue. . . . My progress was very rapid, and at the end of two weeks, my friends said they would hardly have known me. I accepted my healing as a gift direct from God, because of the spiritual uplifting,—the wonderful peace and joy which came with it." M.

The Right Thought of God.

THE significance of the relation of our concept of Deity to our spiritual life was forcibly expressed by Emerson in his famous "divinity address" when he said, "The doctrine of the divine nature being forgotten, a sickness infests and dwarfs the constitution."

To entertain the least error is to court disability, but to cherish a false sense of God is to yield our thought to the influence of an all-pervasive blight, and hazard the shipwreck of all faith. The realization of this fact gives special interest to the comments of the religious press respecting the late Slocum and Norge disasters, for they go to show that while many have entirely given up the traditional thought of the divine relation to these dreadful events, others still cling to a view which would do credit to the vigorous old-time declarations of God's responsibility for evil, and His utilization thereof.

Long ago John Wesley said, "Calvin's God is my devil." Nevertheless a religious periodical which stands for his views, in referring to the first meeting of the tearful remnant of St. Mark's congregation, speaks of the fitness of their use of a hymn which attributes our afflictive experiences to God's "unerring decrees." "God hath done it and He only can explain." This seems to be the final word respecting these things, with unnumbered earnest Christian preachers as well as laymen, and the larger influence of such a thought may explain the fact that, in this twentieth century, books and periodicals are being issued, whose avowed object is to "emancipate men" from what is termed "the degrading belief in a God" who can institute an order of things that results in the unspeakable torture of innocent infancy and helpless age, and who, as instanced in these late horrors remains indifferent to their piteous and agonizing cry. One such anti-Christian journal before us dwells upon the teaching of some religionists regarding these events, and speaks with undisguised contempt of the worship of a God of the type disclosed.

The retention of an unworthy concept of Deity by a rapidly advancing race, may be explained, in part, by the peculiar hesitation of Christian people to indulge any spirit of inquiry regarding the subject; a far more significant reason, however, is found in the fact that a degraded and degrading sense of God inevitably attaches to the belief in the reality of evil. The moral sense of the world protests that the life-destroying holocaust is an abnormity and a wrong, and so long as a Christian faith stands for the substance and eternality of the so-called laws which eventuate in these tragedies, and declares them to be the expression of divine purpose, so long will the worship of inconsistency, with all its attendant ills, continue.

Over against all this sense of God, Christian Science teaches that He "is universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man," and that He cannot "punish man for doing what He created him capable of doing, and knew from the outset that he would do" (Science and Health, pp. 140, 357). This does not encourage the presumption that would venture beyond what has been demonstrated, but it does counsel a glad acceptance of the larger apprehension of the meaning of Jesus' assurance that *we may know* God and find in this knowing "eternal life,"—"expand to the full circle of the universe." Christian Science dares to question the consistency and practical value of traditional ideas of God, and to discard those which are out of keeping with the teaching of the Master, however venerated they may have come to be, and this daring is both its offence and its glory. Either the belief in the reality of evil or in the Christ ideal of the divine perfection and lovableness must be given up, and in the presence of this issue Christian Science takes its stand unequivocably for the perfectness of our God.

W.

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The Protection of Spiritual Law.

WHAT a blessing it would be for mankind if all could see that the reversal of sense evidence and of human opinion is the way to that understanding of Truth which makes free. To the popular thought, law is usually associated with restriction, but Christian Science teaches that the opposite is true,—that law makes for freedom and provides for the permanence of good. That many false concepts of law exist is easily shown, and thinkers readily admit their ignorance on this subject. A simple test may therefore be helpful to the beginner in Christian Science,—one which will aid him in reaching that sense of certainty which differentiates understanding from mere belief.

When a certain order is set aside, in the treatment of disease, by the application of the truth, we may be sure that this unhappy condition did not represent law, even if the whole world believed that it did; and that God's law cannot be broken, even if the whole world believes this possible. The law remains, in spite of any attempt at its infringement, and eternally demands our recognition and obedience.

In this fact lies our only security, though we may need the measuring line of Science which was held in the hand of the angel to make this plain to us. If we accept material sense testimony, we may fail to see the punishment of wrong and the victory of right, but when we come to know God as eternal, divine Principle, we have positive evidence that He forever vindicates His law and His own.

The Bible declares, "Whatsoever a man soweth, that shall he also reap," and in an article which is remarkable for its keen, spiritual analysis, our Leader says, "This sacred, solid precept is verified in all directions in Mind-healing" (Miscellaneous Writings, p. 66). A backward glance through the vista of years reveals Pilate, the Roman governor, sternly questioning the Galilean Teacher, but failing to question his own motives,—false to eternal justice. Today, posterity is his judge, before which he stands condemned as a traitor to right, while the seeming victim of that hour—"the faithful witness" for Truth—is now the acknowledged ruler of the kings of the earth. Thus do we see the operation of the law of Divine justice which neither slumbers nor sleeps.

It is our joy to be able to prove that the reward of knowing and obeying Truth comes here and now. Our health and our heaven come together in Christian Science, and death does not hasten their possession. As the operation of spiritual law is understood, we see that it renders null and void the supposed laws of mortality, its false pleasures and false pains, and like the Psalmist we are then moved to say, "I delight in thy law."

As we hasten to express our thankfulness to God for the joy thus gained, we cannot do other than thank our Leader who has unearthed for us the long-buried treasures of apostolic Christianity.

K.

Unworthy.

OUR people are again warned against a man who for several years has made a business of imposing upon Christian Scientists, and who has obtained more or less money from them by falsely representing himself to be a Christian Scientist temporarily in need of funds until he can reach a relative in a distant city and obtain employment.

The story heretofore used by him is that he is a member of a Jewish family, but disowned and persecuted because of his espousal of Christian Science; that he is on his way to the home of the relative who will give him employment, but is completely out of money and desires the loan of a sum sufficient to enable him to buy a railroad ticket. He is quite fluent in the letter of our text-book, and is familiar with the names of Christian Scientists throughout the country. Since he keeps himself well posted on our periodicals, we assume that he will now adopt a different story.

The latest description we have of this man, is as follows: "He is a Hebrew in appearance, short, slender, has dark eyes and curly hair; uses good language, but with a slight German accent."

Letters to our Leader.

Colorado Springs, Col., July 11, 1904.

Rev. Mary B. G. Eddy, Concord, N. H.

Beloved Leader and Teacher:—On the occasion of the opening of a newly erected hall to Christian Science services, a few years since, in Scranton, Pennsylvania, a message was received from you wherein you said,—

"Space is no separator of hearts. Spiritually, I am with all who are with Truth, and whose hearts to-day are repeating their joy that God dwelleth in the congregation of the faithful, and loveth the gates of Zion."

As I thought of the dedication of the church in Concord these words of yours came to mind with such force that I felt impelled to quote them as expressing my own feelings in connection with the forthcoming event.

Circumstances are such that we cannot be present in person, but in the spiritual sense we are participants with you and all who are there.

The occasion is a momentous one. The church edifice seems to me to be architecturally superb and harmonious, and in keeping with that for which such an edifice should stand. It is expressive of spaciousness and light, and symbolizes throughout "the resurrection, and the life."

It adds another brilliant gem to the already bright church-cluster adorning the beautiful capital city of the grand old Granite State. It reflects great credit upon all associated with its construction and who, in thought and purpose, contributed to its building; but "tribute to whom tribute is due; . . . honor to whom honor." Honor to her whose spiritual conception brought forth the true Church idea; whose long years of selfless toil in God's vineyard and whose superabundant generosity made such an edifice possible. Much more might well be said; but the mere suggestion contains volumes. An appreciative people will say a glad Amen.

In this Church the cross and crown meet and mingle in happy coincidence. Here the "true worshipers shall worship the Father in spirit and in truth." Here they who worship in deed and in truth are daily proving that the "Sun of righteousness" hath arisen "with healing in his wings." Here, to the faithful, the healing Christ is a present, living fact. Here those who truly enter in have deeply pondered the spiritual import of Christ's immortal message:—

"I am he that liveth, and was dead; and, behold, I am alive forevermore." In sincerity and truth, I remain,

Your loving student,

SEPTIMUS J. HANNA.

Chicago, Ill., June 14, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Through your teachings and guidance there come times when we rise to a feeling of spiritual gladness wherein nothing seems to suffice save as we commune with you, and undertake to express in words our great love and gratitude to you. My wife and I have just returned from a trip to Colorado, which we were obliged to leave twenty years ago on account of my health, my doctor having made a law that I could not live at that altitude. A lower altitude was beneficial for a time, and then the old trouble returned. When Christian Science was presented to me I fought it strenuously, but I was obliged to accept it, and in one treatment was healed of disease of years' standing.

With me the physical healing came too quickly, for I accepted its benefits without looking for spiritual help, so

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that it was not long before I strayed away until overtaken by heart-sickness,—sorrow,—which no *materia medica* could heal. This compelled me to turn to God for help. I then took up the study of the Bible under your teachings as given in our text-book, "Science and Health with Key to the Scriptures," and the spiritual uplifting that has come to me, with health and happiness in the last five years, "passeth all understanding." To return to Denver and there renew my old acquaintances and make new ones, to find many of my old friends loyal students of Christian Science, and to visit their new church, beautiful in design and grand in construction, filled with loving hearts, has been a privilege indeed. Our visit would not have been complete had we not given expression to our gratitude, that out of our many trials, tribulations, and sorrows, through God's love and your gracious teachings, we have come to the realization of man's dominion over "sin, sickness, and death."

I am pleased to say that both my wife and myself are students of one of your students, and many of our blessings are centered in the fact that we are able to help others.

God will continue to bless you.

Faithfully yours,

W. N. BABCOCK.

Skowhegan, Me., July 16, 1904.

Rev. Mary Baker Eddy, Concord, N. H.

Dear Mrs. Eddy:—I should be ungrateful indeed if I did not express to you my thankfulness for what Christian Science has done for me; my benefits, both physical and spiritual, are more than I can number. It was my privilege to unite with the Mother Church during my eightieth year, and I was one of the thousands who saw you and heard you speak from your balcony at Pleasant View in June, 1903. I think you will be glad to know of a case of healing that came under my notice within the last year. A woman whom I had known from her birth, and who had been in a chronic state of invalidism in both body and mind for nearly twenty years, finally came to believe that her days upon earth were very few. She "had suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse." I told her of the beauties of Christian Science, sent her a copy of your book, Science and Health, and within one month from that time she came to me and said she was perfectly well,—healed by reading Science and Health. I have been a Free and Accepted Mason for thirty-seven years, and I thank you for the new By-law.

Sincerely yours,

HARRISON BAKER.

The Eagle Hotel, July 19, 1904.

Beloved One, Dear Leader and Teacher:—Before leaving this afternoon I must express to you my great gratitude for your magnificent Message; it must awaken the slumbering world to the Christ, Truth, that "holiness is health and Love is Life." I came from my far away home to bring my own greetings and congratulations with those of our dear home church, First Church of Christ, Scientist, in Atlanta, Ga., and richly have the beautiful services in this exquisite church, rewarded me. Never, dear one, has there been a leader whose followers are so loyal, loving, and devoted as are yours. Whatever differences may come up between them, all are a unit in love, devotion, and loyalty to you. It is the miracle of history, and nothing can rob you of the great joy and comfort this fact must be to you. It assures you of the progress and sublime success of this great movement in its onward march towards the world's redemption.

May we all so grow in the unity of faith and love that your loving heart may rejoice in the victory which follows that sublime attainment. With gratitude and love beyond words,

Your loving and faithful student,

SUE MIMS.

Testimonies of Healing.

From childhood these questions constantly recurred to my thought: "What is God? why does He let people sin and suffer? and is there no escape from these dark conditions?

My thought was always, Why can I not be free from these things, and who is there that has not longed to be free from the doubts and fears of an unknown future and the struggles and strife of daily existence? Growing older, the doubts and fears increased and there came a time when the very existence of God was doubted by me.

Having a thirst for the truth, I began to study my Bible in the hope that it might give me what I sought. I saw that it was full of beautiful promises, but why did not Christians receive them? If the promises of the Bible were true, how should I obtain them? The truths expressed in Scripture seemed always to evade my search; sometimes that which I wanted seemed just within my grasp, only to vanish again. Failing in my own efforts to find God, and being possessed by a continual hunger for a knowledge of Him, I became a member of an orthodox church, in the hope that it might make plain the way. Again there was disappointment, for I found it impossible to accept all the doctrines to which the church subscribed, still I held on to it, as it seemed the best resort to me.

About this time Christian Science was presented to me by a friend who had recently been healed by it. I felt at once that here was the truth, but having absorbed so much theology I found myself fighting against it. For almost a year there was the mental argument that Christian Science could not be true. However, I kept on reading Science and Health. The truth it contained began to reveal itself to me. Then, too, I saw in the daily lives of those who practised Christian Science a quietness and assurance I had never known. One by one, I began to put aside my old prejudices and to study more earnestly. I soon found answer to my old questions and began to see my way out of bondage. Since turning to Christian Science I have seen many a Red Sea of difficulty and many a dark and uninviting way before me, but the difficulties have melted and the dark, stony way has blossomed into beauty under the sunlight of Christian Science which reveals the presence of God here and now.

I traveled a long, weary way before I came to Science, and now, having only touched the hem of the garment of Truth, I have found it a wellspring of life in the desert of human beliefs. It has taught me to "know whom I have believed." I have experienced physical relief through this healing truth, for which I am grateful, but its greatest gift to me is in its priceless revelation of God as the divine Principle who governs man with law and order, thus making it possible for us, here and now, to overcome every evil condition. I have recently had the privilege of class instruction and am learning to rely more upon God, and there is within me a great sense of gratitude to Mrs. Eddy for the light that comes through "Science and Health with Key to the Scriptures" to the weary searcher after Truth.

ALICE M. SWARTHOUT, Wasco, Ill.

With a heart full of gratitude to God and to our beloved Leader, Rev. Mary B. G. Eddy, I send my testimony. It is over eight years since I first heard of this wonderful Science from a friend. She handed me Science and Health and I read it and said, "I will give it a trial." I was looking for the healing just then, but little did I know what was to be revealed to my consciousness.

I was then a physical wreck, discouraged and dissatisfied with myself. I had been a member of the church from my girlhood, and had tried to be a Christian. I had studied my Bible, but could not understand it satisfactorily, and when I would ask others,—ministers and Christian friends,—they would say that we must not be as wise as God; or that

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we should know more when we got to heaven. I have realized, however, since studying the Bible in connection with Science and Health, that I can truly say, it has revealed to me perfect harmony, both mentally and physically. I was healed of many troubles that women suffer from, and that without any medicine but the study of "Science and Health with Key to the Scriptures." For this I am very thankful, and whenever I have anything to trouble me, I take my Bible and Science and Health and the *Quarterly*, and go over the Lesson-Sermon, and it always meets the trouble. What a grand help it is, and always at hand. It teaches me that God is ever-present to help us.

I was blessed with the privilege of attending the Communion at Boston, in 1903, and shall never forget the kindness and love which were shown us while there from all the dear ones in truth. I had the very great pleasure of visiting our Leader's home, and hearing her speak those words of love and welcome to Pleasant View.

That I may show my thanks for the many blessings I have received by living the Truth is my earnest desire.

MRS. ESTHER L. MCNAUGHTON, Port Hope, Ont.

In 1889, while living in Glidden, Ia., the first message of this new-old truth came to me through a lady from Nebraska who was visiting our town, and who had only a short time before been healed of serious ailments through Christian Science. I at once became interested enough to purchase a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and although I felt from the first that it revealed Truth, I seemed slow to grasp the spiritual meaning.

In 1894 we moved to the South and located in Mississippi, where it seemed that Christian Science had never been heard of. Four years afterward I was attacked by a serious ailment which I seemed unable to meet with the little understanding I had of Christian Science, and as there was no Scientist near, a physician was called who pronounced the trouble organic heart disease, and told my family that I must not be allowed at any time to lift a heavy weight, or exert myself in any way. I was then taking *The Christian Science Journal*, and I selected from the directory the name of a practitioner in St. Louis, and wrote to her, asking for help. One week of absent treatment cured me of the heart disease, and I have ever since been able to do all my housework, including cooking, milking, churning, etc.

About three years ago I was rejoiced to find that a family of Christian Scientists had moved to West Point, and I began with them the study of the Bible Lessons. Up to this time I had never seen a copy of *The Christian Science Quarterly*. I then began to see more clearly what Christian Science really is. I find it a constant source of comfort and help in my home, where I am the only Christian Scientist.

I would like to mention here another demonstration of the healing power of Truth. A finger of my left hand had been sprained, causing the joint to become so enlarged that it was impossible to remove the plain gold ring I was wearing on that finger. It had been in this condition for several months, when it became inflamed and swollen, and at times very painful, the edges of the ring being embedded in the flesh. My husband, fearing blood poison, insisted that I have the ring cut from the finger. I said, "No, this must be the work of Truth." Some of my skeptical friends and neighbors, who saw the finger, thought me very foolish not to have the ring cut off, and mortal mind made many laws as to what the result would be if I did not have this done. One lady, seeing my determination to have no other than Christian Science treatment, said, "Well, if your Christian Science makes that ring come off without cutting it, I will be a believer in your doctrine." This occurred shortly after I found my new Christian Scientist friend in West Point, and as I seemed unable to overcome the fear in myself and others, I called on this friend for help, asking her if she thought the finger could be cured without first removing the ring. She lovingly assured me that it could, and bade me have no fear. The pain and inflammation soon subsided, and for several days I simply forgot all about the finger, until one day I happened to notice that it was its normal size, and my next thought was to remove the ring, which I did with very little effort.

My greatest desire is to show my gratitude to God, and to our beloved Leader, by living a life of love and self-abnegation, and causing those around me to feel and know that Christian Science is the truth.

MRS. ESTHER MCCREATH, West Point, Miss.

My coming into Christian Science was through great suffering. From a child I was never strong, and as I grew older I became what the doctors pronounced a hopeless invalid. I lived under this law of *materia medica* many years, sometimes able to be dressed and about the house, and often months would pass that I could not be on my feet at all. My case was in the hands of the best physicians in the state. I consulted specialists as well, and the verdict was invariably the same,—I would perhaps live many years but could never be well.

During one of the seasons of prostration to which I have referred, a friend who is a strong Christian Scientist, called to see me. She told me something of the truth, said I need not suffer, that I could be well in a short time, all I need do was to give up my physician and accept Christian Science treatment. Her words fell on deaf ears. Give up my physician! Perish the thought! I see now how I rejected the "cup of cold water" given in Christ's name, and clung to personality and material remedies.

This state of affairs existed for four months with no change for the better. At last the doctor went to my husband and told him there was nothing more to be done; he had exhausted all his resources, and it seemed useless for him to continue his visits.

Then it was that the seed which had been sown four months before took root. I said to my sister one day, "I always thought when the doctors gave me up I would try Christian Science." "Very well," she remarked. She went directly to the kind friend, told her I was ready for Christian Science, and wished to know the steps to take. The friend came to me at once, and brought the book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I began taking treatment at once, and in six days I was healed.

That was many years ago, and through many seeming trials God has been a sure and never-failing help. Shortly after being healed I received class instruction from a teacher, whose patient wisdom and love have faithfully guided me and made plain many seemingly rough places by her strict adherence to the truth as taught by our Leader. Many errors of belief have yielded to the declarations of truth through the understanding of God's love, proving more and more the truth of this priceless gift to mankind,—Science and Health.

Many times temptations have assailed me, but Truth has ever been the victor. I call to mind a time when I thought myself in deep waters. I was groping for light, and the dear Leader gave us "Miscellaneous Writings." The first article I read in it was just what I needed. It is with a heart full of gratitude that I write this testimony. Words cannot express my thankfulness to our dear Leader, who has given us all so many blessings,—Science and Health, "Miscellaneous Writings," the *Journal*, the *Sentinel*, and the Manual. What could we do without their welcome presence?—S. E. V. W., Jamestown, N. Y.

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Having seen so many blessings result from the practice of Christian Science, my mother and I would like to express through the columns of the *Sentinel* our gratitude for even our slight knowledge of this wonderful truth. We feel that we would like to add our testimony of the many, many blessings we have had lately.

The loss of a dear husband and father, together with the loss of our home, was a cross hard to bear; but even through this error, we saw that the hand of divine Love was leading us through the Red Sea of trouble.

During the past year, my mother has been troubled with her head being cold, and also a slight deafness. Her healing has been very slow, but there is a marked improvement as the weeks go by.

An article in the November, 1903, *Journal* was a great help, as it pointed out the fact that in keeping the thought right, health is manifested on the body. In the endeavor to keep her thought pure, my mother has been enabled to bear more cold air without a thought of exposure, and no bad feeling has resulted. We know that as we come into the full realization of Truth and Love, all the errors of mortal sense pass from our lives.

We desire to express our tender, heartfelt gratitude to Mrs. Eddy for the blessing she has brought to mankind through the revelation of Christian Science.

L. M. M., Evanston, Ill.

In gratitude for the blessings which Christian Science has brought to me, the time has come when I should acknowledge it. In the year 1890 my wife spoke to me about being treated in Christian Science. This was the first I had ever heard of it. I thought favorably of her doing so, as she was then suffering from what had been called by the best doctors, heart trouble. To my surprise, in a very short time after the first treatment, she was restored to perfect health, and still continues without a symptom of the old trouble.

On April 22, 1895, I was taken with paralysis of my lower limbs,—from my hips down to my feet. I managed to perform my office duties during the first day, and finally arrived home at night in a very bad condition. The next morning, thinking I would get along all right, I started to take the train for Boston. I had not gone far when I had to give up, and get a carriage to take me back home. Upon arriving, the driver was obliged to carry me to my apartment, as I could not stand alone, and was in great pain. My wife asked if she should call a doctor, or if I would like to be treated by Christian Science. I chose the latter. Being in great distress I gave no thought as to which I wanted.

She went to see the same practitioner who had helped her, and I was given an absent treatment, and before her return, which was not more than a half hour, the pain had all left me, and I fell asleep. In a short time the one who treated me came, and after talking with me, explained what Christian Science teaches; namely, that divine Mind is the healer, and that this Mind governed the body, and that man is God's child. I was told to look to the spiritual, and not at the material body. This gave me food for thought. I was also asked to read Science and Health in connection with the Bible.

I first opened the book, Science and Health by Mrs. Eddy, when I was sure I was alone, as I knew not then what the book contained. I would read a little, and the more I read the more I wanted to, for it gave me such a clear knowledge of the Bible,—it gave me new light constantly, showing the truth as it is. In about three weeks I was able to go to my office in Boston, with the help of my son who went with me about one week, and from that time to the present I have attended to business, never having a symptom of the trouble of which I was healed. It is now more than eight years since my first treatment. During my treatment I was cured of bleeding piles of thirty-six years' standing, having used every kind of medicine that it was claimed would heal them, but without any relief. I was cured of smoking, although I did not believe this habit could be cured; but it went with the rest, and I have never wanted tobacco since. My eyes were troubling me and before I was first treated my oculist requested me to come to him in about four or five weeks, and if they were no better then I would need to have them operated upon. When I went to see him, he gave my eyes a strong test, and was surprised to find them healed. He wanted to know what I had been doing, and I informed him that my treatment in Christian Science had done it. The last named troubles were unknown to my practitioner at the time of treatment.

I desire to express my gratitude to the one who, through her spiritual understanding, has been the means of healing me of many ailments, and has helped me to gain a clearer understanding of my relation to God. I am also grateful to Mrs. Eddy, who has given us the book, Science and Health, for our guide.—A., Chelsea, Mass.

In the year 1901, Christian Science found me a hopeless invalid. I had suffered for seven years previous with a very painful back, the result of an operation. I could get no rest or sleep at night, as I could not lie down, but had to sit propped in a chair with pillows around me. Only those who have suffered as I did can know the full misery of it. I had come to the end of material means and never hoped to get well. One day, however, while out walking, it was my good fortune to come to a Christian Scientist's house, and there the teaching was explained to me. I decided to try it at once, and was advised to buy "Science and Health with Key to the Scriptures," which I did, and the study of this book has healed my back entirely. Christian Science has also cured me of long-standing catarrh of the throat, and neuralgia with which I had been afflicted from childhood. Before coming into Science I had doctored with three of the best physicians in Seattle, but none could give me relief.

I am no longer a sufferer, but rejoice exceedingly in Christian Science. God's promise has been fulfilled to me, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Words cannot express the love and gratitude I feel towards our faithful and beloved Leader for her labor of love.

ESTHER OBRADOVIC, Georgetown, Wash.

It is my earnest desire to express, though inadequately, my gratitude for the teachings of Christian Science, and to those who have aided me in my search for Truth. First, and above all, to our dear Leader, who is pointing out the way and devoting her life to my benefit and that of mankind, and then to those who have guided my wandering steps in the right direction.

I had sought Truth through many false channels, and when my opportunity came to hear of Christian Science I was in bad health, and was told that Christian Scientists healed the sick, and while I used my physical condition as a subterfuge, my sole motive was to investigate Christian Science. I had heard Christian Scientists spoken of only in a derisive manner, as persons who believed they could "heal the sick as did the disciples of old," but instead of calling out any unjust criticism on my part, I resolved, the first opportunity which presented, that I would try to discover what Christian Scientists really believed. Healing through prayer appealed to me. I hoped that I, too, might ultimately learn a prayer which could accomplish so much. I felt that I never had received tangible proof of mine being answered. I had since childhood suffered more or less from acute indigestion, and within a few days after my

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first treatment I ate with impunity certain articles of food I had not tasted for three years. My physical condition was greatly improved in a short time, and my awakening was truly an answer to an oft-repeated prayer for a knowledge of Truth.

The first lines I read in Science and Health as I mechanically opened the book, were these: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness" (Science and Health, p. 15). I found what I needed, the correct way to pray.

When I took the first copy of Science and Health into my hands, I thought, "I can easily read this book in three or four hours, and I believe I can memorize every word of it in a month." I was nearly two months reading our "Key to the Scriptures." I read slowly, deliberately, and many times after reading and re-reading a paragraph I could not grasp its meaning, or could not, as I many times wished, make it coincide with my old thoughts. Now, I am happy to say, I am eager to accept the teachings of Christian Science without a question, without a doubt, trusting and knowing that I am being led aright. My little book is my constant companion, and to-day it serves me as faithfully as when my eyes first fell upon the much-needed, though not fully comprehended, lines. Not a page responds to my touch that does not unfold to me the knowledge I seek, and I am daily learning more of the strength of divine Love and the powerlessness of error. Who has more cause for gratitude than I? Surely no one.

E. B. LANE, Kansas City, Mo.

[Translation.]

As soon as I began walking, my parents saw that I was lame, but took no notice of it. When I was about five years of age, as I was still lame, my parents saw several physicians who were considered the best for that kind of trouble, and they all answered that as it was from birth, it was incurable, that my mother must have had a bad fall before my birth which had prevented the jointing of the hip in its natural place. My mother had in fact been thrown out of a carriage before my birth and had been laid up for several days. I had then to resign myself to the prospect of being lame for life, a very painful condition, which made me inferior to others in my work.

About a year and a half ago, some one spoke to me of Christian Science. I accepted it with enthusiasm, not because I thought of deriving benefit for my physical ills, but because it gave me such peace and joy. Very soon, however, I began treating myself for my ailment, and about three months ago, I heard some one say, "You are walking like everybody else now!" I have heard the same exclamation from all those who knew me before my healing.

This demonstration has made me very happy, but my greatest happiness is that I have made a step in the understanding of God.—HENRIETTE MENJAUD, Paris, France.

It is generally believed that members of my trade drink heavily. I was no exception, yet I had a desire to overcome the taste for liquor, but did not know how. I also had the habit of chewing and smoking tobacco. These habits brought on gout, disease of the kidneys, and general debility, and I was pronounced incurable by several physicians. For four years I was not able to work at my trade.

A relative recommended Christian Science, and having tried it for a sprained ankle and found it reliable, I consented to take treatment for the above-named diseases. At first I was not steadfast because I loved intoxicants too much; but growing worse, and all other aids having failed, I returned to the practitioner, and she led me kindly but firmly to mental and physical health.

For three years I have been working at my trade. I find pleasure in my work and do better since I have the light of Christian Science. I have not had any desire to drink, smoke, or chew for six years. All the difficulties which have come up since have been overcome with the understanding I have received by the study of Science and Health and the other Christian Science publications.

Right here I wish to say that I had but two years of schooling, and that I felt the lack of more, but by patiently spelling out the words in Science and Health I learned to read and write much better.

I have found that God is a very present help in time of trouble. I thank Him that He has given us Mrs. Eddy to show us the way to this wonderful truth.

MATHIAS F. QUEST, St. Louis, Mo.

The reading of an article in the September *Journal* entitled "A Protecting Religion," demonstrated to me at least how necessary it is to be fortified with that preventive. I am running a locomotive on a fast run, but have no fear, knowing that God is All in all, in whom we live, move, and have our being. The accidents on the most of our roads of late years have been fearful. From my own experience, I am safe in saying that if all engineers were Christian Scientists the casualties would be reduced to a minimum if not done away with entirely, and besides in place of men growing old they would become consciously younger.

I have been running an engine nearly thirty-four years. Six years ago when I took up Christian Science, I was a physical wreck. I feel at least ten years younger to-day, and can stand more fatigue than men not half my age. It is strange that there are not more men in the transportation department of our roads who have an understanding of Truth as revealed in Christian Science. I am the only engineer running into this place who adheres to this teaching, but one with God is a majority.

W. M. CAMP, Clinton, Ill.

I desire to express my gratitude for Christian Science, for the many blessings, including healing. From being a delicate woman, with a great dread of death, I am now strong and well. I suffered much at times with the hives. The itching seemed intolerable, and it was stubborn and slow of healing, but as the dear Master taught, it was overcome by prayer and fasting. I received treatment for some months and the truth was victorious, as it ever will be.

Words are inadequate to express the many blessings that have come to me and my family, and I want to say that my heart goes out in thanks and love to our dear Leader, and to all the dear workers at headquarters.

MRS. A. E., Salem, Ore.

"The loss of earthly hopes and pleasures brightens the ascending path of many a heart" (Science and Health, p. 265). All earthly hopes and pleasures had fled when Christian Science found me, and I had only one desire left, and that was to know God's will. I soon saw that it was not God's will that I must suffer, but that God is Love, "with whom is no variableenss, neither shadow of turning," and the peace that the world cannot give or take away came to me then. Words cannot express my gratitude to our beloved Leader, Mrs. Eddy.—A. M. L., Erie, Mich.

I would like to give my demonstration. I was jumping down the steps and ran a rusty tack in my hand. I pulled it out and my hand swelled up. I kept declaring that "Truth casts out error and heals the sick," and the swelling went down, and mamma treated it for me. The next morning it was well. I am eight years old.

GERTRUDE IRWIN, Meadville, Pa.

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From our Exchanges.

Every true life in the disciplehood of Jesus presenting the argument of character, is the herald of the incoming kingdom of our Lord. The most humble men and women, actuated by the Christian graces, are servants of the living God. They occupy no mean place among the forces of the world. They help mould and make its best life. They determine its happiest destiny. They give forth power that lives to bless humanity for an indefinite time. They thus leave their impress upon the heart of the world. Thus also we can understand the Scripture that says, "the least shall be greatest" and the "weak, strong." Humble souls, unnoticed by the world, need to lay this consolation to heart. They have their place and mission, and nothing can serve to take it from them. They are individual helpers in the great work of the kingdom of God.—*The Universalist Leader.*

Most effective of the tonics which enable us to make the best and wisest use of bodily powers is Christ's peace in the heart. He who goes with faith goes far. This is the secret of Christ's presence which removes the biting, wearing influence of worry and replaces it with the uplifting quietness and strength of joy. The cure of the body and the efficiency of the body are often in the mind and spirit. We can often overcome or circumvent our ailments by a wise resting of our hearts upon the promises and power of Christ. To gain health—powers of endurance, well-braced muscles, good digestion, steady nerves—is great delight, and such approximation to this perfect health as comes within our capacity is best attained in quietness of heart through faith in him.—*The Congregationalist and Christian World.*

A man can never be at his best until he is at one with God. Made in the image of God, and hence capable of perfection, he has become distorted and marred by sin until the divine likeness is but feebly displayed. Reconciliation to God through Jesus Christ restores the image to its pristine beauty, with a glory more than primeval; as the second Adam, to whose likeness the saved man is conformed, is more glorious than the first. In him we are complete, and though the bodily scars remain, the spirit is transformed from the earthly to the heavenly image.—*The Examiner.*

The *Boston Herald* reported the following from Rev. Charles Edward Stowe's Baccalaureate sermon at the State Normal School, Bridgewater, Mass.

"To do good one must be good. All goodness must rest on knowledge. Even well-meaning, pious ignorance is sure to do harm rather than good. The most terrible evils that have fallen on man have come from misguided and mistaken efforts to do good. There can be no possible conflict between science or knowledge and religion or aspiration toward goodness. Religion needs science as much as science needs religion."

There are times in history when the Spirit of God broods upon the waters and starts waves that are vaster and mightier than any human power can start or stop. We cannot help but believe that such a wave is this movement for union with the Cumberland Presbyterian Church. Man did not propose it, but God has disposed it.

The Presbyterian Banner.

Promotion is often dangerous. Many a man who while living in an obscure and humble position lived unselfishly and walked with God, has become proud, vain, and selfish through promotion. His rise was a grievous fall. The honors of the world robbed him of the honor which cometh from God.—*The Christian Advocate.*

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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.

Three important recommendations will be embodied in the forthcoming report of the Commissioner General of Immigration, as follows: That a law be enacted requiring medical inspection of emigrants at points of embarkation in Europe; that the Chinese Exclusion Act be strengthened by the assignment of American officials to duty at American consulates in China, empowered to examine the certificates of all persons who desire to visit the United States; that appropriations be made for the erection of additional buildings and providing better facilities for the reception of immigrants at Ellis Island, New York.

General Greeley, chief signal officer of the United States Army, has received the first telegraphic message ever sent direct from Nome, Alaska. It marks the inauguration of the Government wireless line from Nome, 107 miles, to St. Michaels. He reports that the line works perfectly. From St. Michaels the message came by the wire line up the Yukon to Dawson and thence to Seattle, traveling 3,500 miles.

The United States transports Kilpatrick and Sumner sailed last week from the Charlestown Navy Yard for Porto Rico *via* Philadelphia, bearing the party of nearly five hundred Porto Rican teachers who came five weeks ago for a course of study at Harvard and Cornell.

Foreign.

The United States, through Minister Leishman at Constantinople, has demanded the same favored treatment in Turkey that is accorded other most favored nations in the matter of schools, hospitals, and charitable institutions. The Porte recognizes the demand in principle, but has postponed its reply from day to day. The American legation has now sent a communication pointedly demanding a speedy and final settlement, the issuance of the necessary orders, and the official acknowledgment of the demands. The European squadron has been ordered to Smyrna. It is reported that there are signs that the signatory Powers to the Treaty of Paris are beginning to take active interest in the policy of the American Government in the matter at issue and are willing to bring influence to bear upon the Sultan to induce him to acquiesce in the American demands. The officials at Washington are hopeful that the Sultan, learning the real purposes of the Government, will be willing to make the concessions and thus make unnecessary any prolonged stay of the European squadron in Turkish waters. The latest advices are that the negotiations have taken a favorable turn and there is expectation of a speedy and satisfactory adjustment of the matter.

The official attitude of the Venezuela Government in the asphalt controversy, in which American interests are said to be endangered, is set forth in a cablegram received at Washington by the Venezuelan chargé d'affaires, from the Minister of Foreign Affairs at Caracas, which says,—

"The Government of Venezuela requested a competent court to declare forfeited Hamilton's concessions because of non-fulfilment of obligations. The property was seized as a precautionary measure, in conformity with law."

It appears that the company was required to construct certain public works in connection with the concession, and the failure to meet its alleged obligation in these respects was the reason for the course taken by the Venezuelan Government designed entirely to protect its own interests.

It was announced in the House of Commons recently that Germany, Austria, and Italy, as well as Russia, had given their assent to the Egyptian clauses of the Anglo-French agreement. Great Britain had given assurance that they would receive the "most favored nation" treatment for their commerce for thirty years; had promised to respect their treaty rights in Egypt, and to give their schools the same liberties as heretofore, and to allow the officials of those nationalities in the Egyptian service the same advantages as are enjoyed by the British subjects.

An unconfirmed report says that Prince Henry of Prussia, his wife, and eldest son will leave Germany in two weeks for a tour of the United States and will go, after his arrival in New York, direct to St. Louis. The Prince is coming in state, and will be entertained during his stay here by the German Imperial Commissioner to the World's Fair.

A son and heir to the Russian throne was born last week. The child will be christened Alexis Nikolaevitch, and if he reigns he will probably assume the title of Alexis II. The last Alexis was emperor of Muscovy in 1645.

The approval by King Edward of the reappointment of Lord Curzon of Kedleston as Viceroy of India is announced.

Rafael Reyes assumed office last week as President of Colombia, succeeding Señor Marroquin.

Industrial and Commercial.

An interesting "Blue Book" has been issued by the British Foreign Office containing the report of Sir William Garstin, under secretary for public works in Egypt, upon the basins of the Upper Nile, and a despatch from the British Minister and Consul General in Egypt, which says the irrigation and railroad schemes suggested by Sir William Garstin represent an estimated expenditure of about $107,000,000, of which about $65,000,000 will be used in the development of the Soudan, and about $40,000,000 in the development of Egypt. The whole irrigation plan is based broadly on utilizing the White Nile for the benefit of Egypt and the Blue Nile for the benefit of the Soudan. Lord Cromer says the carrying out of the greater portion of the programme may be postponed for the present, but about $27,000,000 should be utilized at an early date in canals for Egypt, in raising the Assouan dam, in the completion of the Suakim-Berber Railroad and other developments of the country which will largely increase the revenue from taxes.

According to the Government report on the grain crop of 1904, the corn crop will break all records, the hay crop will be second only in value, and unusually satisfactory crops of oats, barley, and rye will be harvested. The figures given for the crop of corn are 2,564,847,000 bushels, as against 2,523,648,312 bushels in 1892, which is the largest previous crop. Reports on wheat are not very satisfactory. The total crop is estimated at 605,939,000 bushels. The total crop of wheat has not fallen below 637,000,000 since 1900.

The London Board of Trade returns for the month of July show a decrease in imports of $23,483,500 and a decrease in exports of $5,460,000. The decrease in imports was principally in foodstuffs, $18,284,445, and wool, $3,345,265. The decrease in exports was mainly in iron, steel, and manufactures thereof, amounting to $2,436,215.

Lebaudy's steerable balloon made a quarter of an hour's flight recently at Paris, covering a considerable distance at a height of eighty metres and returning to its shed without any hitch. M. Lebaudy and the engineer, who steered, say the balloon covered about twelve miles and a half during its flight of fifteen minutes.

The Director of Mineral Survey for the State of Texas reports the discovery of quicksilver ore in Christmas Mountain. This extends the limits of the district twenty miles. The find was made by Mexicans.

General.

The United States Government is becoming quite a banker for the American soldiers, says an exchange. For the year ending June 30, 1903, there was deposited by soldiers $1,888,014, and it is understood that the amount for the fiscal year, which will end the last of this month, will be much larger. The enlisted men of the United States are allowed to leave their money in the hands of the paymaster, taking a certificate for it, and the Government pays the men interest at the rate of four per cent a year.

The restoration of the famous stadium of Athens, begun in 1895 with funds given by a Greek merchant, has progressed until the last of the fifty-two thousand marble seats which the great ampitheatre contains are now being placed. The seats, railings, etc., are all of the creamy white Pentelikon marble. It is the intention of the committee having the restoration in charge to build a marble propylæa, or entrance, resembling the ancient one.

An interesting discovery has been made in the Etruscan Necropolis of Tarquinia. It consists of a cornet of modern shape three thousand years old. Two hundred tombs, containing helmets and breastplates of gold, amulets, vases, etc., have been opened showing that the Etruscan civilization was far superior to that of the Romans. The collection will be offered for sale after the Government has appropriated one-fourth of it under the law.

In the chalk pits of Kent, England, eleven miles from London, there have been found cave dwellings of ancient Britons. The caves are connected by galleries, which extend for miles, and near the center is a Druid temple.

Last year the supplies of fish at Billingsgate Market, London, amounted to 163,897 tons as against 156,357 tons in 1902 and 148,366 tons in 1901.

Forty-eight thousand bushels of seedling oysters have been shipped from the Atlantic coast to replenish the beds of the Pacific.

The Ceylon pearl fishery season just ended produced £92,700 for the Government.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Knowing the Truth.

BLANCHE H. HOGUE.

THE greater part of the discoveries concerning any of the sciences known to man, has resulted from the effort to acquire a knowledge of the actual truth about existing things. The study of scientific questions reveals facts concerning the universe which are wholly unknown to the mind which has not penetrated beneath the surface of things, and in many instances, the discovered truth contradicts and upsets all pre-conceived evidence and theory. Education is in no sense real education, unless it leads thought out from the tangle of misconceptions concerning everything in the universe, to a knowledge of the truth about everything. Such research, if it be truly educational, means not the destruction of existing things, but the discovery of the truth about all things. If in this growth of knowledge, wrong beliefs are destroyed and false concepts pass away, this in no way touches the thing itself; it but brings the fact to light in its true aspect.

This is as true of the mighty and all-inclusive Science of Christianity, revealed in the Christian Science text-book, as it is of the various forms of science with which men are already more or less familiar. The popular conception of the word science associates it with so-called material laws and facts only; yet if we turn to the dictionaries, we find it to be a term which can be applied with propriety to mental and spiritual conditions. The Standard Dictionary defines science as, "Knowledge gained and verified by exact observation and correct thinking: . . . also, the sum of universal knowledge. . . . An exact and systematic statement of knowledge concerning some subject or group of subjects." The same authority also states that "Knowledge of a single fact, not known as related to any other, or of many facts not known . . . as comprehended under any general law, does not reach the meaning of science: science is knowledge reduced to law and embodied in system." "Art always relates to something to be done, science to something to be known."

Assuredly, there is "something to be known" about the things of God, and the statement that Jesus of Nazareth possessed *knowledge* of the laws of God, a "Knowledge gained and verified by exact observation and correct thinking," should attract both the theologian and the materialist. For all religionists will admit that Jesus observed exactly and thought correctly about the things of the Spirit; and all physical scientists recognize that "the sum of universal knowledge" must include those spiritual facts which, as causation, lie beyond the range of the physical senses. The discovery of the Science of Christianity really unites these two great bodies of thinkers. The Christianity which the religious world has always loved, loses none of its sacredness and dignity by being scientifically discerned and applied: and the science which demands that reason be satisfied, gains the whole of the kingdom of heaven when it enlarges its borders, and grasps that Christianity which extends beyond the realm of faith into exact knowledge and correct thinking.

The science concerning anything, is the "sum of universal knowledge" about it, and Christian Science is no less than the "sum of universal knowledge" about Christianity, in its application to all the affairs of mankind. Such knowledge does not demolish man nor the universe, but rejoices in the discovery of all that is true about everything which God created. Exact knowledge and correct thinking, must of necessity dissipate mistaken conclusions resulting from incorrect thinking, even though these beliefs be the hoary accumulations of centuries.

It may seem that the adherents of Christian Science make stupendous claims in saying that Christian Science is teaching them how to think rightly about everything in existence. However, when one considers the fact that the science of mathematics teaches its student how to think rightly about numbers, that the laws discovered by the sculptor, the painter, the architect, and the builder operate to produce true construction, it becomes only reasonable to assume that the Science which deals with man in his relationship to God and to his fellow-man, must teach man to think rightly about the whole question of human existence.

This matter of thinking correctly about everything, covers a wide field. Perhaps the question of health occupies general thought as largely as any other subject, because the lack of it obstructs so heavily the necessary activities of mankind. The invalid turns to Christian Science because he needs health, and because Christian Science offers him health. As he investigates its teaching, he finds that the *science* of health includes vastly more than is evident merely in physical conditions. He finds that his ignorance as to the truth or falsity of the conditions imposed upon him by the ordinary methods of thought and life, has fostered disease, and that an increasing knowledge of the truth about the nature and purpose of his existence will unbind him, and establish health.

When man, through the growing understanding of all which Christianity includes, will allow the law of God to operate scientifically in all which interests mind and heart, a glad transformation, covering every detail of daily life, will begin, and endure. To learn the truth about health, man must learn the truth about his right relationship to God, to his fellow-man, to the universe, and to every condition and situation which exists. To maintain right relationship to God means such knowledge of His law, such love for His presence, and such obedience to His will, that every selfish instinct is quenched in the abundant satisfaction growing from such understanding. The right relationship of man to man brings that love which "worketh no ill to his neighbor" into all the economic and social questions engrossing the nation and the individual. Right relationship to the universe keeps man, not at the mercy of wind and wave and climatic conditions, but finding strength and joy in all his surroundings; and right relationship to condition and situation means dominion over, not subjection to, the discords of a material sense of time, place, and occupation.

The individual who is growing to know the truth about this question of relationship, knows his place in divine Love as surely as the stars know their paths through the heavens,

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and this knowledge enters into all his daily thoughts and deeds, sweetening and purifying every experience. Each man stands in many differing relationships toward his fellow-men. The one individual is to his country, a citizen; to his family, a son, brother, husband, or father; in his occupation, an employer or employee, director or subordinate; to his friends, a friend, and to his neighbors, a neighbor. These different capacities impose upon him differing obligations, and to fulfil them in the enlightenment which erases friction, bitterness, confusion, and misunderstanding, leads indeed into a way of salvation and a way of peace. The selfishness of oppression on the one hand and the selfishness of resistance upon the other, are the errors, not the truth, concerning relationship. And as the truth about it all lifts man higher in the scale of right thinking, these yokes are broken: the action of righteousness which builds for health is less and less restricted, and the power of Christ, in growing brightness, lives in every hour of the obedient life which is turning to exact knowledge and correct thinking about the things of God.

Obedience and Disobedience.

FLORENCE M. EARECKSON.

OUR environments are varied, and we have to meet some phase of material sense daily. Mrs. Eddy says, "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience" (Miscellaneous Writings, p. 117).

To be obedient to this demand, requires absolute consecration to Christ's command, "Watch and pray." We are tempted every moment if we are "off guard" to step aside from the path of duty which divine Love outlines for us, and though our deviation be ever so slight, we must go back and take our steps over again as the result of disobedience. However, with such a Principle to guide, and such a sure foundation as Christian Science, we should never be discouraged, but rather be more courageous and vigilant in our efforts to obey the loving will of the Father who blesses all our efforts.

Often, in not understanding the demands of Love, we find ourselves questioning the Divine guidance, not knowing that because we are rebellious we need these very conditions to purify us. We all must learn to say with Paul, that we glory in tribulation, and to know that it unfolds in our own natures, patience. Then through the realization of the statements of truth comes the experience which brings the love that melts away the shadows of sense, then we rise in thought above and beyond the things called material, and behold the real and true about us.

To be "never unready to work for God" is to be ever mindful of Love's demand to be watchful of thought, remembering that every thought we entertain bears fruit after its kind. Channing says, "Others are affected by what I am, and say, and do; and those others have also their sphere of influence; so that a single thought of mine may spread in widening circles through a nation of humanity."

We should strive to keep the light of Love aglow in our consciousness to warm and to guide the hungry ones who, although they do not know it, are restless and yearning for Love. We can mentally supply this need, give a cup of cold water,—a pure, refreshing draught of meekness, gentleness, peace, and strength, in the name of Truth. Thus in trying to forget self and self-interests, we find that Love will lift the burdens and show us the next step in obedience.

We do not have to take one needless step in our heavenward journey; if, according to our highest understanding we perform each duty as it is presented, then we know that we are obedient to Truth.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."

Brotherhood.

W. W. ROOKS.

THROUGH long centuries of possible development, mortals have been awakening to the larger meaning of brotherhood. The devastation of war and of strife between families and nations has called forth those influences which make for peace and amity. To-day it is the wish of all peoples to have peace. Roads of steel and ocean greyhounds make distant peoples our near neighbors and reveal a community of interests not realized centuries ago. The idea of man's brotherhood must ever expand until all peoples live together in unity and all carnal warfare has ceased.

In Christian Science we discover the fuller significance of brotherhood. Mortal man, conceived in sin and governed by erroneous mortal belief, is not man, but only the counterfeit of the real or spiritual man. The thought of this mortal man is evil and corrupt. He hates and he cheats; he lies and is unjust; he suffers and he dies. His senses testify to evil, accident, and misfortune through his short span of life, which ends in oblivion. Can such a man have a common brotherhood? Brotherhood means unity. Evil, hate, and jealousy separate and destroy. The spiritual man alone can express brotherhood, and he is the only man. Is not brotherhood the expression, through man, of all good? Man as the image and likeness of infinite Life, Truth, and Love is the expression of all. The brotherhood of man points to the unity and expression of all Life, Truth, and Love. When a kind act is done to another, or a generous thought entertained, these are but the expressions of ever-present Love.

The belief in many minds or personalities destroys the true sense of brotherhood. This belief is the prolific source of all selfishness and separation. Brotherhood suggests common parentage and common interest. As the real man is never born, but is forever the divine idea, expressing the allness of Mind, so the countless ideas of Mind are the perfect children of infinite Principle, God. As we gain a truer conception of God and man, we rise higher in demonstration of our brotherhood in Truth. Brothers live together in harmony. He who does the will of God is our brother. He who does not the will of God is not our brother, for only as we bring health and harmony into our experience do we realize true brotherhood.

Fear is a False Belief.

L. M. S.

"FOR God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It is very noticeable in infants that they have at first no fear. You may do anything you wish with them and they are quite unconcerned, but when the babe has grown to be three or four months old, we begin to say "He is afraid of strangers," or "He is afraid of a man with a beard," etc. Now when or where did he get that fear? Was it from God who tells us never to be afraid? No; it is only one of the phases of error which has to be denied and overcome by the truth. We can also see that it is the result of false education, for the older the child grows, and the more things he learns the more fear he has. By the time he has grown to manhood he still fears; he may have outgrown some of his early fears, only to have others, and so, unless taught better by Christian Science, he remains in bondage to one form or another of false belief.

It is said that Adam and Eve were afraid when they heard the voice of God calling to them. They really had nothing to fear, it was only their false sense that made them afraid, their fear could never have come from the call of Truth and Love. This teaches us a lesson of obedience, and shows that when we obey Truth we never have any thought of fear.

A lesson may be found in the experience of Queen Esther

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who saved her people by approaching the king when no one was ever allowed to come unbidden into his presence. She, however, made herself ready, and went fearlessly before the king, though unbidden, and he extended the golden scepter as a token of good-will. Then she made her supplication which he honored, because he saw that fear had not kept her from asking what was to her very dear,—the lives of her own people.

Job says, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me;" while David says, "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He recognized God as all, and saw that there was nothing to be afraid of, so he says, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Daniel was not afraid to pray to his God after the king issued a decree that any one who asked a petition of any god or man for thirty days, other than the king, should be cast into the lions' den, and though this was done, the beasts could not injure him.

All through the Bible, and especially in Jesus' work and teaching, we find that fear has to give place to faith in good. John says, "Perfect love casteth out fear: . . . He that feareth is not made perfect in love." This is surely a rebuke to fear, since perfect Love hath no room for anything but good. "Darkness induces fear" (Science and Health, p. 371), so when we have the light of understanding it drives away ignorance and darkness. In Revelation we read, "But the fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone." Thus we learn that fear is anything but good, and that it hath "torment," while it lasts. When we have a sense of fear we are not in a state of harmony and must dispel the false to give place to the true. God says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God."

As Little Children.

GEORGE S. HOLLOWAY.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Advanced thinkers have ever recognized the truth thus simply and forcefully stated by Jesus, and they have expressed their concepts of it in accordance with their different view-points of life. How the loving, beautiful, pure, childlike thought appealed to Jesus, and indeed how it appeals to all.

Love is reflected in proportion to purity of thought. We should not love people, but rather the good they manifest or reflect. In the loving humility of little children is the answer of the prayer, "Forgive us our debts, as we forgive our debtors." The only practical way it can be answered is in accordance with the spiritual sense, "And infinite Love is reflected in love" (Science and Health, p. 17). Great is the wisdom of our Leader's statement, that "we can hardly afford to be miserable for the faults of others," and that "he who can wilfully attempt to injure another, is an object of pity rather than of resentment" (Miscellaneous Writings, p. 224).

Much indeed do we need and desire the child's beautiful concept of the fatherhood and motherhood of God which destroys all fear. "Perfect love casteth out fear." The child, reflecting much Love, manifests little fear. An incident with which the writer is familiar illustrates this: A mother and her three little children were staying alone in a house that was quite isolated from neighbors. During the night a terrific thunder-storm came on. The wind moaning through the trees, together with the almost continuous roar of thunder and the sharp flashes of lightning, brought consternation to the heart of the mother, who aroused the children and gathered them about her. At the height of the storm the eldest child, about seven years of age, looked up to her and said, "Mamma, we needn't be afraid, don't you remember that little verse,—

> Why should I fear?
> For God is near
> In the dark night
> As in the light.

The mother's thought was changed, and while the storm without still raged, that within her consciousness was quieted. Surely, "A little child shall lead them."

The loving naturalness, the fearless honesty of purpose, and the receptivity of mind of the little ones make the good soil, wherein the seed of truth takes root and bears much fruit.

How true, "Except ye be converted,"—except our thought be changed, and we take on the simple child concept of life,—we cannot come into a realization of harmony here and now, "For of such [only] is the kingdom of God." "Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea" (Science and Health, p. 324).

A Way to Begin.

EDNA L. EARNEST.

WHEN I was healed in Christian Science, the truth of it, the blessings that it brings, and the reformation it produces, appealed to me so strongly that I desired more than anything else to become a good Scientist and an earnest worker, and how to begin aright was the question that confronted me. The immensity of the work undertaken, the consecration of thought demanded, and the difficulties to be overcome, overpowered me so that I could see no definite line of procedure.

When I caught the first glimpse of my ability to reflect the divine Mind, an outline of my work came to me. I saw that I must subdue the erratic and untrained human mind, and by right thinking, bring "into captivity every thought to the obedience of Christ."

Should a thought of criticism of another's words or acts suggest itself to me, I must replace it by one of commendation for the good which is manifested in some way by every one of God's children, and destroy the thought of pride or hypocrisy by one of humility, knowing that I, of myself, can do nothing. I must overcome the thought of egotism or self-assertion by realizing that there is but one Mind; and that every good thought is a messenger from God.

Again the word came to me, "Fear God, and keep his commandments: for this is the whole duty of man." How should I love God of whom I had so little right knowledge? Were gratitude and affection enough? No, there must also be obedience. Of what did this obedience consist? In Science and Health we find that "The demands of God appeal to thought only" (p. 182). This brought me to the conclusion that right thinking produces right acting and right conditions about me. What is the result of this right thinking upon others? If instead of an evil thought, I hold one of truth and love, I find peace, for truth insures peace instead of resentment or envy. If instead of a thought of lack or poverty I hold one of gratitude for what has already come to me, I find prosperity and progress around me. I find that I can best help others by thinking rightly concerning them. To hold the right thought seems no easy task when we consider the unreliable nature of mortal mind, but every effort in this direction is met with bountiful returns.

God said, "I will sprinkle clean water upon you, and ye shall be clean: from all filthiness, and from all your idols, will I cleanse you." There is no sediment in a perfectly clean vessel.—*Anon.*

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Selected Articles.

An Explanation.

Since so much has been said in the public press with reference to a recent By-law of the Christian Science Church, restraining its members from interfering with Mrs. Eddy's daily drives on the streets of Concord, it seems but just to her to publish the whole truth regarding its prompting.

The Church was forced to make the By-law in order to deal with members for breaking the Golden Rule. A certain member of the Church went to the extent of meeting Mrs. Eddy every quarter of an hour during her drive, even after she, and also the Rev. Irving C. Tomlinson, First Reader of the Concord church, had kindly requested said member not so to treat their pastor emeritus.

The By-law does not apply to any reasonable conduct, but to the practice of following her and "daily and continuously haunting" her. Evidently Mrs. Eddy's purpose is to have the hour of her drive alone, and the members of her church believe that she is entitled to this privilege, and they gladly grant her the protection which the By-law affords.

ALFRED FARLOW.
Boston Herald.

While the canker of sin and the anguish of disease seem to afflict the human race so severely, there is ample room for every minister, physician, nurse, Christian Scientist, and lover of men to work, each with the light he has, in harmonious unity and loving kindness, for the elevation of mankind and their liberation from the hoary bondage of unholiness and ignorance.

JOHN CARVETH.
Maple Rapids (Mich.) *Dispatch.*

Christian Science is the amplification and exemplification of the natural law which controls the universe and man. This law, which is the emanation of eternal wisdom, was established in the beginning and will exist forever as the governing energy of all things.

A spiritual sense of man, the universe, the law and the Lawgiver is requisite for the accomplishment of mental and physical healing.

A. V. STEWART.
Quincy (Ill.) *Herald.*

We do not deny that healing the sick in Christian Science is a metaphysical process, for surely it is not a material practice. The same may be said of Jesus' healings: the work was mental, not physical, but it was spiritually so and was not dependent upon human will.

Christian Scientists, in accord with Jesus, rely upon the divine Mind, and with him they pray, "Not as I will, but as Thou wilt." Healing is scientifically and permanently accomplished in exact proportion as the divine Mind takes control and human will is silenced in the effort of the practitioner.

ALFRED FARLOW.
Granite State News.

One of the unanswerable arguments in favor of Christian Science lies in the fact that it is capable of proof, and is applicable as a practical religion. The difference between a theoretical theology and a demonstrable Principle should be apparent to all thinking persons, and the reason that "so many intelligent people" have embraced the teachings of Christian Science is because it meets not only their spiritual needs, but aids them in the solution of all the problems of daily life. It is not surprising that Christian Science is considered irrational by those who do not understand it, for it departs from the currents of established human belief.

RICHARD P. VERRALL.
Geneva (N. Y.) *Times.*

If a tree is to be judged by its fruit, then Christian Science is entitled to a most worthy place as a means of alleviating the suffering of mankind, inasmuch as it has established its right to be so honored by healing thousands of cases of what is ordinarily termed incurable disease, in addition to its many other wonderful works.

It is but just to Christian Scientists to state that they have not, as a rule, entered upon their present religious belief and practice without having first given medicine every reasonable opportunity to prove its efficacy. It is the inefficacy of medicine to cure human ills that has led many people to investigate and adopt this Science, and not a mere desire to be found advocating some new thing.

ALBERT E. MILLER.
Pittsburg (Pa.) *Press.*

The Lectures.

Pittsburg, Pa.

Sunday afternoon, June 5, Mr. Edward A. Kimball of Chicago, delivered a lecture for First Church of Christ, Scientist, Pittsburg, in Nixon Theatre. About two thousand people were present. The speaker was introduced by Mr. B. F. Meredith, First Reader of the church, who said, in part,—

Ladies and Gentlemen:—On behalf of First Church of Christ, Scientist, of Pittsburg, we greet you with most hearty welcome, and thank you for your presence here in manifestation of at least an inquiring interest in Christian Science, the new-old religion of Jesus Christ, as taught, practised, lived, and established by him, the religion which was required of his followers in the command, "Preach the gospel" and *"heal the sick;"* and which was implied in the declaration "By their fruits ye shall know them."

Christian Science is not a mere theory, but a practical working Science, tested and proved as truly as the familiar phenomena of electricity. If some one should write a book condemning and denouncing electricity, your faith in electricity would not be shaken in the least, for you know by your own practical experience that its utility as a mechanical agent is all that it is claimed to be, and more is added to its field of usefulness daily. In like manner, if some one should write such a volume or a whole library in opposition to and condemnation of, Christian Science, such effort would be a only falsity and nothingness to Christian Scientists, for they know by their own practical, personal experience that Christian Science is all it is claimed to be.

We come to tell you, according to the Scripture, "what we do see and know," "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." But this divine Science, will operate and produce proper results only in accordance with its own divine law: hence the necessity of understanding this law. This may be gained through the study of Christian Science. Students of Christian Science possess an ever-increasing measure of spiritual understanding and discernment. It is that to which Jesus referred when he said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets, and righteous men 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." This blessed condition may be reached by every one. It does not depend on mortal-mind intellectuality or worldly wisdom, for as we remember Jesus 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," that is, to those who can accept Truth as a little child.

Correspondence.

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Among the Churches.

The Christian Science adherents in San Francisco, Cal., have bought and paid for a site for a religious edifice, and determined to erect one of the few stone church buildings on this coast. Its location will be on the southwest corner of Sacramento and Scott Streets.

The congregation was organized in October, 1895, has a membership of nearly three hundred persons, and an average Sunday attendance of seven hundred.

San Francisco (Cal.) *Chronicle.*

First Church of Christ, Scientist, of Creston, Ia., kept open a Christian Science headquarters on the grounds of the Creston Chautauqua Association, which assembled for ten days this summer.

Christian Science literature was provided for free distribution and for sale. Some of the leading members of the association visited our tent and expressed a kindly feeling for our Cause. We are certain of many good results from this, which was the first work of the kind ever done here.

CORDA HURST, *Clerk.*

At the annual meeting of First Church of Christ, Scientist, Providence, R. I., an interesting report from the library committee was read.

Upon inquiry it was found that of the fifty public libraries of the state, quite a number were already supplied with from one to three copies of Science and Health, also with the serial publications.

The offer to place the literature in such libraries as were not already supplied was received with uniform courtesy, and in all but one instance accepted.

KITTIE B. WALSH, *Clerk.*

First Church of Christ, Scientist, of Cambridge, Mass., has recently presented the public library with a complete set of the published works of Mrs. Eddy, including two late copies of "Science and Health with Key to the Scriptures;" also a copy of "The Mother Church" by Joseph Armstrong.

The librarian received this gift very kindly and gratefully, and the trustees responded with the customary acknowledgment of gifts.

It was learned from the librarian that the demand for this literature had been greater than the supply, especially during the last few weeks. We are sure that Judge Hanna's recent lecture aroused much interest in the subject of Christian Science in this city, and that the results are already being seen.—MARY A. DAGGETT, *Clerk.*

First Church of Christ, Scientist, in Bethlehem, Pa., was organized June 22, 1904, with sixteen members. The work was commenced in April, 1901, when two Christian Scientists began the regular reading of the Lesson-Sermon each Sunday. Since April, 1903, the home of one of these Scientists has been opened to the public and the regular order of service was followed.

June, 1903, a gift of two dozen Hymnals was received from a branch church, and in July two desks were secured for the use of the Readers. From that date the work has grown in strength and unity of thought. The first collection was taken June 19, 1903, and it was our privilege to send twenty-five dollars to the Building Fund of the Mother Church as a thanksgiving offering.

The Sunday School, which began with two pupils in February, 1903, was increased to ten by August, 1903, at which time the public Sunday School was announced.

On Sunday, July 10, 1904, the service was held in Market Hall, Bethlehem. We were indeed rejoiced and thankful on this Communion Sunday to be able to hold our first public service as an organized church in the hall which has been secured and furnished for our use.

The longed-for step in our work has been taken and we recognize the need of constant prayer and loving obedience to God and to His law, as revealed to us in the Scriptures, and interpreted by our dear Leader, in the Christian Science text-book and her other writings. We know too that it means mental alertness and activity that we may be governed by the one Mind.—E. E. ELWOOD, *Clerk.*

More than one hundred persons formed the congregation in attendance Sunday morning [July 24] at the opening services in the new place of worship of First Church of Christ, Scientist, of Youngstown, O., corner of Chapel Place and Wood Street. In addition to the members of the local congregation and friends, there were Scientists present from Cincinnati, Pittsburg, Cleveland, Detroit, Warren, Sharon, Sharpsville, and some smaller towns near here.

The new church home of the local congregation was beautifully decorated for the occasion; a profusion of beautiful flowers lending color and fragrance to the scene.

A special feature of the opening service was the address of welcome which was delivered by Judge J. R. Johnston, whose wife is the First Reader of the organization. Another feature was the reading of a great number of greetings from organizations in other cities.

Youngstown (O.) *Vindicator.*

As a reliable evidence of the steady growth of the interest in Christian Science, we give the following report of the sale of literature received from Second Church of Christ, Scientist, London, England.

The sale of literature for the half year ending June 30, 1904, amounted to £365; that for last previous half year was £332, showing an increase of £33 for the six months.

Owing to the increased demand for *Quarterlies* and *Sentinels*, we have been obliged greatly to increase our subscriptions for these periodicals. Of the April *Quarterly* three hundred and thirty-five copies were sold, forty more than the previous quarter, and the demand is steadily increasing. Of Science and Health one hundred and ninety-two copies were sold during the past six months, or an average of seven per week for the half year, and an average of eight per week for the last three months. In January twenty-seven copies were sold, and in June forty-one. During the six months about two hundred and twenty copies of Mrs. Eddy's other works were sold. There is a corresponding increase in the number of visitors and inquirers at our reading and book room.

MARY ALEXANDER, *Librarian.*

Merely as an observer, mind you, and not as a propagandist, I rise to remark that Christian Science has obtained a foundation and a superstructure in Peoria so massive as to be almost incredible to those who have not interested themselves in noting its dimensions.

One of the most surprising features of this movement is its popularity among the traveling men. No lackadaisical sentimentalists are those knights of the grip, mark you. Keen, practical, hustling men of the world are they, many of them so deeply tinctured with the old faiths that they have not departed from them, as witness the organization known as the Gideons which attaches to the Christian church. But many of the traveling men identified with Christian Science have not come from the professed religious class, and yet they are among the most enthusiastic supporters of the movement.

I have been informed that there are enough Christian Science traveling men running out of Chicago to fill a church all by themselves. These extraneous researches are interesting and I am still investigating.

Peoria (Ill.) *Herald-Transcript.*

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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 Consistent Christian.

THE following rather pointed arraignment of "the great majority of nominal Christians" copied from a recent issue of *The Universalist Leader*, should have the effect of stimulating every Christian, "nominal" or otherwise, to a searching self-examination which will disclose his true status as a follower of Christ Jesus.

The Leader says editorially:—

"Is there that in the average of Christian discipleship today that persuades the world to assume its ethical superiority? Do we infer or assume instantly when we hear that Mr. Blank is a Christian that therefore he is all right, and is to be trusted, above other men? Is the business of the Christian doctor, lawyer, merchant, or mechanic conducted on a higher plane than that of his non-Christian neighbor? If we read two advertisements in the morning paper about two 'sales,' in two big stores, do we assume at once that the one printed by Mr. Blank, of Dr. Simeon's church, is more accurate and nearer the exact fact than the one printed by his competitor, who never goes to church? If we are dealing with men does the fact that one is a Christian or is not a Christian settle the matter of whether he is more or less reliable?

"When the Master came and men gathered about him, and went forth in his name, something had so wrought in them that the world knew them to be of superior stuff. In disinterestedness of motive and act, in unselfishness of aim, in all that marks men truer, nobler, more lovable and gracious than the mass, these first followers of Christ loomed above the level of the common life of the world, else the Gospel story is misleading. The Church, as signifying the members of the groups of disciples of Christ, was apart from and was above the world: above the age and its spirit. It is just this superiority that in a large way we miss in the great majority of nominal Christians to-day."

The value of all such criticism is not in its generalization, but in its appeal to the individual to so order his "daily walk and conversation" as to exemplify the life of our Master; to live Christianity rather than talk about it. Jesus expressed this in his saying, "By their fruits ye shall know them," and it is by this standard that the world judges all who profess to be his disciples. As Christian Scientists we do make this profession; and unless our lives are patterned after his, and our conduct is in keeping with the way which he has marked out for us by precept and example we can expect to be classed as nothing more than "nominal Christians." Because Christian Scientists have accepted the whole gospel, something more is demanded of them than the mere exemplification of a code of morals which will satisfy the letter of the law; there must be proof that our claims for Christian Science are true, that it is indeed the healing gospel of Jesus as taught and practised by him, and by his immediate followers.

Jesus said, "He that believeth on me, the works that I do shall he do also;" and thus he established a test of true Christianity for all time. Not only is the blameless, sinless life which our Master led required of us, but also the healing of the sick must prove our understanding of his teachings. Can we consistently call ourselves anything more than "nominal" Christian Scientists unless we are doing these works?

M.

"Honor to whom Honor."

THE marvelous changes which are taking place in religious thought to-day are scarcely more astonishing than is the apparent incapacity or indisposition of some to recognize their true explanation. This is well illustrated by an article upon the subject of "The New Hell" which has recently appeared in a leading magazine, and been republished in part, in the columns of *The Literary Digest*.

The author dwells upon the very great transformation in thought which has already been chronicled, the revolt from the gruesome teaching of Edwards that the knowledge of the eternal misery of the damned "would double the ardor of the love and gratitude of the saints in Heaven." His recognition of the incongruity between the Miltonic materialism of old theology and any worthy concept of the divine nature and purposes is prompt, and the general acceptance of that interpretation which regards Scripture realism as figurative, is declared. He fails, however, to note, possibly fails to see, the very significant fact that this phenomenal movement away from traditional views which have dominated religious belief for centuries, has been coincident with the rise and growth of Christian Science, and that every vital and impelling idea of the nobler view which now obtains, has been a part of the emphatic teaching of Christian Science since the first publication of its text-book, Science and Health, in 1875. The escape of thoughtful people from the enslavement of the frightening material beliefs of the past, cannot be thus disassociated, however, from the dissemination of the great truths of Christian Science, and it seems remarkable that any intelligent, fair-minded writer on the subject could overlook or ignore this correlation. It would also seem a very legitimate expectation that in calling attention to the article and publishing generous excerpts from it *The Digest* would have made some honest reference to a movement which is so determinatively related to it.

When, through his healing works, Jesus made manifest his apprehension of Truth, the standards of adverse teaching were humbled, the most venerated human conviction had to yield to his conclusive demonstrations, and this alone makes explicable the speedy transformation of the world's thought. In all subsequent times, likewise, the domain of false belief has been successfully invaded only by the heralds of a higher spiritual sense, and the true interpreter of modern religious history will find the key to its revolutionary changes in the revelation of Truth a generation ago, through Mrs. Eddy, a revelation the beneficent and corrective influence of which is by no means limited to the Christian Science movement.

To establish the fact of a healing realization of Truth in a family, a community, a nation, is to inaugurate the fulfilment of the promise that old things shall pass away and all things become new. How this is brought about is seen when we realize that every opposing doctrine and belief receives the full stroke of all the convincing "works" which have been wrought through Christian Science. However well buttressed my convictions may seem to be, the discovery that an annulling faith is doing the Christian work which I have not even dared to attempt, leads inevitably to the dethronement of those convictions.

More than this, the teachings of the past regarding hell have found their support in that belief in the reality of evil, which cannot be maintained in the presence of Jesus' demonstrations of the nothingness of evil's manifestations; namely, sin, sickness, and death. These demonstrations are being repeated in Christian Science in fulfilment of Jesus' promise and command, and the disappearance of beliefs which have

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sprung from the acceptance of the reality of evil is therefore directly traceable to the influence of Christian Science upon public thought.

It must be understood, however, that while the teaching and healing works of Christian Science have served to free the people from the bonds and limitation of traditional views upon this and other subjects, it is not responsible for the vagrant ideas into which some have fallen who have not utilized their liberty in harmony with its teaching. In the article referred to, the author calls attention to the danger of a reaction which robs the divine government of vigor in the administration of justice, which will make "the new hell" so comfortable that, like some modern prisons, it fails entirely of its reformatory purpose, and which eventuates in an indefiniteness and vapidity of thought that neither terrifies nor inspires.

Mrs. Eddy's recent words in her message to the Concord Church give positive and incisive expression to that teaching of Christian Science which anticipates and meets this tendency. She says, "There is a hell for all who persist in breaking the Golden Rule, or in disobeying the commandments of God." It is "the fire of a guilty conscience waking to a true sense of itself, and burning in torture until the sinner is consumed, his sins destroyed, which may take millions of cycles: but of the time no man knoweth. The advanced psychist knows that this situation is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.

"Concealed crimes, the wrongs done to others, are millstones hung around the necks of the wicked. Christ Jesus 'paid our debt and set us free,' by enabling us to pay it,—for which we are still his debtors, washing the Wayshower's feet with tears of joy.

"The intentional destroyer of others, would destroy himself eternally, were it not that his suffering reforms him; thus balancing his account with divine Love that never remits the sentence necessary to reclaim the sinner. Hence these words of Christ Jesus: 'Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out' (Luke, 13 : 27, 28). He is saved through Christ, Truth, who gains self-knowledge, self-control, and the kingdom of heaven within himself—within his own consciousness. Mortals must drink of the cup of their Lord and Master sufficiently to unself mortality, and destroy its erroneous claims—therefore, said Jesus: 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.' "

The emotional, and enervating satisfaction which finds content in singing, "Jesus paid it all," while doing nothing to "overcome" the beliefs and evil impulses of materiality, or to attain to that spiritual understanding which successfully resists the claims of sin, sickness, and death, finds no indulgence in this vigorous assertion that the sinner must work out his own salvation, must suffer the penalty of wrongdoing until he has "paid the last farthing" and sin's dominion has been supplanted by the reign of righteousness and truth. Every right sense is stimulating in the right direction, and the teaching of Christian Science stands for a vital truth when it emphasizes the fundamental difference in purpose and outcome between a belief which leads to a self-centered endeavor to reach a place of personal safety, and the understanding which prompts to the present attainment of that character and freedom which pertains to the "Mind that was in Christ Jesus."

No misapprehension of Christian Science is more complete than that which thinks of it as a sentimental and persistent declaration of the nothingness of evil and the ever-presence of good in a way which renders one altogether forgetful of Divine justice and Divine law. On the contrary, the unequivocal sovereignty of Truth, its absolute intolerance of error is constantly impressed upon every student of Christian Science. "Sin shall receive its full penalty, both for what it is and what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To enmity's own hell of hatred, justice consigns the lie which would murder, in order to advance itself." "Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves" (Science and Health, pp. 542, 22). In these and very many kindred passages Mrs. Eddy has smitten every show of craven presumption upon unmerited mercy and called Christian men to the maintenance of a strenuous and uncompromising war against every falsity of evil until harmony, heaven, is attained in fulfilment of the promise "to him that overcometh;" and those who know her best witness that in her personal bearing and attitude, gentle tenderness and loving compassion are associated with a merciless, and inflexible condemnation of every error wherever and in whomsoever it may appear.

He who is alert to the Divine voice entertains no doubt respecting the unvarying attitude of God toward his sin, of Truth toward his error, and the doctrine of hell as revealed in Christian Science is but this attitude writ large.

That Truth is essentially and necessarily intolerant of all error, that the punishment which material sense,— the belief in sensual gratification and its indulgence,—entails, cannot cease until the purification of the human consciousness, through the elimination of the belief and the believer, and that the true individuality is preserved intact in the embrace of the divine life,—this is the teaching of Christian Science, and its truth is established by the word and works of the Master, and by the results which are attending its realization to-day. Being divine Science, it will continue in the future, as in the past, a shaping and salutary influence quite regardless as to whether it be justly recognized or not. W.

Letters to our Leader.

Concord, N. H., July 17, 1904.

Beloved Leader:—I wish to express to you my deep gratitude for your address of Sunday, July 17, 1904, which is full of truths not given us before.

I have gained a spiritual uplift from the sacred dedicatory service, and a higher understanding of God from your wonderful message. Some thoughts stand out prominently like guide-posts; viz., to be so much awake that I do not accept anything but "live truth;" that I must continually arouse myself to the fact that "all is Mind." It teaches the lesson of humility which subdues ambition and strife; that we need not enter or remain in the hell which another has planned for us, and that we need have none of our own making; that we need God's mercy all the time; that your marvelous demonstration should help us to wash one another's feet, or in other words, enable us to express in our own lives the meekness and love illustrated in the life of our Master, which you so faithfully emulate.

May God keep thee and preserve thee from all evil.

Faithfully and lovingly yours,

ELIZABETH L. KINTER.

Boston, Mass., July 22, 1904.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Revered Leader:—Before returning to my home in Chicago I wish to express my deep gratitude to you for the many blessed occasions which have been ours for profit and enjoyment because of your loving kindness, your wisdom, your consecration to the great Cause of Christian Science, so near and dear to all who are striving to reach that understanding which blesses, purifies, elevates.

Of the many "tables" which have been spread for us, none has impressed me more deeply than the one recently provided,—the dedication of the beautiful church edifice,

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your generous gift to First Church of Christ, Scientist, Concord, N. H. I rejoice that it was my privilege to be present on this occasion and I am sure the lessons learned will continue to unfold new beauties and bounties.

I am glad to express my appreciation of the kind manner in which the good people of Concord cared for the visitors "within her gates."

Gratefully yours,
ALLISON V. STEWART.

Atlanta, Ga., July 28, 1904.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We unite in rejoicing with our beloved Leader upon the consummation of a stately temple dedicated, not "to the unknown God," but to the worship of God "in spirit and in truth."

May this expression of God's love, a type of the real Church, speedily bring into its fold of Christian brotherhood many who are struggling in the dark depths of materialism, and ever stand as a monument of loving gratitude to you, dear Leader, who have so bountifully blessed mankind with the true teachings of Jesus our Lord.

With hearts full of appreciation, we offer this testimony of our deepest affection,

Lovingly and loyally yours,
Directors of First Church of Christ, Scientist, Atlanta, Ga.
MRS. HARRIET K. SCOTT.
MRS. ANNETTE DOWNS.
MRS. ADALIN WHEELER.
MRS. FANNY BELLAMY.
MRS. MAY DAVIS.

New York City, July 31, 1904.

To Rev. Mary Baker Eddy.

Dear Leader:—One day last week while spending an hour in the Central Christian Science Reading Room at No. 23 West 23rd Street, New York City, among the fifteen or more people that came in, three asked the question, "How can I learn something of Christian Science?" One said, "I see it mentioned so much in the daily papers, and I feel its influence must be for good." We know that the Founder of Christian Science has heard this cry coming from this great city, and we are thankful to God and to her that we have this additional place, where the desire to learn what Christian Science is can be satisfied. Dear Leader, this room is doing a great and glorious work for our Cause. I feel that I am in a position to know, for I have been deeply interested in it since its opening, and am now serving on its board of directors.

Faithfully yours,
HARRY VANCE SWOPE.

New Orleans, July 31, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Beloved Leader:—In *true* gratitude and sincere humility, we would tell you of the great spiritual uplifting and call to deeper consecration which has come to us through your address to the Concord Church,—your home church,—and we realize that the home is truly "the centre, though not the boundary, of the affections" (Science and Health, p. 58). That tender love which, in this message, is clothed with the might of spiritual power, rebuking, counseling, guiding, and directing our steps "from sense to Soul" (Science and Health, p. 566), is indeed the reflection of the Love which is God,—our Father-Mother,—and may its blessing more and more be poured upon you, His chosen one, and heavenly harmony be your habitation.

Humbly and gratefully yours,
First Church of Christ, Scientist.
MARY L. TWICHELL, *Clerk,*

Testimonies of Healing.

One of the most comfort-bearing of the many comforting messages to be found in Science and Health is, that "Divine Love always has met, and always will meet, every human need" (p. 494). I would like to tell how divine Love met the need of a tiny babe, nine weeks old.

The parents knew something of Christian Science, as they had, only a year before, flown to it in direst extremity when their little son was dying in a hospital. Now, when this little babe was taken with violent sickness and diarrhœa that all the doctor's skill had failed to check, and when the child was so reduced that the only verdict was "no hope," "she must die," they again came to Christian Science for help.

A friend of mine and her daughter took the case, and there was some immediate improvement, but as they had to leave England, they begged me to take charge of the child, so we went together on an introductory visit to the house. There we found that the child had relapsed and was apparently alarmingly ill. Before the fire sat a poor, despairing mother, the tears running down her face, with a baby almost in the last stage of emaciation lying in her lap. The eyeballs were turned, and the little jaw had fallen so that the mouth was wide open, and it had ceased to be able to swallow even a few drops of liquid.

It was my first critical case, and for a few moments I was numb with fear, but the thought that God was a present help flashed to me, and that this was the time to prove the reality of that help. Then and there I sat down and declared the allness of Life for that babe, and my friend and I stayed with it for about two hours and a half, when it began to be able to swallow a few drops of liquid at a time. Speaking all the words of hope and comfort we could to the poor mother we left, promising to work for the babe all night. Early in the morning there was a hopeful message brought by the father, who said baby was better, and from then she continued to improve. It was marvelous to me to see the different phases of error quietly uncovered, subdued, and destroyed,—first the sickness, then the diarrhœa, then a cough that seemed to shake the wee frame to pieces. The ability to take nourishment returned and gradually the love of Love was unfolded, she was built up and restored, and is now the roundest, laughingest, little infant one could wish to see.

The whole family have been very much helped in many ways. The wife was subject to varicose veins and was under a doctor's care two or three times, and in a hospital for clots in the veins of her legs. She suffered constant pain at such times, and was not able to put her foot to the ground or attend in any way to her home work. These appearances of clots in the veins were very much feared by her, as they not only caused suffering and weeks in the hospital, but this cost more money than they could well pay.

After the baby was restored the mother worked most earnestly in scientific thought, when one day, while standing at her cooking, she said to herself, "What a good way Christian Science is, I never feel my legs now." That very afternoon she was tested,—the clot appeared in her leg and quite suddenly she found herself helpless and unable to leave her chair. When her husband came in he was greatly distressed and said, "Whatever shall we do, and baby to look after too?" "We'll try Science," said the wife; "it made baby well." So they worked quietly and went to bed. She overslept herself a little next morning, and was rather hurried in getting her husband's breakfast. She jumped out of bed, ran down to the kitchen, got him what was wanted, both of them quite forgetful of the clot until he had gone and she was going upstairs again; then the thought came, "Why my leg is quite well," and on putting her finger over where the clot in the vein had been the night before, she found it was no longer there.

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She told me this with surprise and deep gratitude that the error was so quickly met and destroyed.

The father and mother and baby are now regular attendants at the church services, and the sister has joined the Sunday School.—E. D. A., London, England.

The following letter was written by the father of the baby referred to in the above testimony.—EDS.

It is impossible for any man to feel more grateful than I do for benefits received through Christian Science. I came up to our church with the intention of giving a testimony about the help received by our baby, and the removal of the big substance in Ady's throat, called adenoid by the medical profession; also concerning my wife's veins being so much better. Upon hearing the testimony given by a lady, I never before felt so grateful as I did then, for my precious sight, in which I can see God's beautiful light; also for my strength through which I can perform my earthly duties so well. If ever I was in the presence of God it was then. I could not give a testimony, however, my heart was so full, but I came home and prayed unceasingly to God to blot out all my sins committed during many years of my infidel life. I have found in Christian Science what I could not find anywhere else. I am now working in Christian Science beautifully. My disposition, which was one of the most miserable, is now one of the happiest on earth, and from now I will take God for my guide, and show my light to others in darkness and in need. God speed our work.—**J. W., London, England.**

It is now two years since Christian Science came to our home to feed our hungry hearts and lead us gently into the understanding of Truth. It has also been a help to us since in ruling out error in the form of sickness.

After we had been in Science about nine months, my little daughter's hand was run over by a cart in which were children coasting down a hill. As the cart ran over her hand, she pulled it from under the wheel, and to all appearances, three fingers were dislocated and the pain was intense. A dear Christian Science friend was visiting me at the time, and she immediately denied the suggestion of dislocation. I telegraphed to our practitioner and did as much as my understanding of the truth allowed. With my friend's help, my fear and my little daughter's sense of pain disappeared. The night was spent very comfortably, and although the hand seemed useless the next day, I could notice, towards evening, that the swelling was disappearing. At the end of one week she could use her hand as well as ever, and did use it perfectly well in school. After the first few hours of treatment there was no suggestion of pain. We did not call a surgeon, for I knew that it is possible for God to do *all* things. Words cannot begin to express my gratitude, nor the joy which came with this demonstration. It was truly a realization of God as "a very present help in trouble."

Last winter a case of diphtheritic sore throat was met in a few hours. Much more help have we had, and we are constantly learning that it is ours. It is through these demonstrations that Life, Truth, and Love are revealed to us. Our lives are full of gratitude and love to our dear Leader for her unselfish help and constant watchfulness for our welfare.—AGNES H. GRIFFIN, Ridgewood, N. J.

About a year ago I had what was to me a very decisive demonstration, and for the second time my life was saved by the truth as taught in Christian Science. The first instance I wrote of some years ago. This time the belief of consumption had gradually developed. The well-known specialist in Philadelphia, Dr. Koch, pronounced it a very well-developed case, and marked on one of his diagrams just where he found that my lungs were affected. According to his diagnosis there were two very distinct spots on one lung, and one highly inflamed and rapidly developing spot on the other.

He declared that I must undergo his treatment or remove to some higher altitude or live for a year in the pines.

For a little while I was in doubt, as this particular disease had always seemed the most dreadful of all diseases to me. However, I was not long deciding, for I reasoned that Christian Science had saved my life once and I was sure it could do so again. In a short time after applying to the practitioner my cough began to cease, the pains in my chest grew less, and I realized that once more, Truth had been victorious. It was a very remarkable healing, for in two months there was scarcely a trace left of what had seemed a very well-developed case of consumption.

I might add that I had been an inveterate smoker, and during the course of this treatment, I lost the taste for cigars so naturally that I scarcely realized it until it was gone. In the year that has elapsed I have not smoked nor have I had any desire to smoke.

J. OSCAR MIDLAM, Wilmington, Del.

As I review the blessings that have been mine with even a partial understanding of this truth as given to us through the revelation of her who has been taught of God, I find their number is legion. I have come slowly indeed on the way, but I find I have lost the old fear of sick headache, and of many articles of food, by declaring often that there is nothing but good, that God is all. Many minor ills have departed, but my healing both mentally and physically has been slow, for to mortal sense I have had much to overcome.

My husband was cured of chronic intestinal trouble in one treatment although he was at the time confined to his bed. This was over four years ago, and he has never had the slightest return of the trouble, which was of an unusually serious nature from a material standpoint.

I have received so much kindness and patience from all whom I have met in this grand work that I should not have kept silent so long, and I gratefully remember the class instruction received in Kansas City three years ago. My only child, a daughter, is interested and also has been benefited, for which I rejoice, knowing that God will lead her on. I have come through much doubting and questioning on the way, but at last I can see that Christian Science is all true and blesses whomsoever will accept it.

F. W. GUITTARD, Beattie, Kan.

A year ago last March, Christian Science came to me and I supposed that in common with that of other churches this was a beautiful religion, but the healing by the prayer of understanding I could not then grasp or believe. One day I was taken ill, and after much distress, said to my husband, "Isn't it too bad after all I've gone through and suffered by the physicians' advice, and the number that I've had (twenty-one in all), I still am not well, and not one day ahead can I ever feel safe to make a plan, my health is so uncertain. I shall have no more operations, but will do the best I can and try to endure the suffering with patience when it comes, but I believe I'll try Christian Science first. It cannot do me any harm if it's of God, and then I shall feel that I have done all in my power to be well and of some use in the world."

The next day I said to the Christian Science practitioner, "If you think you can help me, I wish you'd try." She did, and I was cured immediately. I have never had a return of the trouble, and have been able to walk miles. It was an ovarian trouble, and the physician's advice was that if one operation failed to cure, there must be a second; but I never had the second operation. It had taken me several years to get over the nervous shock of the first one, and the

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opinion was that I would in time be "comparatively well" only.

Last fall another old trouble which used to keep me down appeared in a severe attack. It was a serious rectal ailment of long standing. Eight years ago I had ten tumors removed, a few at a time. My husband finally said nothing more should be done. The last operation kept me in bed a month, suffering so intensely that it took months to recover strength.

Christian Science again came to my rescue with an immediate cure. The dear practitioner came on the noon train, and left me free from pain at six, to return home. It took a little time for the swelling to subside so I could stand or sit or even lie on my back, but in three days I was busy doing a little housework, and in ten days, besides doing housework, I walked two miles, not simply to see what could be done, but I felt like walking, and knew that street cars were available in case of need. There has been no return of that trouble nor of constipation.

I have studied my Bible as never before, in the new light which Science and Health has shed upon it, and have had many demonstrations for myself and others, and also on a sick animal, to prove that God's promises are safe and sure as in the time of Jesus. I am very thankful and grateful to those two kind practitioners who helped me to this new and beautiful understanding, and to Mrs. Eddy, through whom it has become possible, by her untiring devotion and loyalty. God indeed has been very good to me.

A. B. H., St. Albans, Vt.

About four years ago, the light of Christian Science was shed upon my consciousness. From my present standpoint, —in its glorious light,—I look back and marvel how I lived through all the heartaches, sorrow, and sickness, which I had endured for years. For sixteen years I was a great sufferer from so-called female weaknesses. I was almost never free from backache and other pains. For weeks and months at a time, I did not leave the house, and most of the time I spent upon my couch. Everything tired me. I can hardly conceive of one as having less strength than I appeared to have. Physicians had done all in their power for me, and still I was no better; I only turned to Christian Science because there seemed nothing else to do. I knew nothing of it, and had no faith in it, but in my case, as in thousands of others, man's extremity was God's opportunity.

The practitioner to whom I applied was a sweet woman, and to my question whether I could be helped, she replied, "Yes, God heals all things." I asked for treatment, and on that same day all pain ceased. I took four more treatments, not understanding how I was healed, and fearing to let go of my practitioner before I could realize the blessed truth that I was well. Then I started out to *prove* it and walked a mile, besides doing some shopping, and returned home as fresh as when I started out.

The Bible had been a closed book to me all my life, but I purchased one that day, and the next four months my time was given entirely to its study in connection with our dear text-book, "Science and Health with Key to the Scriptures." Through the understanding derived from this study, I have overcome many things for which I have never been treated. I have been enabled to leave off glasses, which I had worn for fifteen years, and to use my eyes continually for all kinds of work. The physical healing was to me a blessed thing, but the most precious lesson which I have learned in Christian Science, is how to love my enemies. In that line I think I have made my most wonderful demonstrations. I have been able to help others in the destruction of many forms of error, among which are tuberculosis, gastritis, cancer-tumor, nervous prostration, bronchitis, and many simple forms of disease.

My daily prayer is for more understanding and a higher, purer sense of the Love which heals, that I may be better fitted to obey the command of the dear Master, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Words fail me to express my gratitude to God for all these blessings, and to our noble Leader, Mary Baker G. Eddy, who has through years striven to bring to the world, the light of this blessed Christ-truth.

L. T. C. H., New York, N. Y.

A few years ago, before I heard of Christian Science, I had a serious illness resulting from a cold, a form of indisposition to which I was very subject. When I got about again the doctor told me I would have to be very careful to avoid draughts, or I would have the complaint in a more serious form. The profession for which I was studying necessitated my being frequently in places which, according to the doctor, I should have kept out of, and as a result I was constantly taking medicine which never did me any permanent good, and I was constantly dreading that I would have to give up and take to some other occupation, which might not be so much to my taste.

About a year ago I had Christian Science treatment, and since then I have never had a cold nor the slightest fear of any ill effects resulting from exposure, because I realize God's omnipotence, and that He will meet man's every need. I have also received great spiritual benefit from reading Science and Health which so clearly explains the teachings of the Bible. I feel very grateful for the many blessings I have received through Christian Science, and also to Mrs. Eddy for the wonderful enlightenment she has given us.

JOHN J. MARSHALL, Durham, England.

I have received so much benefit from reading the testimonies in the *Sentinel* and *Journal* that I am prompted to give mine in the hope that it may help some one who is striving to believe that God is Love, that He made man perfect, and that there is no power to make him sick or sinful.

I was brought into Christian Science under the lash. Fifteen years of my life I spent as a traveling man. Away from home influences, I rarely ever went to church or gave God a thought, but instead, indulged myself to the fullest extent in worldly pleasures. During recent years, however, through pride and self-respect, I had exercised enough will power to subdue most of my desire for dissipation. In the winter of 1901, having seen some healing in Christian Science, I was given one treatment by a practitioner, for a cold, and the ailment was met. Soon, however, all my former desires came back and I returned to my old life of dissipation. In a few weeks I had symptoms of what is considered by physicians an incurable disease. In great fear I went from one physician to another, until I had visited three in the hope that I might find one who would say I was unduly alarmed, but they all gave the same opinion. Then I started on a trip with medicine in my valise, and Science and Health by Mrs. Eddy in my pocket. For two weeks there was a desperate struggle between the human and the divine. I would pray and read Science and Health all night, and take medicine all day, but at the end of two weeks I gave up medicine, and threw myself on God's mercy, and went back to my practitioner. Through her clear knowledge of God and her consecration to His cause, her prayers in my behalf were answered, and I was healed. Then one by one the devils were cast out, and I could no longer enjoy whiskey or tobacco. I have not had any desire for either since.

I have now been striving for twenty-two months to follow in Jesus' footsteps and have succeeded to the extent that I have proven to my satisfaction that all his teachings and demonstrations were for the guidance of all mankind in all ages, that there is no condition of consciousness which

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cannot be made harmonious by a realization of the Truth of being. I can truly say with the Psalmist, "It is good for me that I have been afflicted that I might learn thy statutes."

My hourly prayer now is, to walk close enough to God to be guided by Him to where some yearning heart is looking for that which it knows not,—that I may give "a cup of cold water" in His name.

W. C. CROSIER, New Rochelle, N. Y.

With deepest gratitude to God and to our dear Leader I submit this testimony. It is now almost six years since we took up the study of Christian Science, and in that time many changes for the better have taken place in our home and family. My husband was healed of a severe attack of nervous prostration, and since then of many other troubles that have occasionally appeared. I have had many beautiful demonstrations in Science for my two children and myself. We try to use Christian Science in every way possible, and find it an ever-present help in time of need.

MRS. FRED GREINER, Chaska, Minn.

About fifteen years ago I was healed through Christian Science of stomach and liver trouble which I had had from childhood. I had never known what it was to be free from pain. About three years ago I moved to Oak Park and joined the Christian Science Church. The pure thought of Truth unfolding to me cured the catarrh,—a disease I had all my life. I also had a number of corns, and had to cut places in my shoes so that I could go about the house. I can now wear new shoes with comfort.

In Christian Science God seems nearer and more loving. I am so grateful to Him for revealing this wonderful truth to our Leader, Mrs. Eddy.—M. L. T., Oak Park, Ill.

I would like to tell of my healing through Christian Science. I had had asthma for twenty-two years, ever since I was a year and a half old, and when I was older and going to school the doctors said I had consumption and that one of my lungs was entirely gone. But thanks be to God, who is Truth and Love, I am now learning what Life is. I realize what an illusion I was held in.

I have been interested in Christian Science three years last June, and can say that I am not only thankful for the physical healing but for the spiritual also. Truth has lifted me out of the darkness into the sunshine. Whereas our home was always filled with sickness, now there is health. My husband was healed of the tobacco habit by our little girl. I am thankful to Mrs. Eddy for this blessed truth.

MRS. EFFA L. MURPHY, Marietta, O.

Up to four years ago I suffered from a complication of diseases, such as stomach trouble of long standing, frequent severe headaches, kidney trouble, which the physicians pronounced Bright's disease, and finally inflammation of the bladder set in. I employed some of our best physicians, took all sorts of patent medicines, but nothing would give me more than temporary relief, when Christian Science was brought to my notice. I decided to give it a trial. My healing was slow, but one ailment after another disappeared, until I was fully restored to health. Seeming errors have arisen from time to time, but with what understanding I have gained I have been able to keep in good health ever since.

I wish to express my gratitude to God for all the blessings received, to Mrs. Eddy for bringing this truth to us, and to the practitioner who worked so lovingly for me.

F. W. MILBRATH, Milwaukee, Wis.

I wish to express my gratitude for what Christian Science has done for me. About five years ago I had been an invalid for two years. At the age of sixteen I had an operation performed and the doctors gave me morphine to quiet the sense of pain. This became a habit, and I took the narcotic for one year, four to six times a day. The doctor said that I was dying by inches and could live but a short time. Neither my brother, who was a nurse, nor the doctors, could get me rid of the habit of morphine, on account of my weak condition.

I then heard of Christian Science, had treatment and was healed, and I am to-day a healthy woman. My heart is full of gratitude to Mrs. Eddy for the beautiful unfolding of truth, which is teaching me to love my neighbor, and to overcome evil with good.—B. M. O., Gloversville, N. Y.

I have been very much helped by reading many of the testimonies in the *Sentinel* and *Journal*, and should like in return to help others by telling a little of what Christian Science has done for me. When first I heard of Christian Science I was very weak and could hardly go about my work. For more than three years I had worn glasses, the doctors saying I would never be able to do without them. If I left them off for half an hour, I suffered great pain, and was unable to see anything. Since coming into Science, I have ceased wearing glasses, and am able to do my work, also to sew and read, except very small print, without them. This was nine months since, and I suffer no pain from my eyes.

Ever since I can remember I have been troubled with sore throat, and always had to wear flannel or a silk handkerchief, and frequently rubbed it with camphorated oil. It is now eighteen months since I stopped wearing anything round my throat or used any material means for it. Some time ago I cut my thumb severely, and through Christian Science treatment the wound healed very quickly. I was able to do all my work, including the washing, which in the old thought would have been impossible.

Two years ago my friends thought I could not live; they say I was a walking shadow and they consider my healing a miracle. I am deeply grateful to God and to Mrs. Eddy for giving us Science and Health.

ADA DOBSON, Low Fell, England.

[Written for the *Sentinel*.]

Jubilate.

MRS. R. H. KERR.

O, HARP of Israel! mute so long,
I sweep thy rapturous strings:
Thy cadences of praise are mine!
My soul in gladness sings:

For Israel's gracious, loving God
Is mine to-day, indeed!
In Truth, my soul's triumphant song
Is praise—for I am freed!

I'm freed from error, sense, and dross;
'Tis faith's benignant dower:
I'm purified to view the cross,
To see anew its power.

O, Heart of God! So dear, so near!
So vibrant to our needs!
Help us to praise Thee as we should,
In Truth's transcendent deeds!

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From our Exchanges.

One finely says that the Gospels are only a page from the eternal diary of Christ. Open the Gospels and see. If he is ever the same, then there is no leper seeking cleansing but Christ says, "I will;" there is no hungering multitude but Christ uses the small store of his disciples to satisfy the many; there is no mourning at death but Christ says to the mourner, "Why weepest thou?" there is no group of playing children but Christ blesses them; there is no Simon bearing the cross but Christ bears the heavier part—and, lo, it is his own cross, not Simon's! We need not go back to other days to find him; we need not cross the seas to Palestine to be conscious of his presence; we need not ascend into heaven to bring him down from the place of his beatitude, or descend into the abyss to loose him from the bonds of death. This Word of God is nigh us, and abides faithful. We wake or sleep, we weep or rejoice, we are filled with the Spirit or are tempted and fall—but Jesus Christ does not change.—*The Pacific Baptist.*

The *Boston Transcript* quotes the following excerpt from the Baccalaureate address of President Raymond of Wesleyan University:—

"God has often been found in unexpected places. Moses found God in the desert while he guarded the sheep, and Jacob found God on his way to Padanaram to work and win his wife. The Scriptures warrant the belief that God speaks and reveals Himself in divers ways. The scientist who gives us a shorthand sketch of the orderliness of the universe, puts us in communication with God's thoughts and makes us co-workers with Him. The poet who lifts us to the plane of elevated emotions enables us to feel the presence that we can neither escape nor express. All declare that God works in us 'to will and to do.' The important thing is to be aware of this moral and spiritual relationship which we always sustain to God, but which in the highest results we have also to maintain."

It is empty talk to call Christ our Lord and Master if while doing this we refuse to submit our hearts and lives to him, and only externally and formally yield obedience to his commands. Christ becomes our true Lord only when his Spirit has gained the mastery over our hearts and minds and souls. To free us not only from the punishment of sin, but from sin itself, from our fleshly lusts,—this, and all that belongs to this, constitutes the work of redemption.

PROF. J. GOTTSCHIK, D.D.
Homiletic Review.

No person ever deepened his spiritual life by deciding to deepen it. But let a man earnestly and bravely set himself the task of doing the will of God and enriching the spiritual lives of other persons, and he will find that he is himself blessed as he becomes a blessing. Life is learned by living. We deepen our spiritual lives as we learn to live the spiritual life. We grow in grace as we learn to be gracious.

The Standard.

The indifference of the world to the church is largely matched by the church's indifference to the world. When the church wakes up to her duty and her responsibility, the world may resist, but will no longer be indifferent to her claims upon its attention.—*The Examiner.*

We have not reached the heights of humility until we are thoroughly assured that the will of God is the highest good, and that to do His will is not only right but the most advantageous thing to be done in all circumstances and conditions.—*The Watchman.*

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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 Porte has addressed a formal note to the American legation at Constantinople confirming its undertaking to accord equal treatment to American schools and kindred institutions as granted to the most favored nation, "subject to the accomplishment of the usual departmental formalities." In spite of the seeming reservation it is not believed that the Porte will raise further difficulties in executing the agreement, or run the risk of creating a fresh crisis. The verbal assurances given by the Porte that the list of American schools would be immediately recognized are understood to have been disapproved at the palace, hence the above reservation. It is anticipated that objections will be raised to some of the schools. Minister Leishman has replied to the Porte's note expressing the hope that the Porte will not raise difficulties over executing the promises, but ignores the reservation relative to departmental formalities.

Secretary Shaw has received from the Supreme Court of the District of Columbia the awards made in the litigation over the prize money derived from the capture of the Spanish fleet by Admiral Dewey in Manila Bay on May, 1898. One of the two checks delivered was for $370,365.25, representing the share which will revert to the captors. The other check was for $370,336.24, the share which will accrue to the naval pension fund. Other checks included one for $82,876.86 in fees for the attorneys who handled the case in the courts, and $3,000 for special counsel. The checks were signed by Judge Clabaugh. Admiral Dewey received $18,560. The further distribution amounts to about five months' pay for each man. This closes the bounty and prize money chapters.

It is proposed to construct at Panama a dry dock large enough to accommodate the largest vessels afloat. Unless occupied by war vessels of the United States, this dock will be available to any vessel passing through the canal which needs dry docking, and at a reasonable cost. Four islands in the Bay of Panama form, it is said, an excellent location for such a dry dock and repair shops. One of the islands, noted for its springs of fresh water and large timber growths, already contains a large marine railway and repair station, which have become the property of the United States under the terms of the treaty.

The National Encampment of the Grand Army of the Republic, which met in Boston last week, elected for its new Commander-in-Chief to succeed General Black, General Wilmon W. Blackmar, past Departmental Commander of Massachusetts. Denver was appointed as the place for encampment in 1905. Mrs. Fanny E. Minor of Concord, N. H., was chosen President of the Woman's Relief Corps.

A new training ship, the Cumberland, was launched from the Boston Navy Yard last week.

Foreign.

Last week the commander of the Japanese forces investing Port Arthur called upon the Russian commander to surrender. The demand was refused. It is expected, however, that very soon a report will be received saying the place has been captured. The capture by the Japanese of a Russian war vessel in the neutral Chinese port of Cheefoo, following the naval engagement at Port Arthur, has for the moment caused a little anxiety in diplomatic circles. Reports seem to confirm the news that both the Port Arthur fleet and the Vladivostok fleet have been rendered practically useless in two recent engagements. The Russian land forces are also reported as stubbornly but surely retreating before the Japanese.

The total number of matriculated students during the present summer at the German universities, according to the Consul General at Frankfort, Germany, is 39,581 against 37,881 last winter and 37,813 during the summer of 1903. Ten years ago the attendance was about 11,000 less than to-day. Eleven thousand seven hundred and seventy-five the present students study law, 8,111 philology and history; 5,945 medicine; 5,945 mathematics or natural sciences; 2,235 evangelical theology, and 1,770 Catholic theology.

The Archbishop of Canterbury, Dr. Davidson, accompanied by his wife and two chaplains, sailed for New York last week. The special permission of King Edward had to be obtained before the Archbishop could accept the invitation to visit the United States.

Industrial and Commercial.

Analysis by the *Manufacturers' Record* of official figures of the country's export trade during the past two fiscal years brings out several striking facts about the steady growth of trade at Southern ports and the increasing weight of the South in the country's commerce. It says,—

"In the first place, of the several groups of customs districts of the country, the Gulf ports alone showed an increase in the value of exports in the fiscal year 1904 over those of 1903; in the second place, the increase in the value of exports of cotton and its products was $47,600,000, or $7,000,000 greater than the increase in the value of all exports; in the third place, the value of exports originating in the South, directly or indirectly, about $590,000,000 constituted forty per cent of the value of all exports, and its increase was nearly equal the total increase over 1903. The value of all exports increased between 1903 and 1904 from $1,420,141,679 to $1,460,868,185.

The United States Consul at Bahia, Brazil, in a report to the State Department, tells of the discovery in Brazil of vast forests of Manicoba rubber trees, from which can be produced the high grade of rubber known to the trade as "Manicoba." The area is said to be very large. The best rubber which has come from this tree has been prepared by an American and has been classed in New York and Liverpool as equal to first quality Para rubber. The Consul, from his investigation, is convinced that the culture of the Manicoba could be most advantageously introduced into the south of the United States, and particularly into Puerto Rico and the Philippines.

The United States Geological Survey has issued reports on the production of petroleum, asphaltum, and bituminous rock and copper in the United States during the year 1903. The petroleum production was 100,461,337 barrels, valued at $94,694,050, against 88,766,916 barrels, valued at $71,178,910 in 1902. Production in California increased over 10,000,000 barrels, while the Texas production decreased over 1,000,000 barrels. The production of copper was 730,044,517 pounds, against 699,508,641 pounds in 1902. The production of asphaltum and bituminous rock was 101,255 tons, valued at $1,005,466. This was a smaller amount by over one thousand tons in quantity than the year previous, but its value was thirty-one per cent greater.

A new phase was given to the trans-Atlantic steamship rate war last week by the Cunard Company, which has made a cut in the east-bound cabin rates. By the cut the minimum first-cabin rates east on steamships Campania and Lucania are reduced to $60, from $100, and the second-cabin rates to $40. The minimum first-cabin rates on all other passenger steamers of the line from New York and Boston are placed at $50, and the second-cabin rates at $30. This cut was met at once by the White Star Line. The American, the Anchor, and the Leyland, have also met the reduction.

According to figures compiled by the Atlantic Coast Line for the entire movement of Georgia melons over all lines, there was a total of 2,641 cars handled in car lots, as compared with 1,733 for the season of 1903. The grand total for the three States of Georgia, Florida, and Alabama for the present season was 4,199 cars, while last year the total was 3,394 cars. It is figured that an average of $65 per car would be a fair valuation for this season, counting over one thousand good-sized melons to the car.

It is now estimated that ice shipments from the Kennebec River this season will amount to about 200,000 tons, and from the Penobscot 45,000 tons. From other places enough has been shipped to bring Maine's total this year up to about 400,000 tons.

A gold medal has been presented to Charles Algernon Parsons by the British Association for the Advancement of Science in recognition of his merits as an inventor. He is the developer of the steam turbine.

At a recent convention of the International Typographical Union at St. Louis, a motion that no member should enlist in the militia under penalty of expulsion, was voted down.

General.

A new German anti-friction metal, also recommended for dynamo brushes, consists of copper intersected with particles of graphite. The material is produced by sprinkling a plate with graphite and dipping into an electrolytic bath until a deposit of copper covers the graphite, then withdrawing, sprinkling again with graphite, and re-introducing into the bath, the operations being continued until the required diameter is reached. Friction on the alloy produced in this way slowly releases the particles of graphite, which then act as a lubricant.

An old style sword bearing the date 1711, and which is believed to have belonged to Admiral Walker who left England in 1711 with eleven thousand men and a large fleet to capture Quebec and Montreal, and whose fleet was wrecked in the lower St. Lawrence, has been found buried in the sand on Egg Island.

The Grenadier Guard Band from London, one of the most famous of the royal bands, will begin an engagement at the World's Fair, August 29. Special permission was obtained from King Edward to allow this band to leave England.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Business Man's Experience.

WITH the permission of both the writer and the friend addressed, we are pleased to publish the following letter.—EDS.

Minneapolis, Minn., June 3, 1904.

John M. Miller, Esq., Los Angeles, Cal.

Dear Mr. Miller:—A gentleman from Superior, Wisconsin, called on me recently and related an experience which reminded me of your affliction of the eyes. While here he called on a very dear friend who, as he had been informed, had become entirely blind after resorting to the most expert medical treatment obtainable, and was greatly surprised to be greeted by him, and to notice that he was much improved. His friend told him that, as a final proposition and what seemed to him a hopeless one, he acquiesced in the suggestion of friends, and permitted a Christian Science practitioner to undertake his healing. While the progress was slow at first, at this time his friend was satisfied that soon he would be as well as ever, and stated that he had been greatly benefited in other respects; that a heavy load had been lifted from him, and he was happy and prospering in business.

My caller had learned of my experience in Christian Science, and after seeing the work accomplished for his blind friend, he became deeply interested, and called on me to learn something of that which he had previously considered the merest humbug. To make a long story short, as a result of this interview, he took the address of my practitioner, saying he believed he would try Christian Science for his troubles.

You know something of what I have been through. For nearly twelve years I fought a combination of troubles, principally of the stomach and liver. During that time I had some of the best medical advice in this city, as well as in San Francisco; for nearly three years I depended on osteopathic treatment; under the direction of my physicians I traveled much, both by land and sea, yet the disease kept gaining on me. Three times they gave me to understand that my case was hopeless, and I was given various times to live, ranging from three weeks to three months. Some of my friends again and again persuaded my wife that I could live but a short time, and I assure you that many times the pain was so severe, my greatest fear was that I should continue to live. Several years ago a friend advised me to try Christian Science, as some friends of his had apparently been miraculously cured; but it seemed such absolute folly that I could not take up the matter seriously, though, having promised to do so, I did call to see a practitioner, but I did not find her in, and went to a doctor instead. As a result, I got into a condition where I was unable to eat a meal with any confidence that I could digest it without a siege of pain; I lost all interest in business and in pleasures of all sorts. In this condition I was finally persuaded to try Christian Science again, but finding no good resulting from a few treatments, I discontinued them. Later I heard Judge Ewing lecture, and this, with the reading of various Christian Science publications, so interested me that I went again for treatment, and within a short time I felt a sense of relief and a degree of assurance as to my digestion, and believed at any rate that I was on the mend.

At this stage, my wife was attacked with a complication of two dangerous diseases, either of which any intelligent surgeon would insist required an immediate operation. While she had no faith in Christian Science, she did believe she would die if she went upon the operating table, and in that frame of mind, she allowed me to call a Christian Science practitioner. Within a few hours after her first treatment her temperature, which had been very high, became nearly normal, and within a few days her natural appetite was about restored and she was practically well. The obstructions were removed and health restored in much less time than would have been the case had she survived the proposed surgical operation, most skilfully performed; and then, too, there remained no mental picture of a most painful and awful operation. This naturally gave me encouragement, and taken in connection with the almost instantaneous healing of a friend who was afflicted with a fibrous tumor which had developed to a point where her physician decided that only an immediate surgical operation could save her life, it convinced me that the best thing I could do was to hew as closely as possible to the line I was then pursuing in Christian Science.

About this time I received a letter from my old-time friend, Mr. ——, whom you will remember as the general traffic manager of the "Soo Line," and later of the "Great Northern." His wife had a constitutional trouble for which she had doctored almost all her life, having the best obtainable medical advice and treatment. She is an extremely practical woman, and Christian Science did not appeal to her, but finally, under the persuasion of a neighbor, she attended a Wednesday night experience meeting in Chicago. Mr. —— accompanied her, and in his letter to me stated that he found an audience ranging usually from fifteen hundred to two thousand people, many of whom he knew to be among the most prominent business and professional men of the city, including some of the leading bankers and railroad officials; and that while he did not know much about Christian Science, yet, when he heard the statements of these men,—that after spending large sums of money and much time in the fruitless search for help, they had at last been healed in Christian Science, he could not believe that they were all liars. He therefore advised Christian Science treatment for his wife, with the result that in a comparatively short time she was cured.

You would be surprised to know how many of your old friends among the most prominent people here are willing to testify that their lives have been saved wholly by Christian Science. I know quite a number who were afflicted as I understand you are, and they have been entirely healed; I presume there are failures in Christian Science; it would be strange if there were not, for it should be remembered that practically all who come to it, do so only after they

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have resorted to all other known means for help; but I will venture the assertion that the percentage of failures is vastly less than can be found elsewhere.

At first it was very humiliating to me to call on a practitioner; I felt ashamed, and invariably looked around before entering the house, to see if any one was coming. But I am pleased to say that I have entirely overcome this feeling, also to inform you that for many months I have been in a much better condition, physically, mentally, and I hope morally, than for a long time previous. I firmly believe you can be helped, and indeed cured, and this at a minimum expenditure of time and money; and it would do me a world of good to hear that you have given the matter your earnest consideration.

Cordially yours,
FRANK L. THRESHER.

Eternal Life.

WILLIS F. GROSS.

THE unceasing cry of the ages has been, "What shall I do to inherit eternal life?" The earnest longing of the human heart is revealed in the question, and we see therein expressed the conviction that there is eternal life, a desire to possess it, and the recognition that the present sense of life is not eternal.

Human theories, based upon the mortal and material conception of life and being, have no answer to the question. That death is inevitable is the dictum of physical science and of philosophy. All material knowledge—that which is the result of present-day investigation, reason, and experiment, as well as that which bears the stamp of time—points to the dissolution of man and the end of all things. The accumulated wisdom of this world is no nearer the solution of the problem, no better prepared to answer the all-absorbing question to-day than it was thousands of years ago. In this respect, at least, it has made no progress whatever.

Limitation and death appear on every hand. Human knowledge points out no way of escape, and mortals are taught to be reconciled to that which is believed to be inevitable. But man is not reconciled; he desires to live. There is that within him which rebels against the thought that he was created to die; that his mission is fulfilled when he finds a resting-place in the grave. Something seems to say to him that in this world he scarcely begins to live, and there comes the conviction that some day, some where, he will live the life that knows no death.

Since material knowledge cannot answer his question, he must search elsewhere. Theology, through faith in God, looks beyond the present life, looks higher than science and philosophy, and says in the language of Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved." Theology agrees with material theories that death is inevitable, but it argues that death becomes, for some persons at least, the stepping-stone to higher things. It teaches that after death those who are found worthy will receive eternal life, but that there must be before death a preparation for spiritual existence, and only those who keep the commandments and put into practice the precepts of the Master, so far as it is possible for them to do so, will be accounted worthy of the kingdom of heaven.

There are comparatively few persons who believe that eternal life is the divinely natural result of right living; that it *is* a living in perfect obedience to the law of God. The generally accepted belief is that if man obeys this law as he understands or interprets it, he becomes the object of divine favor and receives a blessing which could have been bestowed upon him, regardless of what he had done or had not done, if God were disposed to exercise the divine prerogative. In other words, it is not understood that there is any direct and vital relation between right doing and eternal life, other than that eternal life is the reward bestowed upon those who do good and accept Christ as the Saviour of the world. This theory as to how and when eternal life is gained gives no definite idea of just how much is required. The question as to how little a man may do and gain eternal life, or how much he may do and still fail to receive his heart's desire, is not answered. There is oftentimes on the part of those who are honestly striving to serve God a feeling of uncertainty as to whether they have done all that is required of them. This occasions no little anxiety, and the thought of possible failure after a life of toil and sacrifice, brings them fear and trembling.

He who declared himself to be "the way, the truth, and the life," knew what eternal life *is*, and how it is gained. The proof of this fact is found in the many mighty works which he did,—the hopeless sick were healed; those struggling with the illusions of sin were made free; even the dead were called back to life and lived to proclaim the presence and power of God.

The Master's definition of eternal life is given in these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Jesus does more than tell how eternal life can be gained, he tells what it is. The understanding of God and man created in the divine image and likeness is eternal life. From this it follows that eternal life is here, and that man may gain it now. "He that believeth on the Son [understands what constitutes the Son of God], hath everlasting life." "If a man keep my saying, he shall never see death."

Jesus' words and works, and especially his life, which was the exemplification of his teachings, show how it is possible to gain the sense of life which is eternal. It is evident that if a man were to accept the teachings of Jesus, live the life that he lived, and do the works that he did, he would reach a higher and nobler plane of existence. Jesus declared that no man could be saved but by the way he pointed out. His was not the way of theory but of demonstration. To walk in his footsteps means infinitely more than to become deserving of heaven, it means to enter heaven. The kingdom of heaven comes as the divinely natural result of obedience to the law of God. It is just as impossible for man to understand and obey the Truth of being and remain without the kingdom of harmony, as it is for him to enter a lighted room and still be shrouded in darkness.

Christian Science teaches that death is not the gateway to heaven, neither is it the experience which brings the consciousness of eternal life. To enter heaven is to gain eternal life, and *vice versa*. Life which is less than eternal has no place in heaven, otherwise heaven would not be heaven. There is no sin in heaven, and from this it follows that sin in thought, word, or deed is no part, condition, or quality of the consciousness of Life which is eternal.

There are few who accept the theory of annihilation,—that death is the end of man. There are many, however, who believe that sinners are punished throughout eternity, but even that condition or consciousness would not be eternal life. Thus it becomes apparent that eternal life means more than consciousness of continued existence. It means the quality of life as well as the duration of life. If it were possible for the present sense of existence to be prolonged throughout eternity, it could never become eternal life. At most it would be nothing more than an eternally false sense of life.

Science and Health declares that "Truth, demonstrated, is eternal life" (p. 289). Here, then, is the explanation as to when, where, and how eternal life is gained. This declaration eliminates the thought of time. "Eternity, not time, expresses the thought of Life, and time is no part of eternity" (Science and Health, p. 468).

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Jesus said, "I am come that they might have life, and that they might have it more abundantly." His mission was to reveal the Truth of being and thereby impart a higher, truer, and purer sense of life. A false or imperfect sense of anything is mortal, it endures for a while only to give place to that which is more nearly right. The changing and shifting goes on until the true concept is gained. Nothing less than the perfect consciousness of being is, or can be, eternal, hence that saying of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In the degree that man's concept of existence is false or imperfect, in that degree is it mortal. It must give place to that which partakes more of the real and less of the unreal until perfection is reached.

Each advancing step brings perfection nearer just as soon as it is taken. Each victory over error assures us that we are on the right road, and we are thus inspired by the thought that we are only to persevere in well-doing, and our reward is sure.

The starting-point of Christian Science demonstration is the teaching that God is the only Life. He is the Life of all that is real. That which is not real has no life, even though it does seem to live, move, and have being. God knows and sees all things as they are, not as they seem to be. Being infinite in knowledge and wisdom, His consciousness of man cannot change; it is eternal. This consciousness of being, expressed in man, is eternal life. It embodies no evil sense and no sense of evil, for it includes only that which God creates and knows.

When we cease to think of eternal life merely as duration of life, and regard it more as the condition or quality of life, we shall better comprehend how it is that neither death nor any other manifestation of error can be a gateway to that life which is here and now in all its reality and power. We thus learn that Life, not death, makes man worthy of eternal, harmonious existence, a fit subject for the kingdom of heaven. All that is worthy of eternal life possesses it now. That which is not worthy can never gain it.

Spiritual growth is the natural result of giving up that which is mortal and thereby gaining that which is eternal. This growth means for man better health and morals now; it means a broader, more useful, and more harmonious state of existence now, and one which will ever increase its borders, reach greater heights of usefulness, and attain more lasting harmonies until man's finite sense of life and its joys gives place to the eternal consciousness of being which has its origin and ultimate in the divine Mind. "This is the true God, and eternal life."

A Turning-Point.

H. W. HEBBARD.

I HAVE been told that at the crest of the great Continental Divide which separates the waters of the Atlantic from those of the Pacific, there is a point where the slightest influence, even the breath of a summer zephyr, will determine whether a drop of water shall mingle with the broad Pacific, or become a part of the great ocean on the opposite side of the world. The direction having been determined, however, the drop of water starts on its long course, over boulder and precipice, and every hour separates it farther and farther from its old environment, and makes it more impossible for it to turn back and follow another course.

It often happens that a needy sufferer is found in the position of the raindrop at the summit of the mountain. It may be only a thought or a word spoken at the right time that is needed to give direction to his course. The start once having been made, however, each advance step makes it the more difficult for him to turn back.

The Wednesday evening meeting is often this turning-point. Here we constantly find those who are hungering for Truth, who are ready to grasp anything that offers relief to sick and suffering humanity, and all Christian Scientists can aid in determining the right course for such honest hearts, by telling publicly in these meetings what God has done for them and theirs through Christian Science.

One Law.

GERTRUDE MC CASLIN.

IN Science and Health we find the statement, "Spiritual law is our only code; Life, Truth, and Love our Government" (p. 442).

How the students of Christian Science, who in times past have seemed to come under the so-called laws of mortal belief, should rejoice at the above,—one law, one Lawgiver, one supreme ruling Judge, whose judgment is always just, —One who "discerns the thoughts and intents of the heart," and who rewards accordingly. It matters not what the verdict of the world (mortal minds many) may be, we can rest secure under the guidance and government of the great, all-wise Ruler, who is revealed as "the same yesterday, to-day, and forever."

As witnesses for Truth and Love, we can bear testimony only to the things of Spirit. As we recognize and obey only the law of God, good, all false testimony will be ruled out, and God's kingdom will be revealed as supreme and omnipotent here and now. To do this, we must reverse every erroneous thought, see the true instead of the false, and God's law will thus be made manifest. Sickness will give place to health, sorrow to joy, sin to perfection, hate to love, and so on through all that error claims unjustly.

David said in the 119th Psalm, "It is time for thee, Lord, to work: for they have made void thy law." Were we to believe the evidences of the senses, God's law would seem to be forever void, but in turning from sense to Soul, we can see but one all-governing law, unchangeable and perfect.

[Written for the *Sentinel*.]

A Discovery.

REUBEN POGSON.

I STRUGGLED oft with an unseen foe.
I fought as one that beateth the air.
As I gripped it hard and held it so,
It oozed through my hands, and left me there
With a foolish stare on my face of woe.

Pain of body or pain of mind,
Though formless it opposed me still.
The why and the where seemed hard to find
Of this nameless foe, that tried to kill
My hope to follow the behest of Mind.

Reveal, O God! in my pain I cried,
The seeming foe, that I may progress.
What part of self have I deified,
That now thy justice, demands redress
In the painful stress of a peace denied?

When next I strove in the dark of night,
I prayed the Light of the world to come.
And through the shutters a gleam of light
Rèvealed my foe, and guiltily dumb
In the shadow's gloom I saw, in its flight,
My Adamic self in hopeless plight.

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Selected Articles.

Christian Science in Business.

Christian Science does not admit of any sort of practice outside the range of loving one's neighbor as one's self. True prosperity must have respect for the welfare of one's neighbor as well as for one's own. Moreover, only those possessions which contribute to one's spirituality or are conducive thereto are of any real benefit to us. The Scriptures declare, "Except the Lord build the house, they labor in vain that build it."

Without doubt there are some business institutions in the world that are not on the right basis, and, therefore, are not permanent; the sooner such are wisely and legitimately overthrown the better, since only that which is rightly established can stand.

There are numberless legitimate ways of developing and producing, and it is therefore not necessary that one should rob his neighbor in order to enrich himself. What we really need is wisdom, and herein lies the great benefit of Christian Science for the business man. It clarifies the mind, lifts the cloud of fear, anxiety, and indecision, and improves the judgment of its beneficiary, thus rendering his perception more keen.

We think it will be generally acknowledged that if one's vision is clear, and if one understands the right course to pursue, he is assured of prosperity in every way. Solomon, then, was right when he prayed for "an understanding heart;" also when he said, "And with all thy getting get understanding."

A Christian Scientist trains himself to seek the Divine guidance and yield thereto. And why not look to God as the only source of wisdom, since all that we have, are, or can hope to be, is of Him; for man in his normal fully provisioned state is the image and likeness of God,—the manifestation of infinite intelligence.

One of the principal dangers in praying for material things is that of erring in judgment. We are likely to ask for that which we really ought not to have, for that which would in reality be an injury to us. Therefore, we can do no better than to heed Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we enter the divine kingdom by placing ourselves under the control of infinite good, we can safely leave to His wisdom the question of our material supply.

An ardent Christian Scientist carries with him an atmosphere of hope and trust which benefits all who come in contact with him and which must necessarily wield a most powerful influence over his employees and associates, not because he personally affects them, but because his consciousness of Truth purifies his environment.

ALFRED FARLOW.
Boston Times.

A certain writer characterizes Christian Science as having its "authority centralized in one person." He does not know Christian Science, or he would not have made this assertion. It is totally incorrect. The coherence of Christian Science rests, not upon personal autocracy but upon loyalty to an underlying Principle, and that Principle is infinite God. Its creed is as broad and comprehensive as the needs of a suffering human race, and all who are willing to love God and His children supremely, may subscribe to its doctrines. The present state of human society makes necessary a form of organization. The attempt is made in this article to compare organized religious movements with something "without central authority, creed, or general organization," to the detriment of the former. If there be any virtue in this criticism, it must not only include in its condemnation all religious bodies or churches, but also all organized attempts for the betterment of mankind. Our schools are systematized efforts to help humanity by way of education. Our philanthropic and charitable institutions and hospitals, are organized attempts to uplift the race. Crime is dealt with by centralized organizations. Christian Science is not required to offer an excuse for its externalized activities, nor can it suffer by comparison, on this point.

WILLARD S. MATTOX.
Norwich (Conn.) *Record.*

The objection that in the treatment of children Christian Scientists "throw away what is certain for what is at least uncertain," cannot be substantiated, for there is no evidence that any material remedy is "certain" to cure in every case, and much testimony to the contrary; while skepticism and denial cannot change the fact that Christian Science does heal. Christian Scientists generally have had experience with material methods before trying Christian Science, and as they find the latter to be more efficacious than the former, they continue to trust it, and expect to be judged according to the general results, rather than according to a misconception of their doctrine, or an occasional failure. If parents refuse to provide any treatment for their children in time of sickness, they would be guilty of neglect, but if they employ a method which they have proved to be effective they are fulfilling their duty.

Christian Scientists grant to all the same right which they claim for themselves, to worship God according to the dictates of their own conscience, and if their prayer of understanding heals the sick, then the primitive gospel of Christ is again being demonstrated. FRANK W. GALE.
Fresno (Cal.) *Republican.*

Our reverend critic puts Christian Science into a category of beliefs which differ radically from each other. Suppose that some opponent of his own religious sect should try to add a prejudicial emphasis to a disparaging remark regarding it by classifying it with some obnoxious belief wholly foreign to it, like Mormonism or Mohammedism. Would he not justly feel that scant courtesy had been shown him? Would he not feel that the Golden Rule had not been obeyed? Would he not feel, if some religionist were guilty of such a gratuitous discourtesy as were his words, that such conduct was inconsistent with Christian charity and meekness? Would he not feel like saying, "Judge not, that ye be not judged"? And if such uncharitable and unloving language were too common among religionists, would he not be justified in classing it "among the causes of the world's apparent deflection from religion"?

CLARENCE A. BUSKIRK.
Muncie (Ind.) *Morning Star.*

Christian Scientists plead guilty to the fact that they have not established any hospitals, asylums, etc. Their activity has been along the lines of keeping people out of these places, and getting them out after they get in, and they know that their present efforts on behalf of suffering humanity are being appreciated. A. E. VAN OSTRAND.
Brooklyn Eagle.

The influence of Christian Science is decidedly for good to the outsider its works are for the elevation of mankind, and—who among us is sure of salvation? Who leads an absolutely pure, self-sacrificing, Christ-like life? It is for him to criticise, if he will; but for the rest of us to realize that a man's opinion is his own.

Mexico City *Saturday Night.*

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The Lectures.

White Mountain House, Fabyan's, N. H.

A memorable occasion for the Christian Scientists of Northern New Hampshire, as well as for the followers of the faith among summer visitors, was the lecture at the pretty church near the White Mountain House, Sunday afternoon [August 7] by Bliss Knapp of Boston, a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston. The lecture was devoted to an exposition of the essential teachings of Christian Science, which was set forth in a clear and able manner. The church was well filled, the congregation including people from Boston, Littleton, Lisbon, Lancaster, St. Johnsbury, and the numerous White Mountain hotels.

Miss Emma C. Shipman of Boston introduced the lecturer with interesting and appropriate remarks.

The following reference to the lecture appeared in the editorial column of *Among the Clouds* August 8: "For the pleasure of the many Christian Scientists now in the White Mountains we give an extended abstract of the lecture delivered yesterday in the Scientist church at Fabyan's by Bliss Knapp. It is worthy of careful reading. And just at this point it is interesting to make retrospection and mark what the influence of the Christian Science religion has been upon the world at large. The tenets of its faith, while subscribed to but by only an inconsiderable number of the church-going masses, nevertheless contain that in their essence which is steadily entering into the essentials of the best religious beliefs. Long, long ago it was proclaimed that a man's thinking determines his relationship with the world. Nowhere is that truth more clearly demonstrated than on the summit of Mount Washington. The isolation of the place often makes it necessary that each person find companionship simply in the depth of his own thoughts. The surrounding conditions are the same for all, yet one man may be cheerful and happy, though storms rage and dark clouds threaten, while his friend beside him sees only solitude and dismal prospects. It is Christian Science to know that we possess a mastery over ourselves which is ours in so far as we recognize the perfectness of our creation. It is Christian Science to accept with faith every situation, thinking only of the good that is in it, denying the possibility of the endurance of evil, and with faith believing, to seek to develop day by day the true spirit which shall later mark us as perfect men."

The introductory remarks of Miss Shipman were in part as follows:—

A few items concerning the history of Christian Science in these mountains may be of interest at this time. The first and only lecture on the subject previously delivered in this region was given by Rev. Mary Baker G. Eddy in 1888, sixteen years ago, and it was thus announced in the paper called *Among the Clouds* which is so familiar to you all:—

"Rev. Mary Baker G. Eddy, who is announced to speak in the Fabyan House parlor, Sunday, August 19, at 11 A.M., is a native of Concord, N. H. She is the daughter of the late Mark Baker, and sister of one of the ablest lawyers and statesmen in the history of New Hampshire, the late Albert Baker. Mrs. Eddy is the Discoverer and Founder of Christian Science, and the author of Science and Health (now in its 37th edition), the first and only standard textbook on the subject of healing disease by a purely mental process. She is President of the Massachusetts Metaphysical College, and pastor of the Church of Christ, Scientist, both of which are located in Boston. Her residence is at 385 Commonwealth Avenue" (*Among the Clouds*, Saturday, August 18, 1888).

Mrs. Eddy spoke to a small but attentive audience. Some of those who heard her, tell me they have never forgotten the impression of the 91st Psalm as she read it on that occasion, and that it has made their lives holier and less fearful.

At that time she foresaw this little church, and closed her remarks with the words of Mrs. Hemans:—

For the strength of the hills we bless Thee,
Our God, our fathers' God.

On August 22, 1897, a few Christian Scientists, assembled at the White Mountain House, started a church building fund as a love-offering from grateful hearts to their Leader, Mrs. Eddy, for the gift of Christian Science, which had brought them healing and a foretaste of heaven in "that peace of God, which passeth all understanding." Other Christian Scientists joined in this expression of gratitude, and August 7, 1898, just six years ago to-day, the first church edifice of this denomination erected in New Hampshire, the edifice in which we now are, was dedicated. In the message sent by Mrs. Eddy she speaks of the mission of this church in these beautiful words: "Though neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the Infinite, and swelling the loud anthem of one Father-Mother, God—o'er all victorious!" (*Christian Science Journal*, September, 1898).

Since God is infinite and Christian Science is the Science of God, you will readily see that in the limited time assigned him the lecturer can only outline a part of this vast subject, and in order to derive the greatest benefit from the lecture, let us listen as jurors, taking the evidence, weighing it carefully, and giving the verdict free from prejudice or partiality. The reading of Science and Health in this attitude of mind has healed thousands of whom I am one.

May the lecture bring to each one of us healing and uplifting, so that all can say with Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—*Correspondence.*

Milwaukee, Wis.

Edward A. Kimball of Chicago delivered a lecture on Christian Science, Sunday afternoon, June 19, at the Pabst Theatre, under the auspices of Third Church of Christ, Scientist, of Milwaukee. The theatre was filled to its capacity by an intelligent and appreciative audience.

The Rev. Thos. E. Barr of the Peoples' Pulpit, introduced Mr. Kimball, saying in part:—

Enlightenment rests on two principles: free speech and an unprejudiced hearing. No man, who presents a new idea, can ask less than that he be listened to with a candid mind. No such man can say more than "Weigh my words, see if they be true and wise, and if they commend themselves to you, accept them." The body of people who stand behind the presentations that are to be made to us to-day,—men and women of intelligence, men and women of character,—found their public work upon these propositions.

They do not ask us to bind ourselves beforehand to accept their teachings. They ask us to hear them, to weigh their words, to see if their testimonies are true; and if their teachings commend themselves to our independent judgment, they invite us to share the benefits they have enjoyed.

Paul says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." It is not a question where or how we have developed these fruits,—the question is whether they adorn our hearts and ornament our lives.

Correspondence.

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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 Little Gem.

I RECOMMEND to Christian Scientists, and to all lovers of truth, to read the little book—"On The Way There"—by Katherine M. Yates. It is scientific, simple. It is an object lesson for each one of us to learn the meaning of this saying of our Master: "Be ye therefore wise as serpents and harmless as doves."

MARY B. G. EDDY.

Pleasant View, Concord, N. H., August 18, 1904.

Sold by K. M. Yates & Co., 45 East Fifty-third Street, Chicago. Postpaid, 50 cents.

Amendment to By-law.

ARTICLE XVIII.

NUMBER OF PUPILS.—SECTION 4. Apart from the Board of Education, the teachers of Christian Science shall teach but one class yearly, which class shall consist of not more than thirty pupils. The Board of Education has two classes annually, a Primary and a Normal class, each not exceeding thirty pupils. But no Normal classes are to be taught before December 8, 1906. (See page 85 of Manual.)

"Seek ye first the kingdom of God."

CHRISTIAN SCIENTISTS whose names appear in the Directory of Practitioners in *The Christian Science Journal*, also Readers in the branch churches, frequently receive circulars offering them an opportunity to make a fortune by investing any sum between five dollars and five thousand in some undeveloped but promising enterprise, which they are assured will pay phenomenal dividends at some time in a more or less remote future. To most of those who receive such circulars, if we may judge from the complaints that have reached us, this form of advertising has become an unmitigated nuisance.

One of the latest of these circulars is specially addressed to Christian Scientists who are supposed to possess a large circle of acquaintances and considerable influence. It offers a commission upon all shares of stock sold by the persons to whom the circulars are addressed; and in order to prove that the peddling of this stock is a laudable undertaking in which teachers of Christian Science may engage, a quotation alleged to be from an early edition of Science and Health is made a part of the circular. This latter feature is somewhat new in this style of advertising, but we doubt if it will be any more successful than the representation so frequently relied upon in the past, that "All officers of the company are Christian Scientists, and stock will be sold to Christian Scientists only."

We have on several occasions called the attention of our readers to the fact that it would be well for those persons who have money to invest, to part with it only after careful investigation of the enterprise in which they are solicited to take stock, and after they have satisfied themselves that the business is well established and profitable. The mere fact that some one who represents himself to be a Christian Scientist is connected with the company, is not sufficient guarantee that the investment is a good one.

As a general rule, it may be set down as a fact that those persons who exploit their business upon their religious affiliations rather than upon the intrinsic merit of the business itself, have departed from sound commercial ethics, and we doubt whether good business men or good Christian Scientists will fall into this error.

Christian Scientists, and all other Christians, who properly and unselfishly seek first the kingdom of God, good, will prosper in all their affairs, and in this fulfilment of the Master's promise they should, and do, become better business men, but this gives no warrant for any one to drag his business into his religion or to traffic upon supposed denominational fellowship. M.

"Awake, thou that sleepest."

IN Mr. Abbey's pictorial setting of the legend of Sir Galahad and the Holy Grail, he has very successfully portrayed in the knight's pose and expression, his utter discomfiture at the moment when he finds that he has forgotten the magical word by which he was to have broken the spell of spiritual death that bound King Amfortas, with all the inmates of the Castle of the Grail. At that moment his call, his consecration, his high purpose, his years of devoted preparation for the demands of knighthood,—all counted for naught, because he had not retained right consciousness. Until this awakening was realized, his holy quest must fail, and there was left him only the remembrance of a lost opportunity, the companionship of self-reproach.

The story reminds us of the frequent Scriptural references to this mortal life as, "a sleep and a forgetting;" and of the teaching of Christian Science that whatever of weakness and inadequacy may characterize our present Christian endeavor, it is explained by our fearsome forgetfulness, the feebleness of our grasp upon fundamental truths of Being,—the allness of God and His manifestation, the dignity and authority of man, the nothingness of evil, and the powerlessness of mesmeric belief in the presence of spiritual understanding.

The more common thought, perhaps, of spiritual development is patterned after the growth of a seedling. A center of life assimilates nourishment, enlarges its bounds, its strength, its fruitage, and ultimately reaches the completion of its kind. This figure serves our convenience, but it very imperfectly expresses the nature of our growth into the realization of the divine likeness. This is not a process, it is an awakening, a perception, a discovery of what *is*, and the significant gain of this true concept is in its sensible elimination of the time element. The generally accepted necessity of this factor means weakness of faith, and according to our faith so is our demonstration.

The tempter would have us content ourselves with slow progress, with modest demonstrations over evil, by reminding us of the naturalness and consequent legitimacy of this order. But we know that God's thoughts do not come to their perfectness by accretion. "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously" (Science and Health, p. 504). We know, therefore, that this human sense of limitation may pass away at once and forever, as the figment of a dream. Says the Psalmist, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

It is clear that in the ideal, to escape from the delusions of materiality is to be aroused from our Adamic torpor at the noonday of that spiritual manifestation whose glorious effulgence awaits *now*, our vision. "If sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ,

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. . . This is the salvation which cometh through God, the divine Principle, Love, as demonstrated by Jesus" (Science and Health, p. 230).

The immediateness of the possibilities of faith is not realized as yet in human experience, but the perception and maintenance of the ideal very significantly conduces thereto. The day has its dawn because of the visual obstruction of the earth, and, similarly, spiritual realizations are retarded, not because of any reserve in Truth's radiation, but solely because of the disabling earthiness of human sense, and our repose in its seeming.

It is the mission of Christian Science to awaken sinners (Science and Health, p. 342), among whom all are numbered; and its loving appeal has so far broken the material slumber of many that they are opening their eyes to the day. They now see that the listless face and the idle hands of inefficiency are the signs of our forgetfulness of God and of the Christ-man. They are quickened and impelled by a higher sense of love, of purity, of unselfishness, of duty, and of freedom than they have known before, and they love and honor her who, in faithfulness to the divine impulse and command, has awakened them from a condition of thought and life which is "as a sleep." W.

The Supreme Test.

"I will bring the third part through the fire, . . . and will try them as gold is tried."—ZECHARIAH.

EVERYTHING that goes to make up the sum-total of human experience must be subjected to the severest tests, and its worth or worthlessness decided by the results. That a great deal which may have been accounted very precious is found to have no real value, is proved daily by the sorrows and disappointments of mortal existence, but if bitter experiences lead to a search after spiritual realities, which never fail to satisfy, they have served a good purpose and cannot be regretted. That which is to be lamented is the sense of cold indifference or of bitter cynicism which comes to many whose affections and hopes have been chilled by adverse fate, and who are therefore in the condition described by Tennyson in his "In Memoriam,"—

when faith had fall'n asleep,
I heard a voice "believe no more,"
And heard an ever-breaking shore
That tumbled in the godless deep.

How many are there who, through some hard experience, have reached this melancholy state,—ceased to believe in the reality of life, and truth, and love; and yet, to thousands of such unfortunates a fairer day has dawned through the teaching of Christian Science. They have come to know that God is Life, that living is not a stern necessity but a supreme privilege; that Truth is never less than sublime and beautiful, however manifest, and that its requirements are a constant inspiration to noble endeavor.

When divine Love is made known in the healing ministry of Christian Science, a bow of promise appears on the cloud and its radiance tells the awakening thought, that in spite of the seeming reality of sickness, pain, or loss, Love is yet the centre and circumference of being, and good is triumphant over evil. After this revelation there comes the refining process of which our text-book says, "The purification of sense and self is a proof of progress" (Science and Health, p. 324).

Divine Love is ever trying us by the surest tests, and from them we should never shrink, for otherwise, Love's far-seeing and all-loving purpose would be undiscovered, and to our great loss. We know that if we love spiritually, hate can find no place in our thought, nor can our affections ever bring pain to ourselves or to others. The love which is the reflection of Love will always heal, purify, and uplift, and we shall be fitted for the supreme test expressed in our Leader's words, "If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit" (Science and Health, p. 239). Thus are we enabled to discern our true progress. K.

A Tribute.

TO-MORROW Thomas Impett, accompanied by his wife and daughter, will start on his pilgrimage to the seashore in Maine. On Sunday next he expects to attend service at the elegant Christian Science church at Concord, N. H., which was dedicated in the presence of visiting thousands a few weeks ago. Mr. Impett also anticipates the pleasure of meeting Mary Baker G. Eddy, who at 83 is sound in body and bright in mind, and daily devotes nearly double the conventional eight-hour limitation to literary and administrative work connected with the great and growing spiritual movement of which she is the acknowledged Founder and head. Mrs. Eddy's activities and achievements since she passed her eightieth milestone form a patent proof of the fallacy of popular "age limits," beyond which people are expected to sink into senility and superfluousness. We presume Mr. Impett will leave her presence convinced that he is hardly half-way through his fruitful and brilliant career as an instructor and demonstrator of the vocal art. Verily, a virile and beautiful old age is an inspirer to middle life, causing despondency to disappear and filling the heart with gladness and aspiration.—*The Troy* (N. Y.) *Daily Press.*

Letters to our Leader.

The following letter from Lady Ramsay shows her deep appreciation of our Leader's work, and will be read with much pleasure by all who are interested in the advance of our Cause in Great Britain.

Bamff, Alyth, Scotland, August 7, 1904.

Beloved Leader:—A few days ago I received a copy of the Concord *Patriot* and one of "A Critic Answered" by Alfred Farlow, with your compliments. Please accept my very best thanks for having sent them to me. I had not previously seen Mr. Farlow's most excellent article in its pamphlet form, though I had much enjoyed reading it in the *Journal*. The accounts of the opening of the Concord church have indeed interested me deeply, and the appreciation of our beloved Leader and her work by the press at large, as given in the newspaper cuttings printed in our *Sentinel*, is indeed good to read and think upon,—full of impressive meaning as a sign of the times. But best of all, and that which gladdens and strengthens, is your address at the dedication of the Concord church, for every word of which I sincerely thank you, as I know thousands of Christian Scientists are thanking you to-day, and for which we can never be too grateful. Thoughts that are given out in it are so loving and wise, and show such forethought and such absolute spiritual perception of the need of the hour, that it makes one marvel, then rejoice to know that God has placed the Cause of Christian Science in your hands. May I follow closely, humbly, lovingly, however rugged the pathway to the wonderful light which is shining to-day for all, thanks to the purity of your thought and the Christian devotion of your life.

Yours lovingly,
CHARLOTTE RAMSAY.

New York, July 26, 1904.

Dearest Teacher:—It is not enough that John has written you, I, too, your old student, must tell you how wonderful your message to the Concord church seemed to me. Surely never before have you expressed so much of the life-giving Truth and Love in so few words. It is the heavenly manna which to-day is feeding the starving human consciousness. To read it is to be bathed with fire, to feel our old aspirations rising higher, our spiritual desires growing

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more intense. It is to *know* that our old sense of Mind is being destroyed, and in its place is coming a widening, broadening sense which will keep enlarging through all eternity. How you do make manifest your at-one-ment with God!

Your life is a constant stimulus to me. When I think of you and of what you have done, are doing, and will continue to do, I take fresh courage and turn my face more squarely towards the Light. God, the infinite Love, sustains you, upholds you, comforts you.

Your loving LAURA.

Philadelphia, Pa., July 25, 1904.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader:—The loving thoughts of two truly grateful followers have been yours for the last five years. What Science and Health was to us from the very beginning is depicted in the testimony which was sent humbly and gratefully for publication and which found a place in the revised edition of your book, "Science and Health with Key to the Scriptures" (pages 654 and 655). This has meant so much to us, that never a day passes but we realize and know the good you have brought into our lives. We ask God for help and guidance to be obedient and faithful followers of you who, through self-sacrifice and love for mankind, have given to this age the understanding which enables us to realize so much peace and contentment, and which reveals to us the spiritual meaning of the scriptural text, "The kingdom of God is within you."

Obediently and lovingly,
HERMAN L. TOURNY.
MRS. E. MABEL TOURNY.

New York, N. Y., July 24, 1904.

Dear Leader:—I want to thank you for the joy which came to me during my sojourn in Concord at the dedication of the church which your love for God and man has brought forth. As I came to the church at the earlier morning service my heart was filled with joy when I heard the sweet chimes peal out, "Be thou, O God, exalted high" from our Doxology, and realized more than ever the spiritual sense of Truth and Love which you have so valiantly endeavored to inculcate in human consciousness, through your life and works. Your message was so full of light that it will benefit all of us who are making a sincere effort to maintain the standard you have raised with that unselfish love which the world is beginning to understand and appreciate.

May the riches of God's goodness be ever yours, and may the Cause of Truth grow stronger and stronger, is the earnest prayer of

Yours lovingly,
R. E. CAREY.

Chicago, Ill., June 7, 1904.

Beloved Leader:—I want to express my gratitude to you for the new By-law, "Church Organizations Ample."

In it we are reminded of the words of Jesus, "My sheep hear my voice, . . . and they follow me: and I give unto them eternal life," and "If ye love me, keep my commandments." I feel that any attempt to express my love and gratitude for all you have done, and for the watchful, tender way we are being led, would be feeble, and I can but say that it is my great desire to understand more of the divine Mind which heals and redeems, and to live in unity of thought and purpose with you who have given to the world this wonderful message of love, which wipes away all tears, destroys the power of pain, the love of sin, and brings peace and happiness to those who are partakers thereof.

Lovingly,
ROBT. D. SINCLAIR.

Testimonies of Healing.

It is due the public that I make known a few facts relative to my wife's affliction and her instantaneous healing, which are briefly summed up as follows:—

For several years she had been very severely afflicted, in which time she spent five weeks in a hospital at Buffalo, N. Y., and underwent an operation.

During the past winter her case became more obstinate than ever, and at night her heart would skip about every third beat much of the time, and during the day would beat about one hundred and forty a minute. She weighed not more than ninety pounds, and for several days she had not been able to stand up. For several months she had not been able to dress herself. Her physician, for whom we have all respect, and who, we believe, was doing all that could be done for her from a medical standpoint, said that his medicine was only giving temporary relief, and that it was not in the power of medicine to cure her. For several nights I thought she would not live till morning. All the neighbors who saw her thought there was no question but that in a few days she would be gone.

In this, my great perplexity and sorrow, I heard of a Christian Scientist practitioner in Jamestown, N. Y., to whom I wrote at once. She responded by coming to our house, only to find my wife unable to sit up and scarcely able to talk. This lady talked for not more than three quarters of an hour on the subject of Science and Health, directing most of her conversation to myself, and then left. Within an hour from that time my wife got up and walked to the dinner table and ate more than she had done in any one day for a week. She then consigned every particle of her medicine to the fire. At supper she ate an ordinary meal and spoke of what she would like for dinner the next day. In the evening she went out and told some of the neighbors how she had been restored. In a few days her physician called to see her, and upon taking her pulse said, "Why, woman, you are better." She has taken no medicine since, and in less than three weeks she walked half a mile to the depot and rode comfortably on the train to Jamestown, where her practitioner met her at the depot. The practitioner did not know her, and when she returned from Jamestown, which was in less than four weeks from the time she was first treated, she weighed one hundred and sixteen and a half pounds, and since then has reached her normal weight.

The interest which this Christian Scientist has taken in my wife and the great blessings she has bestowed upon her and on our home, God alone can reward. In spite of the prejudice against Christian Science, we challenge the world and all succeeding generations to say that this healing is not in harmony with the teaching of him who went about doing good.

J. STONEHOUSE, Cattaraugus, N. Y.

Christian Science found me a physical wreck, but through its teachings I am enjoying better health than I have ever known before. I had been a sufferer all my life and was almost constantly under the care of different physicians, but did not find even temporary relief. At last through the many requests of one of my sisters, who was visiting me from Iowa, I was persuaded to try Christian Science and was thus saved from the operating table. I was troubled with ovarian tumors, nervous prostration, indigestion, and sick headaches. At the time of which I speak, I was suffering from the first-named trouble to such an extent that the attending physician was calling from one to three times per day. All that he did was to advise us to use chloroform to relieve my intense suffering, as all other drugs failed to ease me. He also told my father

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and my husband, that no drug would reach the disease, and that my only hope was in submitting to an operation, but that in his opinion I was too weak to undergo one.

No one need wonder at my willingness to at least give Christian Science a trial, for I had been told it would not kill, if it did not cure. Accordingly, my two sisters called upon a practitioner at Joplin, and he advised them to return home and lay aside all material remedies at once, and he would give me an absent treatment that evening, and would come to see me the following day. We followed his instructions, and for the first time in many years, I slept nearly all night without suffering. The next day the practitioner came as promised, gave me a treatment, and returned on Friday (I received my first treatment on Tuesday), and on the following Sunday I was able to be up and dressed,—the first time in about two months. The next Thursday I went to Joplin to see my practitioner, a distance of several miles, and when I returned home I walked a distance of about ten blocks. In two weeks I was able to do my own housework for a family of five. I immediately begun attending services at First Church of Christ, Scientist, of Joplin, Mo., and became a member in April, after my healing in October. I was healed in four weeks' treatment, and it was no sacrifice for me to forsake my old teachings and cling to Truth.

It has been three years since I found the true way, as revealed in "Science and Health with Key to the Scriptures." I have had many demonstrations in my home,—among them the overcoming of pneumonia, rheumatism, and various other ailments.

Thanks to my practitioner from whom I have since taken class instruction, also to our beloved Leader, Mrs. Eddy, for showing us how to live as God's own children.

MRS. EDNA IRWIN, Webb City, Mo.

Two years ago last June, on my return from a trip in far Northwestern Colorado, I was surprised to find my wife, who had always appeared very healthy, quite sick with dropsy. I was alarmed and called in our family physician, who was at a loss to understand the cause. There is a material theory that dropsy is caused by interference with the circulation, and as there are several things that cause it, a search was made at once to find which one of them it was. It was not easy at first to detect the cause, but, after a most rigid examination, he announced that it was organic (valvular) disease of the heart, and that there was no known cure. I then called in another medical practitioner, one standing among the highest in the esteem of this community and in his profession, and, after a rigid examination, he agreed with the first; and then, to make sure that there could be no mistake, I called in another,—one of the highest known in the profession,—one who made a specialty of heart disease,—with the same result. I then had the first two make examination a number of times, in consultation, always with the same result. They finally told me that nothing whatever could be done for my wife, and recommended that she be kept on her back and made as comfortable as possible so long as she lived, but that there was positively no hope for her, and no known remedy indicated in a case of the kind.

It is needless to say that I was greatly worried, and very likely showed it in my face. One day while at lunch with a friend, he noticed that I was anxious, and said, "Why don't you try Christian Science?" I replied that it could do no good where any vital organ was diseased; that if the trouble was with the stomach, liver, or any other organ influenced by the mind, I would think of trying Christian Science, but certainly Christian Science could do nothing in a case like that of my wife. He replied that he was not a Christian Scientist, and while he did not know that they could cure the disease, he did know that Science could give rest and ease to my wife. "Well," I replied, "if they can do that, I will gladly pay for it."

I will say that up to this time my wife and I were totally ignorant of Science and its teachings. We had been severely skeptical and hard on Science and any one who resorted to it for healing. We had both been brought up in an orthodox church, and were members of it, and we had imbibed the spirit which would abuse Science even from the pulpit. I realized, however, that the medical profession could do nothing to save my wife, so I concluded to accept my friend's advice and try Science if I could get my wife to consent; not that I had any faith in it, but as a drowning man grasps at a straw. In my own reasoning I concluded that a Christian Scientist should be pure minded, and I therefore started out to investigate and find one whom I thought would fill the bill. I first obtained the names of a half dozen practitioners, and after making close inquiries, made my selection, which, I am happy to say, proved very satisfactory. I then called on the practitioner I had selected, had a talk with her, and told her frankly what my friend had said. She smiled and said, "Yes, your wife can not only receive rest and ease, but she can be cured." I was surprised, and cannot say that I then had much faith in the claim to effect a cure. I went home and said to my wife, "What do you think of trying Christian Science?" As she lay on her bed, very weak, she turned her head over on the pillow, and looking at me with a smile, asked, "What is going to happen? To think of any who have ridiculed Science as much as we have, now trying it ourselves." I replied that we would not stop to argue that question, but I asked her to think it over a day or two, and then let me know her conclusion. The next night she said that if I knew of a satisfactory practitioner she believed she would try it.

I lost no time in arranging with the practitioner to take up the case at once. This was in October, 1901. Her recovery was slow, for which she now says that she is very thankful, because it not only gave her an opportunity to read and study Science as she recovered by degrees, but she feels more certain that her recovery is due to the effects of Christian Science treatment than she would have been had her recovery been rapid. About the middle of January she gained strength enough to walk across her room. On the evening of January 28 our home was destroyed by fire. Our family physician in reading the paper the next morning at the breakfast table noticed in the head lines an account of the fire at our home. He remarked to his wife that he feared that would be the end of my wife, and immediately after breakfast came directly to our neighborhood to hunt her up. He found her in a room with several ladies, chatting happily, and was surprised, as the last time he had seen her she was prostrated. He asked the privilege of examining her heart, and she said she had no objections, but that her heart was all right. He examined it and remarked there were four or five hundred people walking the streets of Kansas City that day with worse hearts than hers, and asked her what she had been doing. The recovery continued steadily and uninterruptedly, and a year ago last October she took a trip to California, crossed the mountains at high altitudes, spent two months on the coast, making the journey and returning alone without inconvenience or bad effects. She is now, and has been for more than a year, in perfect health; is strong, and states that she never felt better in her life.

This testimonial to Science may not seem strange to those who have heard of many such cases and recoveries, but possibly it may be seen and read by some person suffering from a like disease who feels his case to be hopeless, and to such this should be an encouragement not to give up because the medical man says there is no hope. It should be remembered that at the time my wife consented to try Christian Science she had very little, if any, faith whatever

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in it or in the ability of the practitioners to do her any good. She had merely that least shadow of faith which made her consent to be treated by them.

"And these signs shall follow them that believe." Dear reader, if you, or those dear to you, are suffering, and your doctor tells you there is no hope in medicine, don't give up, but lay hold upon the promises of that greatest of all physicians, read and claim his promises as recorded by St. Mark, last chapter and last six verses. These are a part of Jesus' conversation with his disciples after he arose from the dead.

I will gladly furnish the names of the doctors at any time, also that of the Christian Science practitioner above referred to, to any sufferer who desires to investigate for himself.

J. D. DAVISON, Kansas City, Mo.

I first heard of Christian Science in 1893 through the healing of an aunt. My sister and mother took up the study of Science and Health the following year and my mother was healed of many chronic troubles, among them violent sick headaches, through the treatment of a very young Scientist. I admitted that Christian Science was the truth, but studied very little until the fall of 1897. We have had many cases of healing in our family, most of them in from one to two weeks through absent treatment, slow fever, hernia, severe internal injuries produced by a fall from a trapeze, and black jaundice, being among the cases healed.

I have had many blessings through Christian Science, physically and mentally; but the case I wish to tell of was my experience in childbirth, it being my first. My practitioner had, however, had experience in handling such cases and I had perfect confidence in her ability to prove the truth for me through Christian Science treatment. During the early period I was very ill, and this condition lasted until even water could not be retained on the stomach. At this point I was completely healed, and during the remainder of the time I was remarkably well.

At the end of a week I had entire care of the baby. I walked about the room each day, and soon resumed my home duties, feeling strong and well. In about nine months after this, prolapsus appeared, and while I was talking to my practitioner about it, the trouble was overcome, and in a day or two all sense of irritation had disappeared and has never returned.

I am daily having added proofs of the utility of Christian Science. I cannot close without offering my gratitude for our most helpful and ably edited periodicals and Quarterly Lesson-Sermons, the faithful, wise, and tender guidance of our Leader, to my devoted teacher and his assistant, and to every honest, sincere student of Christian Science who is helping to spread this gospel—glad-tidings—of "on earth peace, good will toward men."

MRS. JESSIE REESE SMITH, Houston, Tex.

For the past eight years myself, husband, and five children have depended entirely upon Christian Science when there has been any sickness in our family, and never in a single instance has there been failure or any cause for wishing that we had used any means other than Christian Science. Among our first blessings received was the healing of my husband of bronchitis and consumption. His restoration to health has been so complete that at present he is employed in underground work in the mines here, where provision for good air is often a perplexing problem.

I had been afflicted for fifteen years with female trouble and was under the care of the doctors more or less during the entire time. A few months before my last baby was born, —some three years ago,—my suffering was intense and I became very fearful, as two of my sisters had passed on at the time of childbirth. I asked for treatment at this time, and one week after the child was born I was healed of something of the nature of tumor, and from that time on I have never been troubled with any disease and enjoy perfect health. I had heard Christian Scientists tell how well they were,—that they hardly knew what it was to feel tired; and I wondered if it could be true. I know now that they were living what we all have a right to live,—a life of good health and happiness.

I have lately had the privilege of class instruction, and all our physical benefits are not more satisfying than the conviction that has come to us that Christian Science does teach the true nature of God and in what way we shall expect and receive good. For all this we are truly grateful.

MRS. SADIE E. WILKINS, Joplin, Mo.

As a member of another Christian denomination I had prayed to God sincerely and fervently to heal me, but the healing never came until I turned to Christian Science. Just one week from the time I visited the reading room for treatment, sick physically and mentally, I was conscious of feeling absolutely well. Medicine could not relieve the conditions brought about by worrying. When I approached Christian Science whole-heartedly I learned that God's child has no cause to worry.

Divine Love has met each error which has come up from that time to this, and I am indeed thankful to be able to meet and put down error for my two children. One evening my little girl awoke after having slept only a short time, and seemed to have a raging fever. She appeared to be delirious and insisted that some one was pulling her foot and another was pulling her arm in the opposite direction. With shrieks she insisted she "just could not stand it." I declared the truth audibly and realized that God's child is always of right mind. Then those words of our dear Leader came to me, "Speak to disease as one having authority" (Science and Health, p. 395). After having done so about two minutes the little arms which had clasped me so frantically were unloosed. She lay back upon the pillow and began to speak in a rational manner. I continued to work mentally and in the morning she arose perfectly well.

I sincerely hope these few thoughts may help some one who is just starting. Christian Science brings unspeakable comfort and peace. I am indeed grateful to God for our Leader, who has worked so faithfully to show us the way.—O. B., Brooklyn, N. Y.

Some months ago, while in the United States I suddenly found myself out of work. I began to declare the truth almost immediately and realized that I should be guided by Truth. I had had a desire to go to Mexico, but knew nothing whatever of this country or people. The way, however, seemed to open for me and I came here. I also desired a position near a city, so that I could attend church each Sunday, as my work prior to this had taken me out sometimes many miles from the nearest town, and I was continually shifting. I kept on declaring the truth and trying to know that if it were right for me I should have the place I so longed for. It seemed a very hard thing to demonstrate, as business was at a standstill when I arrived and there was no work here in the civil engineering line.

One day some one suggested that I open an office to do that kind of work, and also mining engineering. There seemed to be a light shining ahead as I went farther into the matter. A few days later I found some work, and I am now in partnership with two expert mining men, doing a business which nets me a liberal income each month, and it is increasing every week.

I give this hoping that it will reach some one who may

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be situated as I was among strangers, and I would say to him, falter not and your reward will surely come, for "we live, and move, and have our being" in God.

L. H. SKEELS, Chihuahua, Mex.

A few weeks ago my little girl, three years of age, fell from a child's tea chair to the floor, striking her head in such a way as to injure her neck. I was away from the house at the time, but my mother and daughter told me that when they picked her up the head hung perfectly limp, so that it had to be supported with the hand, the child not crying out, but moaning pitifully. There was of course much fear to overcome, but my daughter, who, though less than sixteen, has a clear understanding of Science, went bravely to work and succeeded, in a little while, in putting down the worst fears, so that when I reached the house an hour and a half after the occurrence, the little one was sleeping. I saw at a glance what the conditions were, and I felt that she must be awakened at once. I took her up and could only succeed in getting her to open her eyes partially. I then took her off in a room alone and declared the truth aloud, and read from Science and Health for a few minutes, when she was aroused and wanted me to read more. I suppose I had read a half or three quarters of an hour when the dinner bell rang, and I carried her down stairs. She sat at the table a little while, then wanted to go to the lounge, where she lay until we had finished dinner. I read to her a little longer, when she showed a sense of nausea, and after throwing up a little she slid down from my lap and went out doors for play with her father and brother, and when a little while later I undressed her for bed, she had a romp and frolic with her kitten. With laughing and playing, her face bright, rosy, and happy she was a perfect picture of health and freedom.

What can express a mother's gratitude for this revelation of the Christ, Truth, which, even with a little understanding, will enable her to overcome such trials so speedily and perfectly. My heart is so full of gratitude to God and to our Leader that often when thinking of this blessed truth my eyes fill with tears of joy and thankfulness.

A. H., Seattle, Wash.

It is nearly five years since I first heard of Christian Science, and during that time I have been perfectly healed of catarrh and several other diseases through the reading of Science and Health. I would like to speak of an accident which I met with while working in a laundry. My right hand was caught in a mangle, which was heated by gas and run by electricity. I think my hand was in the mangle about one minute before they could let me out, and was both burned and crushed. The middle finger was nearly taken off at the end. I declared the truth, and felt that God was an ever-present help in trouble. My daughter and I were the only ones there that knew anything about Christian Science, so they naturally suggested having a doctor come in and take care of my hand. I refused and asked them to telephone to a Christian Science practitioner to give me treatment, which they did immediately. To mortal sense the pain and burning was terrible for a half hour, when all sense of suffering left me. I was under absent treatment the most of that time. While the healing seemed slow, I never lost one night's rest, and to-day I can thank God and our dear Leader that I have the use of my hand as well as ever.—MRS. MARY E. BURNS, Scranton, Pa.

I want to add my testimony and gratitude to the hundreds that have been given through our *Sentinel* and *Journal*. My physical healing sixteen years ago, was wonderful in itself, and since that time Christian Science has been a continual help, blessing me in thousands of ways, destroying fears, and giving me increasing trust in God. Its educational influence has proved of wonderful significance to me. My heart goes out to God in gratitude for the mental culture and discipline I find in the pure writings of our dear Leader, Mrs. Eddy; and for the clean literature which is blessing mankind through Christian Science.

Many times a day do I resort to that loving counsel in Science and Health, p. 496, "Hold perpetually this thought, —that it is the spiritual idea, the Holy Ghost or Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being." I also desire to express my gratitude for the helpful Bible Lesson-Sermons, for I appreciate the labors of the committee in their selection of the references which have always met a present need.—MRS. KATE J. GRAY, St. Louis, Mo.

I herewith add my testimony to the many already given, respecting the efficacy of the healing and transforming power of omnipotent Mind, as taught us in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was a communicant of an orthodox church for sixteen years. Four physicians had pronounced my husband an incurable sufferer from Bright's disease, but in seven treatments by a Christian Science practitioner he was completely healed. In the year 1898 it was my privilege to become a member of the Christian Science church in our city. Words are insufficient to express the unbounded blessings which have been brought to our household, physically and financially, through adherence to Principle as revealed through our Leader.—MRS. SARAH CROW, Denver, Col.

I was a sufferer for several years with female weakness, heart trouble, neuralgia, and catarrh; and was treated by the leading doctors of this city without any permanent relief. This combination of troubles soon brought on that dreaded disease which has always baffled medical skill and slain its victims by thousands,—consumption,—which seemed to be hurrying me to the grave. In this condition I went to a Christian Science practitioner in this city and I was very much surprised when she said there was help for me.

Never before had I met so kind a person. I was healed of all my ailments at my first call upon her, which was in April, 1902. Since then I have studied "Science and Health with Key to the Scriptures," and I am thankful to say that I am understanding it, and growing in the knowledge of God as taught by our Leader.

My first demonstration over fear was with my little boy, two years old. While playing in the room he fell and dislocated his wrist. I picked him up and, through the realization of God, as all power, I adjusted the bone in its proper place, realizing that "there is no fear in love."

Thanks be to God and to Mrs. Eddy for the good that Christian Science has done for me and is doing for others.

MRS. CLARA FIELDER, Charleston, W. Va.

[Translation.]

I desire to tell the readers of our periodicals what Christian Science has done for me. For many years I was afflicted with dyspepsia which affected me physically and mentally, and neither physician nor medicine could help me. Through Christian Science I have been healed of it and also of scirrhus and rheumatism. I could not go out in the sun unless I held an umbrella over me, which is very troublesome for a farmer who spends most of his time outside.

I am very grateful to God and to my practitioner for all the benefits I have received through Christian Science, and I desire to express my sincere gratitude to Mrs. Eddy, who has done so much for humanity.—J. F., Bloomington, Ill.

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From our Exchanges.

This is a doctrine that needs to be emphasized again and again with increasing energy in these days when many things that are purely material and worldly in their sources and tendencies are absorbing the attention of young men and women to the exclusion of the more important and vital things that make for high and worthy character and for helpful and beneficent life. Not only college students, laying aside their books and taking up the activities of more mature life, but men and women everywhere need to be reminded, as President Wilson said to the Princeton men last Sunday, that "God is abroad, not shut up behind conventicle walls, and the college man ought to be the best man among men of God, because of his training and enlightenment. It is no doubt ordained that the world shall be saved not only by the 'foolishness of preaching,' but also by the courage of action and the satisfying nobility of unimpeachable conduct, and colleges cannot make serviceable men unless they make men of brains and also men of principle. This can best be done where the little commonwealth of their life breeds honorable character and gives influence to men who purpose the good of those whom they lead; for there are made manifest the foundations of knowledge."

The Christian Advocate.

There never was a time when religion was more needed in our schools than it is to-day, but it must be the religion of to-day, not the religion of a century or ten centuries ago,—the religion of social service, not the religion of scholasticism,—a religion that can gaze undisturbed upon scientific research, even when applied to the Bible, and not a religion that has been so long in the cloisters that it blinks at the sunlight—a religion that concerns itself more with life than with death, with inspiration more than with consolation. Such a religion will keep our colleges and universities from becoming mere training-schools whose aim is to teach how to amass wealth. It will help them to train students to make a living indeed, but to make a life as well, to use wealth as well as to amass it. Not knowledge for the sake of knowledge, nor knowledge for the sake of wealth, but knowledge and wealth for the sake of service,—that is an ideal that will yet bring the Bible, the book of logarithms, and the commercial directory into all co-ordination, and make it no longer necessary for men to build their lives as they build ocean steamships,—in bulk-head compartments.

Homiletic Review.

A Christian is not one who merely abstains from every form of outward evil. The true Christian does that, of course, but he is more than an abstainer, he is an active force for good, and that because the life of God is implanted within him. The genuine disciple of Christ can no more refrain from Christian activity than a plant with the flowing sap in its cells can refrain from growing. A workless Christian is like a plant dead at the roots.—*The Examiner.*

Enthusiasm for righteousness is what is needed in all our churches and in the hearts of all our ministers. It is righteousness alone that can solve the problems of the world, whether they be personal or political; we all know it and spend some time in hoping and praying, and a little in working to bring in righteousness, but there is such a lack of enthusiasm for it.—*The Universalist Leader.*

We cannot well have too much preaching and teaching and illustration of the need of personal righteousness, and of the constant insistence at all times and places upon the sovereignty of its august commands.

The Christian Register.

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

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CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, $1 per copy; $5 per half dozen; $9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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Box 56, Fall River, Mass.

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A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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The Christian Science Quarterly

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